
"MAN, MORALITY, BELIEF & FREEDOM"

A Visiting Course for People Aged 18-30

COURSE MATERIAL

Part 1 of the
"FOUNDATIONS FOR FREEDOM"
Program

Initiated by Moral Re-Armament

Mon 14th Aug '95

310795

'MAN, MORALS, BELIEF & FREEDOM'

INTRODUCTION EVENING

Welcome & Introductions

- 0) Assemble informally in a circle. Welcome everyone officially, introduce yourself, as openly as seems appropriate. Then, number off in pairs 1&2, 1&2. No.1 interviews No.2 for five minutes, asking many questions to discover as much about the other person as possible, then No.2 asks No.1 for another five minutes. Make notes if necessary. Then ask people to introduce their companion to the others.

Scene Setting

- 1) Have you ever done a big jigsaw puzzles with thousands of pieces(?) The picture is usually of a rather indistinct scene with few clear outlines or contrasting colours. How did you begin(?)

Yes; people begin with the corners and edges, then try to follow the picture. Its a challenge and that's what makes jigsaws fun.

Life is a big jigsaw puzzle too, and if you accept the challenge it can also be great fun, but it comes without a picture to follow!

Before anyone can fit any of the pieces into place they need some idea of what picture they are trying to create. **They need a clear picture of what LIFE is about.** Without this picture, people go picking up the pieces of life, knowing many pieces quite well, but seldom being able to fit any of them together into a recognisable whole that makes sense.

It is a paradox and a tragedy of modern times that people today know so much - but often understand so little. Knowledge; the thing our culture strives so hard for, is not understanding an understanding is necessary if people are to handle life effectively.

- 2) Much understanding comes from simple things. I want to read you a short passage about Edward Bear, a famous children's story character in Britain. He is a furry soft toy, much loved by a small boy called Christopher Robin who has taken him by the foot and is going down stairs with him.

"Here is Edward Bear, coming downstairs now, bump, bump, bump, on the back of his head, behind Christopher Robin. It is, as far as he knows, the only way of coming downstairs, but sometimes he feels that there really is another way, if only he could stop bumping for a moment and think of it."

Edward bear only knows one way of doing something, coming down stairs, but he just feels there must be another, better way... he just can't quite focus on it. He doesn't know where to begin.

I wonder, do you recognise the feeling there must be a better way? Do you, like Edward Bear wish you could just stop bumping for a moment and think of it? I guess you do - because here you are, looking for better ways of understanding and dealing with life!

And that is what the course aims to do. This course is not about great new knowledge, but about making sense of what you perhaps already know, so that you can use it more effectively. If we wish to understand life we must understand ourselves - Human Needs & Nature. Stephen J. Gould, [quoting] a professor at Harvard University wrote in a recent essay:

"The details of individual lives are not mere ^{stray} frills without power to shape the ^{history} large-scale course of events, but particulars that can alter entire futures, profoundly and forever."

I agree with him. Everyone has a significant contribution to make, but only a few seem to contribute effectively and influence events while most other people don't. We are going to look at how people become effective.

This course is about the Foundations of Freedom. It is about helping people become clearer and stronger, to become obedient to their deepest convictions, not led by ambition or fear or greed or prejudice. Such new, **morally re-armed people** are greatly needed everywhere in the world. They, YOU, are the salt of the earth, the light for others, the generous leadership that is so much needed in this battle for the best to triumph in your NATION and the world.

By the end I hope you will have seen a clearer picture of life's jigsaw, a picture that makes sense of the pieces you have. I hope that you will be excited and challenged enough to enjoy developing more of the picture in the years to come, so that you see its grand patterns, and true colour and beauty.

Practical Matters and Expectations

- 3) There are a number of things that we should all know for the benefit of the Course as a whole:-
- a) Taking Notes. You should all have a pad or notebook and writing instrument. Please take notes. You will need them during and after the course.
 - b) Ask Questions. This may be new or unusual to you, but this course IS unusual! You are not here to learn, but to understand. If you do not understand - ask questions, stop us, ask us to explain another way. Talk to us afterwards, over a meal, when walking, but ask Questions! This way YOU will uncover the gold that is hidden away inside you and other people.
 - c) When we ask YOU questions we are NOT trying to test you or trap you. Just give your opinion. There are not RIGHT answers, only different viewpoints. Gold.
 - d) Time keeping. The program is very full. We need 10 working days. We have some spare days available, so if we keep to time and program we can all have some days to visit, walk, or relax. We will start sessions promptly, so please be there! This will be the signal. (Small bell or whistle) My watch is the official watch. 5 minutes late and you sing ~~to~~ us all!
 - e) Sleep. No-one believes me when I say this. but I say it every time. GET ENOUGH SLEEP! You are working all day in a foreign language. There is much brain work to be done. You need a rested mind and a clear head if you are going to get the best from this course. Don't stay up late talking, take time during the day for that!
 - f) Smoking & Alcohol. These are personal choices, but for the comfort of others, please don't smoke during sessions, and preferably not indoors. Alcohol does not help one's concentration, so please drink only moderately when you do.
 - g) Daily program. (Make a wall program and point out main features.)
 - R&D Time. Research & Development or Reflection & Decision. Every morning together. Venue. You will be given fresh questions each day to consider. Write thoughts down. Private.
 - Evenings. What should we plan to do? Party, barbeque, dance etc.
 - h) House Rules. As seems appropriate to draw to people's attention in each particular place.

Attitude

- 4) Lastly: We all came here for a serious purpose, and while that will mean hard work and willingness to participate and be open, it will not prevent us having a great deal of fun together. Everything depends on you participating. If everyone puts in their very best, everyone will get the very best, and have a memorable and valuable, great fun time.

SO WELCOME TO A WEEK OF HARD WORK, GOOD FUN AND FELLOWSHIP!

Section 1

What Sets Man Apart?

Sample Questions

-
- a) -How does Science see Man?
-What kind of knowledge about Man does Science provide?
 - b) -What kind of question is "What is 'To be Human?'"?
-What does such a question explore?
 - d) -Science and Philosophy both describe Man, but which is right?
-Can, indeed should, both be mutually supportive in drawing an accurate picture?
 - e) -What is so extraordinary about much of recent science's discoveries about the origins of the universe and the potential for Life?
 - f) -Do the numerous extraordinary, specific 'coincidences' suggest randomness or design?
 - g) -At the very simplest, what broad characteristics has Man's nature?
 - h) -Is a simply observed physical description adequate to characterise Man?
-How real is 'inner life'?

→ understanding human nature

→ man is more than just the parts

{ physical
social
individual

Tue 15th August '95

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'MAN, MORALITY, BELIEF & FREEDOM'

WHAT SETS MAN APART?

01.01

01.01 What Question Are We Asking?

- a) Chemistry, physics and biology explain Human Beings as proteins, atoms, organs and so forth. Science dissects Man to view him in parts from different angles and at very close range. It makes measurements of Man and asks 'What is Man?'
- b) Our question is different. Others have dissected Man; we seek to reconstruct from these parts a broader, general understanding of Man. We ask 'What is to be "Human"?' This is not science but philosophy. What makes us unique, what sets us apart from all other animals, what makes us tick? Our question explores our **HUMAN NATURE**. It maps an other region, one in which we experience and understand Life.
- c) This is not a specialist course. It is **GENERALIST**, an assembly, an overview, touching only briefly on generally acceptable ideas and experiences from many specialist fields. Our results will not be measurements but general principles, insights, valuations, guidelines. We hope to give you a basic **FRAMEWORK** about Human Nature and Life which you will then be able to develop further as experience and insight grows.
- d) Science and philosophy must overlap if we are to assemble a complete picture. The more science discovers about us the clearer it becomes that Man is **MORE THAN JUST PARTS**. Everywhere science is confronted by huge statistical odds against Life occurring. That it does occur depends on numerous exact coincidences, far beyond even unreasonable chance.
- e) Take the 'Big Bang'. Had the universe expanded a fraction faster matter would have scattered too much to coalesce into stars or earth. Slower and there would be just a huge black hole. Take carbon's ability to form long molecules that can reproduce, and the very slight instability of these molecules that mean that mutation is possible! Take Human DNA. This chain is made from a few basic 'links' which can assemble in any order. But to be valid over 8 billion 'links' must assemble in exactly the right order!
- f) The improbabilities are so great that the reality looks purposeful, as if **LIFE** is woven into the very fabric of the universe. If one is honest, even a hard boiled sceptic must begin to suspect some 'premeditator', a **CREATOR**, in all this.
- g) Man's nature has some basic characteristics. Clearly he has a physical nature with certain assets, characteristics and limitations, Also a social nature by which he sees himself as part of a greater group, and an individualistic nature by which he recognises himself as unique.
- h) But there is more to Man's nature; the 'other region' mentioned earlier, his 'inner life'. It was in recognising and relating to this that Man first began to seriously diverge from the other animals. Our question, 'What sets Man apart?', and this Course, lead us this way, to explore what this inner life is, how to develop and relate to it and how as a result to become a free Person.
- i) We begin by looking at the main elements of Man's Human Nature, from which we begin to assemble a picture of Man. Gradually we hope to see a clearer general picture emerge as we progress.

Sample Questions

-
- a) -What are Man's fundamental limiting factors?
 - b) -What advantageous physical circumstances have we?
-Are these unique to Man?
 - c) -What price do we pay for having a big brain?
 - d) -Why is it not possible to teach an old do new tricks?
-What makes Man and some other animals different?
 - e) -Man's physical characteristics are not unique, so what are our particular advantages?

→ man's physical nature - body gives limitations
but also strength, brain

→ ability to go on learning

→ it is the combination of our physical assets that
makes Man successful, & sets Man apart

WHAT SETS MAN APART?

01.02

01.02 Our Physical Nature. Basic Assets & Limitations.

- a) Man is an **ANIMAL**. Our body is our baseline, the 'given' with which we have to work. Like all other animals we are **LIMITED** by our regular need for sustenance, shelter and adequate good health, but next to them we are relatively **SLOW** and **WEAK**, our five senses are not so well developed, nor are we well equipped to defend ourselves. Such limitations by themselves are a recipe for extinction!
- b) On the positive side, while we are not strong we have unusual stamina. Binocular vision with our upright stance gave us greater range of vision, but also allowed our limbs to specialise. Our opposable thumb gave us good grip. We can hold, focus on and manipulate things to our benefit. Our digestion, though not very efficient, allows us to eat most things. (Particularly if we soften and break them down a bit by cooking.) Though we reproduce slowly with a long gestation, we can do so at any time, to take advantage of circumstances. But such characteristics are not unique to Man.
- c) Nor is a big **BRAIN**. Many other animals have similar relative brain sizes, but there must be some biological advantage for we pay a big price for ours. Firstly, we are born helpless, under developed and about nine months too early! Developing the brain fully in-utero would compromise other skeletal advantages and eighteen months gestation would risk both mother and child for too long. Secondly, programming this big brain takes a long time, a minimum of about 12 secure years, often much longer before offspring are able to be 'adult' in their surroundings.
- d) While being adult is an important benefit, so is the juvenile skill of learning. Most animals only learn as juveniles and become 'set' as they reach adulthood. Man, and some other animals, retain this youthful ability and never stop **LEARNING** - to their great advantage. Man cheated extinction by being adaptable, by using what he had well, by using sharp stones instead of claws and teeth, by taming fire, animals and plants, by using skins for the fur he lacked.
- e) Clearly, our brain is Man's great physical asset, but what it does is what matters. That is unique to Man. It is not so much our individual physical assets and limitations that set us apart rather it is their subtle **COMBINATION**. Once again, the odds against it all coinciding are huge.

Sample Questions

- a) -What is the difference between solitary, group and social animals?
-What benefits do a shoal of fish or a flock of birds derive from association?
- b) -What benefits are there in association for:-
a swarm of bees,
a pack of lions,
Man?
-How much does instinct influence this?
- c) -Why are Social Animals so successful?
-What are the great advantages of being a super-organism?
- d) -Why are primates more intelligent than need be?
-What happens if you deprive a child of socialisation?
- e) -What value and disadvantages are there in instinct for other animals?
-Why does Man value it less?
- f) -Many animals communicate but what is different about Man's method?
-How does Man communicate?

→ Man's social nature - solitary, group or social
social = successful cooperation → super organism
collective will
intelligence
→ man has moved away from ~~instinct~~ instinct

safe
instinct
animals

dangerous
choice
man
→ speech, language = communication

→ language → thinking → communication → imagination → behaviour

WHAT SETS MAN APART?

01.03

01.03 Our Social Nature.

- a) Some animals are **SOLITARY**, only associating with their kind to procreate. Others benefit, through security in numbers, from **GROUP** existence, by being part of a herd, flock, pack or shoal. But they derive only slight other benefit from the Group.
- b) For man, with his physical needs and limitations, Group existence offers many valuable, even necessary benefits, particularly for general security. But Man is a **SOCIAL ANIMAL** and they take the group idea and benefits further.
- c) Social animals are very successful. They benefit directly from each other all the time, in a **COOPERATIVE** way. Their success lies in their integration of effort regulated by a group will. This gives them a momentum that solitary animals cannot match. They act as a greater entity, a **SUPER-ORGANISM**, the effective sum of all its individual parts, but where the individual is of incidental importance.
- d) Higher social animals gain even more from each other. Primates are observed to be much more **INTELLIGENT** than their physical circumstances require. This comes about because they interact socially. (Deprive a child of socialisation and it's intelligence suffers.) By relating to each other in a constant and generally competitive manner, by needing to maintain position and advantages, they stimulate and develop their faculties and intelligence. *[primates]*
- e) But an animal's range of behaviour, social or otherwise, is **GOVERNED** by their particular non-adjustable biological programme, **INSTINCT**. This is Nature's safeguard so that everything stays within premeditated limits and develops slowly, at evolutionary pace, each event acting upon the other and adjusting the whole.
- f) Man, however, took another vital but non-physical step. He began to make and use sounds cooperatively, meaningfully and eventually objectively. Gradually he developed the physical equipment and the mental pathways for **LANGUAGE**. With this came the ability to organise his **THINKING** and **COMMUNICATE** his thoughts, to **IMAGINE** past and future, to handle abstract ideas, evaluate, learn from others and decide how best to **BEHAVE**.
- g) In the biological sense, these new skills made Man the most Social Animal of them all.

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'MAN, MORALITY, BELIEF & FREEDOM'

Sample Questions

01.04

- a) -Why can it be said that language gave Man choice?
-Do you think that human nature been affected by our choices?
- b) -What does being aware differ from being conscious?
-Why does recognition of our uniqueness make us uneasy?
-What basic need does that illuminate?
- c) -Why is the accurate naming of things important?
-Could one read one's own mind before the tools of language such as names?
-Why is the truth related to one's limitations.
- d) -Can you give examples of how man exceeds his natural limitations?
-Are Man's powers unlimited?
- e) -Does Man's sense of vulnerability affect the way he uses his powers?
- f) -What are the effects of personal power on the social animal strategy that Man needs to survive?

→ Man's individualistic nature

→ conscious awareness that we are ALONE - different from all others, we have an INNER LIFE

→ Man named things to understand new things to communicate w/ himself & others - & to define things man had to discover TRUTH in order to make progress

→ Man learns fast & soon progresses to overcome his physical limitations. Man then becomes POWERFUL

→ But Man can choose to use his individualism & newly learnt skills for himself (SELFISH) or choose to share w/ others
Which is the most advantageous?

→ Balance between OUR needs & those of our community
INDIVIDUAL ⊗ SOCIAL

→ We need an integrating principle & it needs to be internal

WHAT SETS MAN APART?

01.04

01.04 Our Individualistic Nature.

- a) At this point, language could be said to be the distinctive mark of Humankind, it is our medium. It was the consequences of language that freed Man from instinctive behaviour and gave him **CHOICE**. What Man did with that choice has shaped **HUMAN NATURE**, from which flows the way we naturally tend to behave.
- b) Through language Man became **CONSCIOUS**, able to integrate what he sensed 'out there' with a mind model of reality that he could now develop 'in here'. He became aware of himself as an individual with an 'in here' different from others - and he felt **ALONE**, vulnerable. His uniqueness was frightening and he recognised a deep need to be a part, to relate, to be loved. The seeds of Man's **INNER LIFE** had begun to germinate.
- c) To define things, Man began naming them, even these newly know feelings. And so began the sorting of order and meaning from the unexplained around him. He could now foresee and not merely recall. He could communicate with himself, read his own mind, plan, experiment and decide. All he had to do was discover his limits. For this he needed to establish what was reality, what was **TRUTH**, what was the way forward.
- d) Man learns fast. He soon exceeded the limitations of his physical body with clothing, tools, weapons etc. and extended his dominion. He became almost unlimited in potential and **POWERFUL**. Whatever stood in his way could be conquered.
- e) Aware of himself and able to project his mind back, and into the future, Man could now channel the benefits of his skills and actions towards himself alone, to reduce his vulnerability by increasing his personal potential and power. Such **INDIVIDUALISTIC** self centredness coupled with a deep and unregulated desire for security and power are qualities that erode and destroy social animal and super-organism advantages!
- f) This 'unregulated' evolutionary path, while full of **POTENTIAL**, is also full of **DANGER**, it has allowed Man to become the most effective predator, even upon himself, the ultimate Anti-social Animal!

Sample Questions

- a) -Is man governed or ungoverned by Nature and in what ways?
-At what cost does Man get free from the limitations of instinct?
- b) -To what extent can Man abandon nature's laws?
-Is Man's nature basically static or dynamic, stable or unstable?
- c) -What is needed before anything will evolve?
-When things get tough, what determines whether evolution or extinction occurs?
-Why is evolution a stable system?
- C) ILLUSTRATION. Ball bearing in a watch glass. Stable, returns to the centre if disturbed.
- d) -Is the tendency of any uncontained system to concentrate or dissipate? What does this mean for Man?
-Man changes situation rather than himself. Why? What disadvantages could this conceal? Is such a strategy likely to be stable or unstable in nature's terms?
- D) ILLUSTRATION. Ball bearing on an overturned watch glass. Unstable, runs off to the edge. Needs something to prevent the ball getting completely lost. Innovation is unstable.
- e) -What basic characteristics has Man to balance in himself in order to make Human progress?
- f&g) GROUPS of three. Discuss and report back on:-
- 1) What you need to know in order to control a motor car, a ship or an atomic reactor.
 - 2) What must Man understand before he can begin to regulate his own behaviour?
 - 3) What must he discover before he can understand himself?
 - 4) What must he do with that knowledge?
- h) -What is the body of knowledge called that describes Man's nature and needs?
-Through what source does Man derive such knowledge?
-What is the nature of such knowledge?
-What do the words 'instant wisdom' mean?
- i) -On what should Man base his self regulatory strategies?
- j) -What comes about when man accepts regulatory strategies?
-What is the social embodiment and expression of wisdom called?
- k) -What sort of common foundations go into being called 'Human'?
-What completely jeopardises these things?

embody

- evolutionary strategy - needs time & motive
- we are motivated by discomfort - we don't want to change things when we are comfortable
- biological evolution is slow & stable
- evolution by intellect is fast & unstable - the price we pay for the progress - power man has achieved
- man has discovered he has a SPIRITUAL NATURE - the regulating mechanisms for living as social beings
- spiritual ~~wisdom~~ ^{insight} } wisdom
moral & ethical awareness
- regulatory strategies based on WISDOM embody & serve the needs of humanity
- wisdom in its regulatory mechanisms is called its CULTURE
- common foundations from which mankind has been able

WHAT SETS MAN APART?

01.05

01.05 Our Evolutionary Strategies.

- a) Language gave Man a unique **EVOLUTIONARY STRATEGY** - via intellect, thought, choice and co-operation. In sidestepped 'evolution' in favour of a 'fast track' Man seeks to be **UNGOVERNED** by Nature, to be **FREE**.
- b) And Nature allows it, so long as we accept her rules for Human development and take **RESPONSIBILITY** for our actions. But flout her rules and Nature steps in again. Then we go back to jungle survival, long forgotten hard rules, red in tooth and claw.
- c) Biological evolution is slow and needs a **MOTIVE**. While conditions are congenial an organism will not evolve, but if uncongenial circumstances are within the organism's instinctive range, biological evolution occurs. This system is **STABLE**. It naturally returns the animal to the best 'fit', over time, adjusted all round.
- d) Evolution by intellect is rapid, and speed is its own incentive! Man asks "What if...?" and through the answer makes an intellectual step in his own evolution. Man has become super adaptive. Now he changes the situation rather than himself, and places himself in the least pressurised position as fast as possible. This attitude is individual and self centred. We can easily overlook what Nature would allow for. This new strategy is basically **UNSTABLE**, capable of destroying what we collectively need. Man's new power is dangerous!
- e) Man has to **BALANCE** the reality of his social animal nature with his individualistic nature, on both of which being 'Human' depends. Man's greatest success derives from being a dynamic individual and an integral part of cooperative super-organism. Together we are greater than the sum of our various parts. Individual super-egoism does not work!
- f) Plainly, Man needs a means for regulating his progress, but to do this he must first develop deep **INSIGHT** about himself.
- g) Man's ability to reflect, his awareness of 'in here', unique separateness enabled Man to recognise the reality beyond his body and mind. He sensed his incompleteness and began to uncover the vital force within that makes him so. He had to find, recognise and value his **SPIRIT** and spiritual nature and then embody it's insights into all his regulating mechanisms, taboos, rituals, self disciplines and laws. The development of Man's inner life took another big step forward.
- h) Over millennia, Man has gathered empirical spiritual insights that go to the root of his original and new nature and his needs. Such insights are called **WISDOM**, the record of spiritual, **MORAL** and **ETHICAL** awareness that illuminate what Man understand as - **HUMAN**.
- i) Regulatory strategies based on Wisdom embody and serve the needs of **HUMANITY**. Strategies with no basis in Wisdom do not, they serve some other end.
- (This is a key concept. In attempting to regulate Man's behaviour social systems either embody or neglect this principle and either work or fail accordingly.)
- j) The use of widely accepted regulatory strategies, that focus the two elements of our nature, bring about extraordinary levels of super-organism called **SOCIETY**. How a Society embodies and expresses Wisdom in its regulatory mechanisms is called it's **CULTURE**.
- k) A number of strategies form the common foundations from which Mankind has been able to steadily build his cultures. Among them are: Communicating, sharing resources and truthful information, concern for others and the group, loyalty, reliability, planning and cooperating. All these are jeopardised if there is no basis for reaching **COMMON AGREEMENT**. This will be discussed in more detail later.

to build his cultures inside:
 communicating, sharing resources & truthful information, concern
 for others & the group, loyalty, reliability, planning & cooperating →
 ⇒ common agreement

Sample Questions

- a) -What is Man's principle paradox in trying to develop and make progress?
- b) -Can human Society operate without the guiding presence of an Authority?
-What kinds of Authority are there? Experts (Doctors), Appointees (Teachers), Consensus (Football).
-In what ways can one relate to an Authority?
-What decides our relationship? Hearsay, prejudice, experience or belief?
- B) ILLUSTRATION. Ask:-
1) Who enjoys sport? (most people enjoy some form of sport)
2) What makes sport enjoyable, what drives it on, which if removed would make the very idea of sport impossible? (voluntary submission to the rules)
- c) -Where does Authority come from?
-Why do people submit to an Authority such as the Armed Forces or God?
-What part does Wisdom play in Authority?
-What kind of Authority rejects Wisdom?
- d) -Is Wisdom to do with temporary truth or eternal truth?
-Would temporary truth be an adequate basis for Society?
-What does eternal truth offer that is so valuable?
- e) -What is the connection between Wisdom and Love?
-What is Man without Wisdom?
-Can non-believers recognise and use Wisdom?
-Do non-believers recognise the spiritual dimension of their life?
-If non-believers recognise both Wisdom and spirit, might it be that exploring and using them could reveal the connection?

→ Man's need for authority
← laws → authority of wisdom

→ the authority of wisdom is based on absolute spiritual, moral & ethical standards, standards w/ch remains out of our reach, so that we can continue to aspire (reach for) them all our lives

→ Christianity says man is made in the image of God, & that wisdom is another name for God, and God is LOVE

→ w/out wisdom central to man's consciousness, man cannot reflect the image of God

→ what sets Man apart is that we are fundamentally spiritual & religious beings whose meaning & purpose is to be discovered in the inner life he has

WHAT SETS MAN APART?

01.06

01.06 Our Need for Authority

- a) Our paradox is that we need individual self esteem and expression, and to realise our own aspirations, but if these objectives are at odds with other's needs , they erode society - the very thing that originally liberated us. We simply cannot be allowed to act unregulated, or chaos ensues.
- b) Wisdom records that before we can reach common agreement, and thus cooperate with others in our own Society, we must voluntarily submit ourselves to an **AUTHORITY** greater than ourselves.
- c) Such Authority may be a strong Chieftain, or the laws of an administration, but both need to submit voluntarily to a **GREATER AUTHORITY** than themselves, or they will be seen to neglect Wisdom and to serve ends other than the interests of good governance. If Wisdom is not at the core of Authority - the free spirit of Man rebels.
- d) To regulate his complex nature, (and to restore a stability similar to that of instinctive behaviour) Man needs to submit himself individually and collectively to the **AUTHORITY OF WISDOM** with its bedrock of absolute Spiritual, Moral and Ethical standards. Any lesser regulating objectives would be achievable. Only such **ABSOLUTE STANDARDS** remain eternal, out of reach but worth **ASPIRING** to and therefore able to guide and regulate society surely, over time.
- e) Without Wisdom Man has no knowledge of how to be Human. Christianity holds that Man is made in the image of **GOD**, that Wisdom is another name for God, and that God is **LOVE**. Without Wisdom central to Man's consciousness he cannot reflect the image of God, he remains a savage, in the dark, ignorant of his spiritual nature.
- f) Only when our life, private and public, is deeply related to God do we overcome the lonely conscious ache of our individuality and become integrated, complete, whole, loved. Only when we fully appreciate, develop and live into our inner life do we come alive as Human Beings.
- g) What sets Man apart is the fact that he is a fundamentally spiritual and religious being whose meaning and purpose is to be discovered in the inner life he has.

WHAT SETS MAN APART?

01.07

01.07 Our Cultural Approaches

- a) Culture is the cloth woven from the various physical, social, spiritual and individual elements of Man's nature, coloured by the strategies he has developed and used to regulate his Society and through which he expresses his need for a supreme Authority to channel and direct his efforts.
- b) Cultures are unique, yet they all seek to do the same things. Typically, the teaching of the young, the regulation of the strong, the correction of the wayward, the recognition of the individual and the conferring of rights, explaining origins, relating to God, and so forth. How each of these objectives is attempted is a **CULTURAL CHOICE**. One way can be abandoned for another, but each objective must be achieved!
- c) Cultures vary from place to place. Some are very simple with fewer patterns, while others are rich and complex, depending on the Wisdom available and the truths that are held to be unshakable.
- d) Before a culture can develop people have to be **PERSUADED** in some way to invest their energy and dynamism in something other than their immediate concerns. In essence this persuasion can be either by **COMPULSION** or by **CONSENT**.
- e) **COMPULSION CULTURES** run by the use of **POWER** and edict. They retain no Authority from their people and to justify the elimination of the individual's interests Wisdom is refocussed, (or trivialised) in favour of the present and potential material reality.
- f) Such cultures can achieve high levels of 'input energy' but only until people's physical, mental and spiritual resources and reserves are exhausted. Then chaos overtakes them. At that point people are so exhausted, demotivated, socially dis-integrated and depleted of alternative cultural experience or skills that the wreckage attracts other **POLITICAL PREDATORS**.
- g) **CONSENT CULTURES** run by and with the Authority of their people. They reflect and facilitate people's deep aspirations and are vibrant, dynamic and progressive. 'Input effort' can be sustained at high levels so long as people's physical, mental and spiritual needs are being properly refreshed. This depends on Wisdom being kept central to all aspects of the Culture.
- h) A Culture defines itself by it's beliefs, standards, customs, manners and laws. These find expression in daily life and art, but a Culture ceases to warrant the name if it does not **DEFINE** and **DEFEND** what it stands for. It evolves gradually through debate and the consent of the people.
- i) The modern bombardment of **INFORMATION** present Cultures with conditions never before encountered. Information is not the same as understanding yet people and politicians act on it. Such information based action can rapidly lose touch with Wisdom and diverge from the definitions the Culture seeks to uphold. This brings a rate and type of change that people find disquieting. It **DESTABILISES** what they hold to be true, even though they may not be able to clearly explain it.
- j) The more disquieted people become the more they feel that something must be done. Such action for action's sake in turn creates more disquiet. This cycle occurs when information and knowledge replaces Wisdom and understanding as the basis for decision making.
- k) Consent Cultures are gradually eroded by de-linking spiritual values and expected standards of behaviour from the way in which people behave. Then information becomes seductive as people seek for meaning among the shreds of their 'inner life'.

→ they give authority & power (w/ ch can be misused)

→ information is not the same as understanding

→ actions made from information rather than understanding often happen w/out wisdom, & if this happens too often, the culture loses definition & it becomes destabilised → people no longer know what they stand for

→ Man's inner life (spiritual part) is essential to a culture w/ ch is stable or growing

Section 2

Who Am I?

- (A) DISCUSS and share:-
- 1) Every category a passport would have about you to Formally Identify YOU.
 - 2) How much have you contributed to your Formal Identity? Does it show the real you?
- b) What mainly influences a child's picture of itself?
- c) Why are some teenagers really keen to be in a group while others are only mildly interested?
- c) What influence does such a group have on an individual?
- c) Does it matter what group one is in, and why?
- d) Are the values Society gives to the parts of your Formal Identity universal, or even fair?
- d) Do parts of your Formal Identity make life for you more difficult than if they were different?
- d) Do these things make you more aggressive or more hesitant in the way you behave?
- e) How much are your past feelings responsible for the way you feel about yourself today?
- e) Did you draw rational or emotional or even reasonable conclusions from those old feelings?
- f) What is the thing that most dictates how you behave towards others?
- f) Do you feel that it liberates or limits you, and why?
- F) GROUPS look at photographs of young people. Beautiful, scruffy, skin colour etc. and discuss:-
- 1) How the subjects reflect what they feel about themselves.
 - 2) What part does being attractive play in determining how one feels about oneself?
- h) If our self image is somewhat capriciously built, what can help us to get to the truth and show where to make adjustments?

1) Formal identity - how the world sees you

- we have limited control over formal identity, it is given to you
- ↳ self image - comes initially from our surroundings - we are influenced by other people & other things
- later we develop self image by "testing" our ideas against other people - to discover who we really are, what is important to us
- social discrimination leads to Relative Values - not real values, just choices made in a culture, not absolute & so they should not be our standards

2) → self worth

- self image leads to a sense of one's value - called self worth
- it has a strong influence on how you act & interact w/ others
- it affects how we behave
- it can LIBERATE or LIMIT us
- self part of formal identity has a very big effect on our self image & self worth & self confidence
- we often feel inadequate. Being HONEST w/ ourselves & another trustworthy person often helps us to find where we need to change into a

Wed 10th August '95

020994

'MAN, MORALITY, BELIEF & FREEDOM'

WHO AM I?

02.01

02.01 Formal Identity, Self Image & Self Worth How we see ourselves.

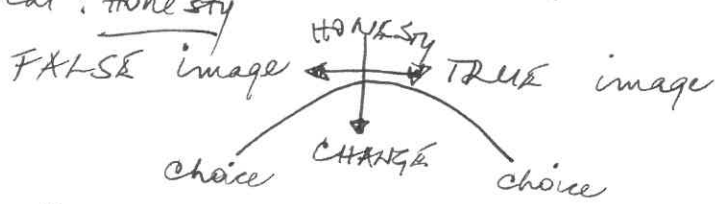
- a) At birth we all acquire a **FORMAL IDENTITY**. It is how the world sees us and it develops as we do. First it consists of our name, sex, colour and nationality. Later our age, education, our work, where we live and whether we are married or have children all adjust our Formal Identity. Much of this is 'given', and all of it is quite hard to change. We just have to live with it.
- b) From a very early age children begin to build up a simple picture of who they are, what identifies them, and later, what kind of person they are. Their early picture is influenced more by what they feel, see and are told than from what they think-out and evaluate.
- c) The process continues and becomes quite conscious and intense during the teens as children strive to define themselves and know how they compare with their peers. They are trying to develop and sharply focus their picture to see it in context. This is how our **SELF IMAGE** is gradually built up.
- d) Culture can distort this process through social discrimination. This gives **RELATIVE VALUES** to such matters as sex, colour or education etc. If you fall mainly on the more highly valued side your Self Image will have a better start than if you fall on the less valued side. The lucky ones tend to be more confident, but a sensitive, easily hurt personality can still develop a poor self image. The opposite is also true. (Note: Social discriminations are not 'values' merely 'choices'. There is nothing fundamental, universal or absolute about them and they should not be our standards.)
- e) With this mixture of 'unfounded' social discrimination, subjective feelings, impressions and what is understood, people develop their self image and sense of **SELF WORTH**. The result is very potent and has a huge influence on us, but it is often built from what was understood and felt at the time, often as a child. Self Image and Self Worth can thus be built up from what is completely wrong or untrue, based on the vaguest of notions or insights!
- f) Taken together these often poorly laid foundations and notions about oneself add up to either feeling adequate, neutral or inadequate. How people feel about themselves deeply colours how they behave, what they believe they are and can achieve. It **LIBERATES** or **LIMITS** them.
- g) A person's sex, part of their formal identity, has a very profound effect on their self image. How adequately a person feels they represent their gender, how close they feel they come to society's expectations or ideals, seriously influences their self image and self confidence. Moreover any doubts tend to be self reinforcing! Admitting any sense of gender inadequacy here tends to confirm any lurking suspicions and further damages one's already unsteady self image! But before a weak thing is strengthened its need for strengthening must be recognised! **HONESTY**, and a trustworthy friend with insight on such things can help a great deal in such circumstances.
- h) In short, our Self Image is often made of insubstantial stuff, but the key to unlocking our situation is being willing to look honestly at how we see ourselves. We can then make the necessary adjustments and changes that will help to liberate us for a more rewarding relationship with life!

better person or realize we do have value. This helps to build our self image & worth

vital

- a) If you base your self image on the relative values that are given to you by your Formal Identity would you be likely to feel adequate or inadequate?
- B) PRIVATE NOTES. What are the things you feel somewhat inadequate about? How did such feelings develop? Do you think these feelings are deserved or wrong?
- c) What sort of attitudes in others make us feel inadequate?
- c) Do you make anyone else feel inadequate? Does it make you feel more adequate?
- d) Do you want other people to know the real you or only the bits of you that you are proud of?
- d) What does a person try to do if they feel a bit inadequate?
- e) If we are defensive about our public image what does it tell us about our needs?
- e) Are you freed or imprisoned by giving out a false image?
- f) If you have worked to manufacture your public image is it likely to be a true or a false image?
- g) Why do people sometimes have a true image and a mask?
- H) ILLUSTRATION. Stand someone up. Ask the others:-
How is this person letting us know what kind of person they are? (Repeat with others if useful.)
- h) What picture of yourself do you 'broadcast', an accurate one, an accurate but incomplete one or a misleading one?
- h) Adjustments have one of two basic motives. What are they?
- i) How do YOU decide and adjust what others should know about you?
- j) Why do we find it hard to face a sense of inadequacy?
- j) Would facing it make us weaker or stronger?
- k) What kind of relationships can you expect if you broadcast false image of yourself?
- k) What kind of broadcasts and feedback result when false image defences are used?
- k) What kind of life can one expect using such defences?
- L) PRIVATE NOTES.
 - 1) Are you, adequately equipped in terms of abilities and insights and do you respect what you stand for?
 - 2) Are you well integrated with your fellows, valued and respected yourself?
 - 3) What dark areas do you have that need cleaning up?
 - 4) Consider what might be needed to be beyond the control of that guilt.
- m) What qualities underlie a balanced self image and what are the visible characteristics of such a character?

Hj → Public image - how others see us - the "face" we put on to cover up the real us
 → image & reality should coincide
 → if we feel inadequate we often present a better public image so that others think better of us - truth or not? real or unreal? Honesty



→ correction or defending
 → man prefers to change situations rather than himself
 → admitting our inadequacies seems frightening but it allows us to do something about them & we end up stronger & w/ more confidence

WHO AM I?

02.02

02.02 Our Public Image. What we 'broadcast' for others to see.

- a) We get our Formal Identity from others and assemble our own Self Image from the way others have seen us up to now. The process can leave us with a poor sense of Self Worth, as if we have fallen below some level of social acceptability. If so we feel **INADEQUATE** in some way, a bit ashamed, ill at ease, uncertain, perhaps even fearful about how other see us.
- b) Such feelings of inadequacy are quite common since most of us have developed our Self Image and Worth from rather **ARBITRARY VALUES**, the relative values of social discrimination and the chance opinions of others. Our feelings of unease may often stem from having used such **INCONSISTENT**, subjective, even contradictory values in building our picture of ourselves.
- c) We can also feel inadequate for reasons beyond our own control. For instance poor or disrupted education can make a person feel ignorant and stupid when they are not. We can also feel unhappy or inadequate because other people take advantage or make fun of a weakness or disability.
- d) A sense of inadequacy may be deserved, or unfair. Either way no one likes to feel inadequate, so we try to 'broadcast' an adjusted **PUBLIC IMAGE** - so that we are seen and valued differently.
- e) Whether a sense of inadequacy is deserved or not, denying it ignores some truth about ourselves. This way we are trying to protect, armour plate and hide (even from ourselves!) our sense of inadequacy. This changes nothing and forces us to 'manufacture' a **FALSE IMAGE**, to fool others and defend ourself with - and we start to live a lie.
- f) If we face the truth and act to deal with any sense of inadequacy, it adjusts our attitudes and behaviour. It improves our Self Worth and develops a new **TRUE IMAGE**, which just happens without needing to be 'manufactured'.
- g) In societies that value truth and openness this is the ideal image to strive for, but in societies where this is not the case people may need two images, a True Image among those who are trustworthy and a carefully constructed **MASK** for use among those who are not.
- h) We adjust our Image by our outward behaviour, our status symbols, our wealth, lifestyle, the clothes we wear, the way we speak and who (or what) we know. The adjustments we make to our Image will either be **CORRECTIVE** or **DEFENSIVE**.
- i) Which we chose depends on being able to discern whether our feeling of inadequacy is deserved or not. We know that Man prefers to change situations rather than himself. Here it works against him.
- j) It is hard to face a sense of inadequacy, simply because of the sense of inadequacy, ^{and} ~~and~~ we tend to be defensive. Unseen, this is a trap we can lock ourselves into for life. It seems far less costly, far easier to adjust our situation i.e. 'broadcast' a false, defensive Public Image, than sort out the root of the matter, why we feel inadequate. In the long term this is far more costly. We warp our lives.
- k) Defences keep other people away from something, to set and limit the terms for interaction. False Image defences keep everyone, even ourselves, away from our sense of inadequacy. They make relationships superficial and unsatisfying. By being guarded, we tend to react rather than respond to other people's positive advances. Our reaction in turn generates negative feedback and we tend to find other people uncomfortable. Indeed, we never get to really know anyone! We lock ourselves in with the very inadequacies we are trying to deny! And the Lie runs our life and things get worse!
- l) People who feel suitably equipped for life in terms of abilities and insights, who respect what they stand for and who feel integrated with and valued by their fellows, tend to be confident and broadcast a mostly True Image. They have minimal need for defences, but even so most people have a **DARK CORNER** or two that they are not proud of. Uncleansed, these can become the seedbed in which grow all that we least like about ourselves.
- m) Only when a person explores basic values and chooses universal Absolute Standards for behaviour are they able to begin building truly firm foundations on which to construct a **BALANCED** Self Image. When the world sees this it recognises strength of character, integrity, insight, wisdom, compassion and humour. Such people not only enjoy life, but have much to offer.

→ defended people never really get to know anyone. Those who take time to sort out their basic values choosing universal absolute standards as the building blocks will make good friends & partners & are more likely to have a fulfilling life, a balanced self image

Sample Questions

- a) What is missing when one feels lonely in a crowd?
- b) What do people mean when they say they are good or bad communicators?
- b) Are there levels of communication?
- b) Is trust developed only at level 5 or are there levels of trust too?
- c) Are there levels of communication appropriate to levels of relationship?
- c) Does a spiritual relationship have 'levels'?
- d) Why don't people communicate at level 5 with everyone?
- d) Is there a 'right' level of communication?
- d) What kind of communication makes others feel uncomfortable?
- e) Can one achieve an undistorted picture of another if one is defended?
- e) How can a false image lead to mistrust and bitterness?
- f) What is the effect of openness on a defended person and one broadcasting a true self image?
- g) Why is the 'other person' always first to be blamed for things?
- g) Is such instant judgement fair or even useful?
- g) What is the difference between reading other people and judging other people?
- g) What effect has judging someone, on you, on them?
- h) Is a defended approach helpful long term, short term, at all?
- i) Does a defended character mature or just grow older?
- j) Can you think of anyone, alive or dead, who showed or shows a completely true image of themselves?
- j) How were/are they treated?
- j) Why do some people NOT relate well to people with integrity?

5, → How do I see others?

- Relationships are very important in life
- they are the means of giving & receiving LOVE which is vital for life
- the quality of our relationships depends on how well we communicate w/ other people
- 5 levels of POSITIVE COMMUNICATION: (wie by)
- defences distort relationships & this leads to mistrust & bitterness
- trusting friendships lead to understanding, build character = Maturity

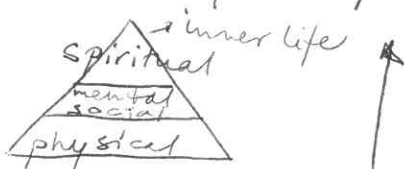
WHO AM I?

02.03

- 02.03 How Do I See Others? Does seeing others accurately depend on how I behave?
- a) We saw earlier how consciousness brought with it a need to relate. Human beings need **RELATIONSHIPS**. Very few people choose to be hermits and those who do rely on a relationship with God to sustain them. Not everyone believes in God, but everyone relies on other people, on Human relationships of one kind or another.
 - b) Not just how, but how well we '**COMMUNICATE**' with other people, and they with us, has a profound effect on the quality of relationships. There are five levels of positive communication and relationship:-
 - 1) Acknowledging the other person. Not ignoring their presence, i.e. saying 'Good morning' or such like to a stranger that one might pass on a walk, etc.
 - 2) Sharing Facts with another. Talking with a shop assistant or enquiring at a railway station for train times.
 - 3) Sharing Views with another. Discussing different ideas with another so that something may be better understood or an improvement made.
 - 4) Sharing Feelings with another. Telling another how things affect you and about your hopes.
 - 5) Open Honesty with another. Where you are prepared to **TRUST** the other person and want them to know the real YOU, good and bad bits alike.
 - c) At any level we may communicate/relate well or inadequately, but the quality of our relationships will determine how we feel, whether we are having a good or bad day or even whether we enjoy life at all. The hermit, the Saint and those with a faith build their reciprocal relationship with God on these 5 levels too. Level 1 is Belief, level 5 is Faith.
 - d) If we communicate well at level 5 with another person, and they with us, it is likely that the picture we each receive of the other will be full and accurate, but how often do we achieve this level of relationship with other people? Perhaps seldom - because it exposes us and if we have any sense of inadequacy, is risky. So we operate at a safer but less satisfying level, and with a poorer picture of the person we are relating to.
 - e) When we are defended, when we broadcast a False Image we prevent the development of good communication or relationships. Our own defences **DISTORT** not only how a person sees us but how we see them. Both get a false picture. At best the result is negative; at worst it becomes the source of much **MISTRUST** and eventually **BITTERNESS**.
 - f) Interest in other people and **OPENNESS** appropriate to each level are the basis for good relationships, but openness erodes defences and a defended person finds such people 'difficult'.
 - g) Seeing other people as the real cause of why things are difficult is a Human trait, since everyone is defended to some extent. Such a view makes people **JUDGEMENTAL** of others. It puts relationships on an uncomfortable basis and it takes a Saint not to be discouraged by such attitudes.
 - h) The feedback to the defended person is also negative, reinforcing their sense of inadequacy and need for defences! A vicious circle.
 - i) Trying to hide behind a False Image Defence simply makes a person's life worse! What they are defending is their own unwillingness to adjust or change what they feel is less than adequate. How then can they ever feel good about themselves? They are avoiding reality.
 - j) A person's True Image will not be perfect, there are always the dark corners, but if communications and relationships are developed to level 5 and the truth is shared, real deep and satisfying relationships are possible.
 - k) When people relate well the best in both of them comes to the fore, and the worst can be dealt with. Life is then positive, fulfilling and fun. Trust and friendship grow, even through the briefest encounters. Discernment, understanding and character increase. This is what is meant by **MATURITY**.

- a) Why does unsatisfied hunger make discussing philosophy unlikely?
a) What motivates people to discuss philosophy?
- b) What must be satisfied before attention moves to more abstract ideas?
- C) ILLUSTRATION
How vision, horizons, perspectives and objectives change with 'higher' thinking.
- d) How wide are your horizons? Are you motivated by fear, obligation or hope?
- e) Would you like to be fearless?
e) What is the proper role of fear in our lives?
- F) PRIVATE NOTES.
1) What are the things that you really fear?
2) Are your fears large because your horizon is small?
3) What fear is stopping you doing something worthwhile?
4) What happens to fears that are faced?
- g) Where do hopes come from?
g) What happens when you loose hope?
- G) PRIVATE NOTES.
1) List what you really hope for.
2) Do you expect to realise these hopes?
- h) What do hopes say about a person?
h) How do unworthy hopes affect self image and public image?
h) Could you share all your hopes with us all?
h) Do any of your hopes embarrass you, and do you know why?
- i) What has to be done with hopes before you can action them?
i) Have you begun to define your hopes into convictions?
- j) What role does courage have in all this?
- K) PRIVATE NOTES. Make an list of the things that truly run your life today.
k) How unusual or standard do you feel your list might be?
k) What kind of world can be expected if it is peopled by people who stay like this?
- L) PRIVATE NOTES. Look up 1 Corinthians 13. v4-8
1) Put your own name in place of the word LOVE.
2) How true are these altered verses?
3) Can you see some simple changes in you that would make a big difference to others and life in general?

→ American philosopher MASHOW:



Krile



(I don't agree very much but anyway)

- motivation - needs, hopes, obligations & fears
→ we need to raise our horizons - our vision to be able to see problems in perspective
→ the light on the HORIZON - the vision for life
→ it helps sort out priorities
→ fear ~~warns~~ warns ^{us} that there are risks → BEWARE
→ to face fears takes COURAGE ⇒ strength
→ unfaced fears paralyse (immobilize) ⇒ weakness
→ HOPE comes from one's spirit, & expresses what one

Thu 17th Aug '95

030994

'MAN, MORALITY, BELIEF & FREEDOM'

WHO AM I?

02.04

02.04 What Runs Me? What makes me behave the way I do?

- a) People don't take much interest in philosophy if they are cold and wet and night is coming on. Their attention is on shelter and warmth until they are achieved. Such basic physical needs provide strong **MOTIVATION**.
- b) Mankind's needs are hierarchical, starting with physical life needs and moving gradually towards needs of the inner life. When each level of need is satisfied, attention is freed to consider how to satisfy needs at the next higher level. In this sense, satisfaction is what runs people.
- c) But what a person 'needs' to be satisfied also depends on his own sophistication. What may satisfy a simple man may not satisfy a sophisticated thinker. They have different horizons. Security, sex and success are common objectives on many people's horizons, but such horizons are from ground level! The wise man elevates his thinking, and his **VISION** increases. He sees further, and such things are seen in proper perspective and relationship, as parts of the landscape of life, not as silhouetted objectives.
- d) Our **HOPES, OBLIGATIONS** and **FEARS** also strongly influence how we behave. Ask yourself, 'What is the force that propels ME forward from day to day? Am I being attracted by my hopes, operated by duty and obligations or driven by my fears? How wide are my horizons?'
- e) Fear is a useful warning mechanism. It slows us down for a moment to consider our course of action more carefully. It says 'Beware', there are risks, can you cope with them? At this point we either handle fear or let it handle us!
- f) It takes **COURAGE** to face and handle fears. People who hide behind False Image Defences are already running away from life, and will run away from their fears too. **UNFACED FEARS** accumulate in the dark of our mind and grow out of proportion. Then they no longer warn, they incapacitate, and eventually **IMMOBILISE** people. But fears faced **STRENGTHEN** courage and resolve, because the warning has been weighed against our resources, and understood.
- g) Hope comes from a person's Spirit and expresses what they **BELIEVE** is possible. It grows from our belief and extends our horizons. In that wider landscape our fears feature less. Faith, hope and love are related. Life itself loses purpose if you lose hope, then fear takes over.
- h) Hopes are personal. They are about things changing for the better - from that person's view point. Thus hopes, secret or overt, say much about a person; whether they are **SELF CENTRED** and mean or **GENEROUS** and laudable.
- i) It also takes courage to make hopes happen. They begin as feelings, vague mixed ideas and need to be distilled into **CONVICTIONS** worth **LIVING FOR**. Only then can we benefit from them. Left hazy our hopes only give us a cosy sensation, but nothing happens for we lack focus and motivation to do anything. We must identify something particular to achieve and until we do, our fears tend to immobilise us.
- j) Both hope and fear can be beneficial, and each need courage to handle. The issue is thus not choosing between them, but developing the courage to handle them both effectively.
- k) It is worth looking closely at our own hopes and fears. What kind of things satisfy or run us? Is what we discover really adequate for own needs, or for the needs of our community and nation? Are we unique, or are these the kind of things that might be running other people? It's worth remembering that other people are the rest of the World!
- l) Ask yourself a question:

'Am I, and the way I think and behave, simply part of the problem the world has, or am I part of the CURE that is needed?'

It is very easy to be an unwitting part of the problem, and it requires insight, courage, character and resolve to become part of the cure, but now you can **CHOOSE to CHANGE** yourself and do something about it. This is how Humanity makes **PROGRESS**.

believes is possible.
→ life loses purpose w/out hope; then fear takes over
→ hopes are about things changing for the better & they extend our horizons

different abilities to perform service, but the same God gives ability to everyone for their particular service. ¹The Spirit's presence is shown in some way in each person for the good of all. ²The Spirit gives one person a message full of wisdom, while to another person the same Spirit gives a message full of knowledge. ³One and the same Spirit gives faith to one person, while to another person he gives the power to heal. ⁴The Spirit gives one person the power to work miracles; to another, the gift of speaking God's message; and to yet another, the ability to tell the difference between gifts that come from the Spirit and those that do not. To one person he gives the ability to speak in strange tongues, and to another he gives the ability to explain what is said. ⁵But it is one and the same Spirit who does all this; as he wishes, he gives a different gift to each person.

One Body with Many Parts

¹² Christ is like a single body, which has many parts; it is still one body, even though it is made up of different parts. ¹³In the same way, all of us, whether Jews or Gentiles, whether slaves or free, have been baptized into the one body by the same Spirit, and we have all been given the one Spirit to drink.

¹⁴ For the body itself is not made up of only one part, but of many parts. ¹⁵ If the foot were to say, "Because I am not a hand, I don't belong to the body," that would not keep it from being a part of the body. ¹⁶ And if the ear were to say, "Because I am not an eye, I don't belong to the body," that would not keep it from being a part of the body. ¹⁷ If the whole body were just an eye, how could it hear? And if it were only an ear, how could it smell? ¹⁸ As it is, however, God put every different part in the body just as he wanted it to be. ¹⁹ There would not be a body if it were all only one part! ²⁰ As it is, there are many parts but one body.

²¹ So then, the eye cannot say to the hand, "I don't need you!" Nor can the head say to the feet, "Well, I don't need you!" ²² On the contrary, we cannot do without the parts of the body that seem to be weaker; ²³ and those parts that we think aren't worth very much are the ones which we treat with greater care; while the parts of the body which don't look

¹² to be burnt; some manuscripts have in order to boast. 12:12: Rom 12:4-5 12:23: Eph 4:11 13:2: Mt 17:20, 21:21; Mk 11:23

very nice are treated with special modesty, ²⁴ which the more beautiful parts do not need. God himself has put the body together in such a way as to give greater honour to those parts that need it. ²⁵ And so there is no division in the body, but all its different parts have the same concern for one another. ²⁶ If one part of the body suffers, all the other parts suffer with it; if one part is praised, all the other parts share its happiness.

²⁷ All of you are Christ's body, and each one is a part of it. ²⁸ In the church God has put all in place: in the first place apostles, in the second place prophets, and in the third place teachers; then those who perform miracles, followed by those who are given the power to heal or to help others or to direct them or to speak in strange tongues. ²⁹ They are not all apostles or prophets or teachers. Not everyone has the power to work miracles or to heal diseases or to speak in strange tongues or to explain what is said. ³¹ Set your hearts, then, on the more important gifts.

Best of all, however, is the following way.

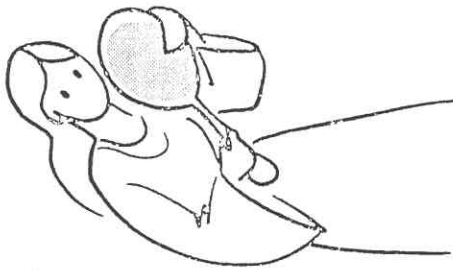
Love

¹³ I may be able to speak the languages of men and even of angels, but if I have no love, my speech is no more than a noisy gong or a clanging bell. ² I may have the gift of inspired preaching; I may have all knowledge and understand all secrets; I may have all the faith needed to move mountains—but if I have no love, I am nothing. ³ I may give away everything I have, and even give up my body to be burnt^a—but if I have no love, this does me no good.

⁴ Love is patient and kind; it is not jealous or conceited or proud; it is not ill-mannered or selfish or irritable; love does not keep a record of wrongs; love is not happy with evil, but is happy with the truth. ⁵ Love never gives up; and its faith, hope, and patience never fail.

⁸ Love is eternal. There are inspired messages, but they are temporary; there are gifts of speaking in strange tongues, but they will cease; there is knowledge, but it will pass. ⁹ For our gifts of knowledge and of inspired messages are only partial; when what is perfect comes, then what is partial will disappear.

¹¹ When I was a child, my speech,



the one who speaks in strange tongues— unless there is someone present who can explain what he says, so that the whole church may be helped. ⁵ So when I come to you, my brothers, what use will I be to you if I speak in strange tongues? Not a bit, unless I bring you some revelation from God or some knowledge or some inspired message, or some teaching.

⁷ Take such useless musical instruments as the flute or the harp—how will anyone know the tune that is being played unless the notes are sounded distinctly? ⁸ And if the man who plays the bugle does not sound a clear call, who will prepare for battle? ⁹ In the same way, how will anyone understand what you are talking about if your message given in strange tongues is not clear? ¹⁰ Your words will vanish in the air! ¹¹ There are many different languages in the world, yet none of them is without meaning. ¹² But if I do not know the language being spoken, the person who uses it will be a foreigner to me and I will be a foreigner to him. ¹³ Since you are eager to have the gifts of the Spirit, you must try about every- thing else to make greater use of those which help to build up the church.

What we see now is like a dim image in a mirror (13:12)

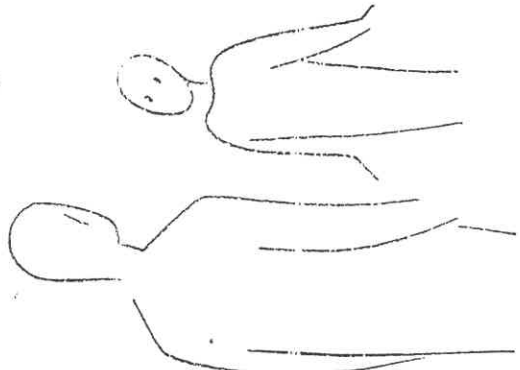
feelings, and thinking were all those of a child; now that I am a man, I have no more use for childish ways. ¹² What we see now is like a dim image in a mirror; then we shall see face to face. What I know now is only partial; then it will be complete—as complete as God's knowledge of me.

¹³ Meanwhile these three remain: faith, hope, and love; and the greatest of these is love.

More about Gifts from the Spirit

¹⁴ It is love, then, that you should strive for. Set your hearts on spiritual gifts, especially the gift of proclaiming God's message. ² The one who speaks in strange tongues does not speak to others but to God, because no one understands him. He is speaking secret truths by the power of the Spirit. ³ But the one who proclaims God's message speaks to people and gives them help, encouragement, and comfort. ⁴ The one who speaks in strange tongues helps only himself, but the one who proclaims God's message helps the whole church.

⁵ I would like all of you to speak in strange tongues; but I would rather that you had the gift of proclaiming God's message. For the person who proclaims God's message is of greater value than



Then we shall see face to face (13:12)

Section 3 -

How Things Change

- A) MAKE NOTES. Consider the room and comment on:-
- 1) What is changing and what is not changing.
 - 2) Are your observations absolutely or relatively true?
- b) What are the characteristics of Man made change and natural change?
- c) Why does Man's ability to change things cause problems?
- d) How would a 17th century farmer have measured 'progress'?
- d) When flying, why does the pilot need an instrument to tell him his airspeed, or an artificial horizon?
- e) If one is suggesting far reaching, long lasting or non reversible changes, what sort of reference points would one use to evaluate the proposal?
- f) How do the intention, the attempt and the achievement of change? differ?
- g) What happens when you take a decision? What does a decision imply?
- h) Point at someone. Where are your other fingers pointing? What does external or internal mean if you are talking about change?
- h) If anyone is to change, who do you truly have control over?
- i) What are the characteristic outcomes of imposing internal and external change?
- j) Why is the concept of change so attractive to Man, even though the practice is less appealing?
- j) When do individuals feel most relevant?
- k) What two concepts are the motives for change?

- at an absolute level, everything is changing, nothing remains the same whether the changes are natural or man-made
- some changes are permanent, some reversible
- change needs a basis for comparison if we are to make sense of the chaos of all the changes that are happening around us
- we need to have a stable background (the INTERNAL) & a VALUE SYSTEM to measure - insight & wisdom is needed
- progress is another name for change
- God is unchanging; His Spirit is dynamic
- change
- intention to change - ineffective - NO effect
 - attempt to change -
 - achievement of change - effective: alters the future (decision)
- change is often resisted because it is different from what we know & needs effort
- external change → resistance → conflict = no change
- internal change (revolution) → cooperation
- herein (therefore) lies HOPE for mankind
- personal change is possible & necessary for positive progress
- the battle line between good & evil is in our hearts, every day

03.01 What Is Change?

- a) At an absolute level **CHANGE IS EPIDEMIC**, nothing remains the same, everything has to adapt and be changed in the process.
- b) Some changes occur naturally, such as growth and decay, or the weather, but increasingly the changes that affect Man are man made. These can easily be fast, untested, far reaching and able to affect the world at large.
- c) Our power, and tendency to change our circumstances rather than ourselves is becoming increasingly dangerous. We need to know what we are doing; some changes are not reversible and others are so fast they they can hardly be observed by science!
- d) But in the background, other things changes so slowly they seem permanent. Without such 'permanence' there would be nothing against which to see or measure progress. The concept of change needs a basis for comparison otherwise everything would just be turmoil and chaos.
- e) Before we can judge change to be progress we need a stable background and a **VALUE SYSTEM**, based on recognising what is good for us, against which to measure. Only then can we avoid changes that harm rather than help us forward. This vital need for stability and insight obliges Mankind to seek, establish, understand what does not change. We have to hold fast to what is **ETERNAL**. Interestingly, while the nature of God is unchanging, His Spirit is dynamic!
- f) When it comes to the practical detail of changing things there is a big difference between the intention to change, the attempt to change and the achievement of change. The first has no effect. The second is ineffective, (unless it is part of the whole process) while the latter completely alters the future course of things.
- g) Real change is a turning point where a **DECISION** is made. It is the hinge in a line of thought or endeavour. It is an event, and an effort soon left behind, while the new line of thought or endeavour **CONTINUES**.
- h) Whether change applies to an individual or to the whole community, it is either **EXTERNAL**, where others are expected to do the changing, or **INTERNAL**, where the individual or community seek to change themselves.
- i) External change tends towards resistance and **CONFLICT**. Internal change tends towards the growth of insight, understanding and wisdom in those involved and an increase in **COOPERATION** and harmony.
- j) Change is deep in Mankind's new evolutionary strategy. We think, imagine and plan, then set about altering tomorrow to suit ourselves, by what we do today. Mankind has an inbuilt notion, a conviction, a belief that things can always be changed for the better, and we feel 'relevant' when we have an input to change.
- k) The concepts of **BETTER** and **RIGHT** are the springboards for man made changes aimed at improvement. We use discomfort or discontent to spur imagination to do something better, and we use beliefs and convictions as reasons for change because we think such a change is right.

→ change is the basic tool for progress in Man

generate

emotional

rate

whisper

ness

HOW THINGS CHANGE

03.02

03.02 Why Change Is Resisted

- a) Unless we have a stable background against which to understand and evaluate changes they become chaotic and unintelligible. In this state we eventually go mad. To avoid madness we urgently need to know what can be relied upon, what is 'unchanging', eternal, true.
- b) Touch something. Does it exist? Your senses say it does, but the brain is just interpreting tiny bio-electrical pulses from the nerves. It is only where they arrive in the brain that makes one pulse mean 'hot' and another mean 'music'. The pulses themselves are unspecific, so does music exist?
- c) Little of what we call **TRUTH** can be proved, but we have massive empirical evidence. By seeing the same result often we accept it as reliable - it will happen. It has been tested and we **BELIEVE** it to be **FACT**. What we believe is the basis on which we all go forward.
- d) At the level of observable things this is fine, but what about concepts and **PRINCIPLES**? What is fact? It is the heart, head and spiritual insight that illuminate these, but this is hard work, and not many people want to do it - there have plenty of more 'practical' things to attend to.
- e) Most people just want to get on with life. They want a simple, agreeable **MODEL OF REALITY** that fits what they observe. They don't want to think philosophically or in principles. Instead they want a cover all **PRESCRIPTION**, a compound made of stable ideas and attitudes that they can rely on in all circumstances. They want an Authority they can quote to save them thinking.
- f) Of course such prescriptions are very useful, and everyone uses them much of the time. With them you can teach people how to behave, what is acceptable and what to do in what circumstances.
- g) But prescriptions are only useful while someone else is the 'authority', responsible for the dynamics of society, such as a Boss or the Church or a government, and so long as circumstances stay within the **LIMITS** the prescriptions cater for. But accepting such prescriptions tends to stifle a more dynamic approach and to **RESTRICT** the vision needed for the inner life to thrive.
- h) When a person living by prescriptions, without understanding underlying principles, finds himself in circumstances his prescriptions do not cater for, he is completely lost - and frightened. If the changes are significant, he is now a socially dangerous person **UNABLE** to make balanced decisions. He is liable to react aggressively and to join with other similarly scared and poorly equipped people. Their votes or their force of arms produce unwanted and unnecessary consequences. People who run life on prescriptions don't like change because adjustment, without guiding principles is very difficult indeed.
- i) **EDUCATION**, in its broad sense, should teach not only practical things, but underlying principles. Everyone needs to have and to use the best integrated model of reality their culture can provide.
- j) Children actively assemble such models from the information their experience and environment supplies. However the sheer **POTENCY** of their first prototype working model is such that many are tempted to rush it into full use - rather than continue to explore, adapt and develop it. Such people **GET STUCK** and use their early, simplistic views of reality as the basis for behaviour thereafter. One meets people who are fifty or more with sixteen year old opinions.
- k) Others search on, but we all turn our findings into prescriptions in the end, some subtler than others. One cannot think everything out from principles every time, but our prescriptions should be based on having done so. When people find what they see as **BASIC TRUTHS** they tend to hold that view of reality with tenacity. To do less would jeopardise their sense of integrity. Thereafter, fear may modify their behaviour, even make them obey another, but it will not change their views.
- l) Only if a person recognises a **BETTER IDEA** or a deeper truth will they change their views.
- m) Having invested what they believe to be sufficient effort, people are unwilling to adjust their model of reality or behaviour if both have served them adequately. Only when they see their model or their behaviour as **INADEQUATE** does **PERSONAL CHANGE** become a likely potential in them. Until one sees the need, motive for change does not exist.

developed further. Best is to look for better ideas & be prepared to accept the better idea & CHANGE. This gives flexibility to change grow & mature
 → we only change when we see the NEED to change

Sample Questions

- b) What part do traditions play in assessing the value of change?
- c) ILLUSTRATION. Individuals consider and write down:-
 1) A positive personal change.
 2) A negative personal change.
 Share some of these and discuss why.
- c) Why do people propose changes?
- d) Why are people disturbed by unexpected change?
- e) How do they feel and react when they don't have the means to evaluate and reach a conclusion?
- f) Change in ourselves is harder than external change. Why?
 f) What is needed to effect change in oneself?
- g) What is the most constant thing a person is aware of?
 g) Why is this a hindrance to insight?
- h) What would you list as among the world's greatest deceptions and untruths?
- i) It is people who change things - so what is the easiest way to effect a change when change is required, and what is the most difficult way?
- j) Are there changes in oneself that would be beneficial?
 j) What is the only resistance to that change happening?
 j) What is the consequence of you not making that change?
 j) Have you sufficient motive to make that change?

- change is always ^{happening} ~~helping~~, we cannot avoid change. We deal w/ it better if we are aware of our background traditions & values w/ch are stable. Then we can relate the new (change) & other old (traditions) & make a better judgement about whether the change is good or bad
- our motives for change need to be examined. Are they right?
- if we propose or initiate change, it is usually for the better, & we feel enthusiasm for the change
- if unexpected change happens to us, we feel uncomfortable, a sense of loss of control. We know that we have to work to see how this change will affect us - is it good or bad? What adjustments are necessary in us? We feel less enthusiasm
- personal (internal) change is always difficult. It is costly because we have to turn away
- personal change needs: motive, courage, ^(courage) accountability, conviction _(hold onto)
- _____ is difficult because the "self" we know is familiar & constant for us, & we reluctant to change things that feel familiar & safe - our character
- personal change goes deep; it is costly. But failure to change is also costly - we do not grow
- it is not true that you cannot change your human nature (character)

Fri 18th Aug 1995

040994

'MAN, MORALITY, BELIEF & FREEDOM'

HOW THINGS CHANGE

03.03

03.03 Attitudes Towards Change

- a) We sort chaos into order by discerning what is stable, reliable, what is eternal. This way we make sense of our circumstances.
- b) Change engulfs us, we cannot avoid it, and we cope with it as best we can, using attitudes and traditions laid down while forming our character, assisted by experience, new concepts and advice. But the better a person understands what is eternal, unchanging, the better they are able to relate to and handle change. The opposite is also true.
- c) When we propose change we believe it to be for the **BETTER** - at least in our terms. Having done the thinking, we feel that the proposal has merit. We are **MOTIVATED**, our attitude towards it is positive.
- d) However, people caught by unanticipated change, sense a **LOSS OF CONTROL** over their lives. They feel disturbed and don't share our enthusiasm! Change is about altering circumstances. It is uncomfortable and demanding. Everything has to be reviewed. Is this change for the better - in their terms!
- e) But what are the terms? What is for the Better? If we have no adequate basis by which to reach a conclusion, for whatever reason, we remain negative and wary. Change remains threatening and we resist.
- f) But what about change in ourselves? We may see the need and even desire to turn towards some better way, but still find it very hard to do. Why, when our attitude is positive? The problem is that when one **URNS TOWARDS** something one also **URNS AWAY** from something. Personal change does not happen while some other thing(s) remains too dear to turn away from. Unless you truly see the **COST** of not changing, adequate motive will not exist. You and your circumstances will persist, until some other unwanted and perhaps unavoidable change comes upon you. You remain a victim.
- g) There is another very subtle obstacle to personal change. The central, most **CONSTANT** thing we are most familiar with is our self. We may see development in our knowledge or insights but the **BASIC SELF** we know, our core reality is so familiar - and seemingly constant. Personal change is easily seen to be about new knowledge or insights, not about the **BASIC ME**, because constants don't change, do they!
- h) But our basic self, what we call our **CHARACTER**, is exactly where our radical problems hide! Among the greatest **DECEPTIONS** and **UNTRUTHS** ever uttered are: 'You can't change Human Nature!' or 'I can't help it, its just a defect of my character!' If they were true there would be no hope at all! Personal change goes **DEEP**. What we have to turn away from is our old familiar, inadequate and seemingly constant self, and begin to live afresh, in a new dimension.
- i) When some changed situation is needed this quirk of our perception always makes it seem that the the quickest and best way, the line of **LEAST RESISTANCE** is for the other person to do the changing, so we point at them! Sadly, this is the line of **MAXIMUM RESISTANCE** since people don't like changes and don't like being told! Nor does it make much sense, for if people need to change for things to improve, how can we exclude ourselves from this process?
- j) Since we have to adapt to constant and inevitable changes, since we are better motivated by changes we initiate and since we clearly need some character development, it makes good sense to get started, in the area that we can control, ourselves. We are the only resistance we will meet! If our resistance is weak, change can proceed quickly. If our resistance is strong, look at that strength! That same strength can **OVERCOME** our resistance - once we face the true cost of not changing.

it is just much easier to expect the other person to make all the changes

Sample Questions

- a) Why is regulating a Society so difficult?
- b) What size community can one man regulate without lieutenants?
b) How much personal 'relevance' has one in a small social group?
- c) Why do people join in large administrative structures?
- d) What is the difference between HIM & US and THEM & US circumstances?
d) How does this effect motivation?
- e) What is 'dropping out'?
- f) Why are activists so irritating to large structures?
f) What kind of changes are observed in large structures?
f) Why are big changes so difficult for large structures?
f) What provides the inertia of a large structure?
- g) What would be the difference if people felt they could be influential in changes?
g) Why is structural change often completely ineffective?
g) How is change achieved even when the structure remains the same?
g) Why is carefully directed effort more effective than undirected effort in creating momentum?
- h) Why do inertia and momentum affect change?
- i) Why is Moral motivation needed?
- j) What does one need in order to effectively resist pressure to conform.
j) How do Power Structures reduce people's capacity to disagree?
- k) What results from people's non-involvement in Society?

- structures organize people - make sense & use of their efforts. They help to resolve the conflicts in society
- in complex societies, the top person must delegate authority & power to people underneath. They have some power but even lower down people can feel less relevant, less important
- structures consist of people - individuals who work together, coordinated by the "organization" - "them & us" society
- people at the bottom can feel hopeless & impotent. But this impotence can make them angry & they can become motivated to do something → ACTIVIST
- But big structures have great resistance - structural inertia. But structural inertia is only the total of personal inertia
- if activists can re-motivate people & they work together, then momentum for change grows
- Social stagnation (non-involvement of people in their society) is a ^{DE}GENERATIVE STATE. Personal responsibility brings change, progress & growth
- living things are either growing (& changing) or dying - there is no standing still. Individuals & structures are living things
- grow & change - or die - the choice is ours

HOW THINGS CHANGE

03.04

03.04 Do People or 'Structures' Change?

- a) In a complex society Mankind's dynamic, new innovative nature makes it impossible to predict what will happen next or what will be needed to regulate that society.
- b) A Chieftain can control a simple society with great flexibility by using autocratic **POWER**. Those he governs either support or oppose him but either way, they know that their views and actions will have some effect. People feel **RELEVANT** and social involvement is very high in a HIM & US situation.
- c) As social complexity increases one Chieftain cannot exercise control. He has to delegate Authority, and with it some Power, first to several others in Council, then to thousands in an Administration. Huge **STRUCTURES** grow to regulate and direct the super-organism of society.
- d) Big structures are a network of **INDIVIDUAL** people whose efforts are coordinated and directed to some particular end, with or without their agreement. The bigger the structure, the less responsive or flexible it is. Individuals feel less significant in a THEM & US situation; surely, if what you think, say or do has no effect, then it cannot matter what you think, say or do!
- e) With size, a sense of individual impotence, **IRRELEVANCE** and **HOPELESSNESS** grows and with it **PERSONAL INERTIA**. Social involvement and responsibility, in both THEM and in US, becomes very low. Those within the structure then tend to 'float' along, while those outside it tend to 'drop out'.
- f) But such impotence makes people angry and some become **ACTIVISTS** for particular causes. If they have leadership abilities too they attract attention and support. Activists spell trouble to those who operate structures! Changing anything, particularly the attitudes or output of a complex structure, has a long chain reaction. Change means much additional hard work. Large structures are unresponsive, they have great **STRUCTURAL INERTIA** which resists all but the most superficial changes. But Structural Inertia is only the total of Personal Inertia, and here lies a clue.
- g) When adjustments and improvements are needed it is not the the structure that needs to be changed, but the inertia. Even a complete change of structure; of how efforts are co-ordinated and directed, will be ineffective if you do not bring about a change of heart in those who are the structure. To be effective you need to catch people's imagination, harness their hopes, restore their relevance, transform their inertia. People must be **RE-MOTIVATED** or there will be no change at all.
- h) When people feel positive, change their motivation and act **TOGETHER** everything begins to change - even where no 'structural change' has been ordered! Steady well directed effort to re-motivate can change the huge inertia of a big structure into similar **MOMENTUM**.
- i) Many people understand the points about re-motivation but, in their eagerness to activate changes, they may easily miss the point that the **NATURE OF THE MOTIVATION** determines the quality of the results. Move big things with unwise, immoral or wrong motivation and you get huge unstoppable and very destructive results. China's 'Great Leap Forward' is an example. To be effective we need to embody **WISDOM** at the heart of all that we do.
- j) People are influenced and pressurised by other powerful people and structures. These may adjust how a person behaves, but they **CANNOT** change that person's mind if he **DISAGREES**. But before someone can resist such pressures to conform, they must have and value another, better idea. Powerful people and structures can only prevent disagreement and enforce conformity by stopping all dissenting ideas from circulating. But ideas only die with those who carry them. Thank God this process takes a long time.
- k) Social stagnation, the non-involvement of people in their society, is a **DEGENERATIVE STATE**. Personal responsibility brings about change, progress and growth. Living things are either growing and changing - or dying, there is no steady state. Individuals and super-organisms are both alive. Grow and change - or die is the choice for us all.

Sample Questions

- a) What is the traditional way of making a Donkey do what you want?
 a) Do you see any similarities between a society and a Donkey?
- b) What purpose do society's laws and rules define?
- c) Why are laws and rules negative?
 c) What is the positive equivalent?
 c) Why do legislators only seem able to use the stick and seldom if ever the right 'carrot'?
- d) What are the 'carrots' that inform life and draw us on, and how are they found?
- e) What are Principles?
 e) What function do they serve in society?
- f) When people or societies devalue their Principles what is the outcome?
- g) Should legislation be in accord with or simply ignore Principles?
 g) What kind of society runs without Principles?
- h) What comes first society or Principles?
 h) How does the answer present a problem?
- i) Are Principles in need of explanation and why?
- j) When are laws liberating and when are they simply weapons of State?

→ Laws & rules set Society's minimum standards to wch all must obey. They provide a deterrent where self discipline fails.

→ Laws, rules are essentially negative

→ carrots are essentially positive - they provide a framework w/in wch to develop & make progress in the structure of Society

→ if laws & rules are based on accepted principles, the result is likely to be harmonious

HOW THINGS CHANGE

03.05

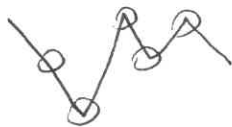
03.05 Principles, Laws and Change in Society

- a) For a society to make progress it needs a 'carrot' to attract, to inspire it to go forward and a 'stick' with which to regulate any undesirable behaviour.
- b) **LAWS and RULES** set Society's minimum acceptable standards to which all are required to comply. They curb anti-social behaviour and provide a deterrent where **SELF-DISCIPLINE** fails or is lacking. People are either voluntarily law abiding or they are not. How many knowingly break speed limits? Chuck Eager, a famous US test pilot said *"Rules are made for people who aren't willing to make up their own."*
- c) Laws and rules are essentially negative. They indicate where legislators say society should not be going. Many are developed quickly, to deal with specific circumstances. Legislators are concerned with the concrete, with now and tomorrow, the immediate regulation of society; they design and wield the stick.
- d) Moral, ethical and spiritual philosophers search for eternal truths and try to express what they distil as concepts and **PRINCIPLES** to guide and give meaning to life. These are the 'carrots' which should inform and inspire us.
- e) Principles are the distilled essences of our fundamental truths and point the direction in which wisdom and 'how to be Human' lie. They outline concepts which one is urged and expected to aspire to. They provide the positive FRAME-WORK within which to develop the higher realms of social structure.
- f) Such principles provide us with **PERSPECTIVE** and thus ways to see where personal or general change is needed, to lift the level of behaviour. But if people or society devalue their principles they lose direction. The only carrot then left is greed and selfish materialism, which does not satisfy our inner hunger or regulate our society in our best interests.
- g) When laws and rules accord with the principles people hold as essential, the outcome is **HARMONIOUS** integration of social objectives and controls. Dis-integration occurs when such principles are not incorporated into Laws, or are compromised. There is much need for hasty legislation to deal with specific situations. Things get worse for wisdom and haste are seldom seen together.
- h) The trouble is that societies exist first and develop philosophical principles later. This matters little in simple society, but as things grow more complex principles become the vital element for long term stability and progress.
- i) Until principles are **CLEARLY EXPRESSED** it is very hard for people to evaluate what is for The Better. Without clear philosophies discernment is obscured. One then tends to see what will gratify oneself - and that only in the short term.
- j) Basically simple, well expressed laws founded on principles that are clearly illuminated and held by society to be worthy, provide scope for the full range of people's inventiveness and energy, to develop a vigorous healthy society, but when laws are cunningly written and lack such a basis of worthy principles they become weapons of State, simply for the maintenance of Power and control. In short, Principle must be the basis of Law. Law must never be the basis of Principle!

Sample Questions

- a) What sort of events change history?
- b) Can events such as a course change history??
- c) Have you seen any local 'historical' change in your own town or village?
- c) What caused it?
- c) Was it by compulsion or consent?
- d) What roles have time, place and communication have to do with a History changing idea?
- e) Christianity changed history, but it was aided by certain circumstances in Israel at the time. What were they?
- f) What social concepts show the direction in which a society's history can be most easily moved?
- g) Why is it easier to 'sell' better rather than right?
- h) How can one explain Man's innate knowledge of right and wrong?
- i) How do people 'know' that something is right or that someone is honest?
- j) What part does God play in history making, active or passive, and how?
- j) Where does Man's free will come into this?
- j) Why should God equip each of us in certain ways?
- k) What are the necessary steps to putting things right?
- k) What does repentance mean?
- k) Why is awareness of sin important?
- l) If God has a plan for how the world should be, how does he progress it?
- m) What part does obedience play in getting God's plan into use?

→ natural - floods, famine, earthquake } POSITIVE
 → manmade - inventions, new technology } or
 → people can change history } NEGATIVE



○ = person, idea
 also - the right time in the right place,
 w/ the right method of communication

→ people only accept new ideas if they believe the ideas are better or right
 → better is practical - it helps law makers to make new laws (but it can be used to appeal to people's self interest & greed)
 → right is abstract, philosophical, moral - & is more difficult for people to think about, it's about principles & people usually prefer prescriptions
 → but there is reason for hope - all of us have an inner COMPASS that points always between right & wrong (although we often cover it up)
 → God is interested in history (the Bible). Most time God works thru people. God is the magnetism that directs our compass

Sat 19th Aug '95

040994

'MAN, MORALITY, BELIEF & FREEDOM'

HOW THINGS CHANGE

03.06

03.06 What Changes History?

- a) Flood, war, pestilence; disasters, natural or otherwise, change history, in a regressive sense, but of more interest is how history takes progressive steps forward, into new eras.
- b) Look at the history of any well regulated society and every so often you see the whole momentum and direction of thought change. Something has happened to that society.
- c) The birth of Christianity is a huge example that affected the whole world, but even one's local town or village will suddenly decide on a new way, and sets off doing things differently.
- d) At these turning points in history you will find a **PERSON** with an **IDEA**. It may be a great and influential person or a member of the public. What matters is that the idea, time, place and means of communication are right.
- e) Jesus brought some revolutionary ideas about the nature of God. His timing was good. He showed the simple principles behind what the Pharisees had striven for years to make into Laws for everything. He came to Jerusalem, centre of monotheistic understanding and at a time when the Roman Empire spread far and wide allowing the transmission of the new ideas throughout 'the known world'. The result was a complete change of history.
- f) People only accept new ideas if they see they are Better or Right. In this light the concepts and principles that underlie our societies, what our people really value and hold to be worthy, take on new **SIGNIFICANCE**. They show the direction in which a particular history can most readily be moved.
- g) 'Better' has **PRACTICAL** outcome. This is the realm in which Legislators operate, and is thus easier to 'sell' in terms that appeal to people's self interest and greed - particularly if the concept of Right is overlooked. 'Right' is **ABSTRACT**, in the philosopher's realm. It is about principles, while most people are happier with a prescription. It is less easy to 'sell' as a basis for action.
- h) But there are strong reasons for hope. All of us have an inner **COMPASS** that points unerringly between **RIGHT** and **WRONG**. People can consult it and recognise the difference if they stop to consider.
- i) Positive history changing ideas align with this deep, often unexplored understanding. People know when something is fundamentally right, particularly if you **ARTICULATE** it at their 'gut' level. so that they feel it rather than think it. Great orators have this ability.
- j) But more important is to realise that it is God who swings our inner compass. If we trouble ourselves we can see the needle move to show where right and wrong lie, in each situation. All of us **ALREADY HAVE** within us the means to be history changers. We all become very 'relevant' in our situation when we follow our compass! Professor Steven J. Gould was right!
- k) But there are conditions. Before one can take such steps forward, we will need to turn away, bit by bit, from our past. We need to see where we have fallen short of what is good and right and start by **PUTTING RIGHT** things we have done wrong. One of the greatest lubricants of positive change is **REPENTANCE** and honest apology for things done wrong. With these come **FORGIVENESS**, a fresh relationship and a clean start. Awareness of **SIN** is one of the keys to freedom. When repented, the sins that bind us can be forgiven, and often used to help others.
- l) God **WORKS THROUGH PEOPLE** who co-operate with Him. He has not only given us a compass to guide our day to day decisions, but He has given many examples of how to use it. God clearly has a **PLAN** for His creation, in which everyone has their own unique part for which they have been adequately equipped. That includes **YOU!**
- m) Changing history is done by people. It is through our **OBEDIENCE** that the Power of God is released to act. So what do you say? How about changing some history?

→ this means we ALL have the potential to be a history changer
→ the truth is anything w/ch shows its integrity w/whatever way it is looked at
→ when Man listens, God speaks. When Man obeys, God acts
"Shows me the way."

Section 4

What Can I Do?

- a) What are Morals about?
- a) Are moral values cultural choices?
- a) What do we mean when we say "But that's inhuman!"

- b) What makes manners different from morals?

- c) How do immorality and amorality differ?
- c) Can something be non-moral?

- D) GROUPS of three.
 - 1) How would you define a 'moral standard'?
 - 2) Why do Societies need moral standards?
 - 3) Make a list of moral standards on which Society stands.
 - 4) Choose the four MOST fundamentally necessary and say why.
- d) Why do societies try to define Moral Standards?

- e) How does quarrelling indicate the presence of a standard?
- E) Set two people a simple situation to quarrel about and illuminate what they are doing.

- f) Are Moral Standards restrictions placed on you by society or are they restrictions you place on yourself?
- f) Why do you see them this way?

- g) How are Morals best taught and passed on?

- H) GROUPS of three.
 - 1) Choose one of the Manners you have been taught.
 - 2) Imagine a society that had NO concept of such manners. What sort of consequences could be expected?
- h) Why do societies try to define Manners?

- i) What is the BIG different between Morals and Manners?

→ Morals are about right & wrong - ^{rules} about human behaviour

→ Manners - are behavioural prescriptions, they are local "norms"

→ for humans Moral values have replaced instinct

→ morality - acting in accordance w/ moral principles

→ immorality - acting against what you know is right

→ amorality - is acting w/out knowledge of normality

→ non-moral actions are neutral ("the grass is green.")

→ moral standards are the principles (not the details)

→ Society tries to make moral standards about the historically developed principles

→ to make it easier for people to understand how to behave in a moral way

→ manners are a matter of choice, & can be changed by agreement

→ morals are a matter of long term survival

→ stages in agreement:

- communication
- disagreement
- misunderstanding
- quarrel - unique to human beings
- fight - winner/loser

Mon 21st Aug '95

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'MAN, MORALITY, BELIEF & FREEDOM'

WHAT CAN I DO?

04.01

4.01 Morals & Manners

- a) **MORALS** are about **RIGHT** or **WRONG**. They characterises what is understood as Human behaviour. Moral values are basic, absolute, about Humanity and not a matter of cultural choice. Long ago, Man freed himself from the regulating and limiting mechanism of instinct, so that he could choose. Morality is the universal value system that enables Man to regulate and limit free choice to that which is right; that which accords with Mankind's deepest nature and needs; that which sustains Human development and growth within Nature's rules.
- b) **MANNERS** are behavioural prescriptions, the expected **NORMS**, chosen by particular cultures for use in given circumstances. Both have to do with how people behave and are part of the regulatory mechanisms that Mankind needs in order to maintain the super-organism potential that has been so successful.
- c) Morality is acting in accordance with the fundamental best we know, according to principles we understand. Amorality is acting without knowledge of guiding principles. Immorality is being prepared to deny and/or disregard known guiding principles and choosing to act in a manner to suit oneself. There are also non-moral actions that have no right/wrong context, such as making a cup of tea.
- d) Because many people do not stop to investigate such matters, society attempts to define and set **MORAL STANDARDS**, to turn principles into understood prescriptions.
- e) When Humans disagree they **QUARREL** first, and only when that fails do they fight. Quarrelling seeks to put before the other person a point of view. One side is trying to gain advantage, the other side feels such action disregards some reasonable Standard, and tries to points this out. They either resolve the issue or the one who is 'disregarding' is forced into a corner, and they fight. The key is whether the perceived Standard is recognised/valued by both sides and whether the 'disregarder' is given early opportunity to adjust how he behaves. When animals disagree they simply fight. They have no basis for appealing to each other. Strength and teeth, not right and wrong, determine the outcome.
- f) Unless people understand the purpose and value of such moral standards they are resented as capricious and unnecessary, just imposed as a means for social control by 'them', and a curb on the freedom of the individual.
- g) If a society is to act morally, it must first understand why. That is a task for educators and families, but children learn more by example than instruction.
- h) Manners are strategies of behaviour chosen by society as means of reducing tensions. If someone behaves in a predictable way they are 'of your group', they do not cause one **ANXIETY**, but the converse is also true. If someone is unpredictable you don't know what to expect and the anxiety level is high.
- i) Manners are a matter of **CHOICE** and can be changed by agreement. Morals are a matter of long term **SURVIVAL**. Without them Mankind cannot be Human.

+ quarrelling is possible only in human disputes because humans have certain standards of behaviour that can be appealed to
→ "What is right" solves problems & quarrels better than "Who is right"

- B) GROUPS. Divide into three. Each with a Bible.**
- 1) What is the meaning behind the words of Matthew 5. v27-30, v33-37, v41-42 and v43-47?
 - c) Why is honesty still vital to progress?
 - c) Why is the need for honesty less obvious these days?
 - d) Why do people tell lies?
 - d) Why is knowledge power?
 - d) Look up John 8 v32. How does the truth set one free?
 - e) Purity is a quality of something. When we apply the word to Mankind, what is that thing?
 - f) Is there a relationship between your spirit and your purity?
 - f) Is there a relationship between purity and God?
 - f) How is conscience related to Purity?
 - g) Why does life in a super-organism make it harder to see the need to act co-operatively?
 - g) What determines the colour of a beach?
 - g) What determines the colour of society?
 - h) How do you recognise 'a family' on the other side of the street?
 - h) What is meant by 'more than the sum of it's parts'?
 - i) What other words are there for Love?
- J) PRIVATE NOTES. What does LOVE mean? Take some minutes to consider and write down possible meanings.**
- i) If you are without Love, what do music or literature mean and how do you evaluate them?
 - j) What dries up people?
 - j) How, when and why does love run out?
 - k) What kinds of love are there?
 - k) Was Jesus always gentle?
 - k) Was Jesus always loving?
 - l) What does 'perfect' in Matthew 5. v48 mean?
 - l) How does that 'perfect' apply to the preceding verses?
 - l) Why must a standard be absolute?
 - l) Can perfect or absolute be fully understood?
 - l) Why are moral standards the integrating fabric that links cultures and transcends boundaries of race and creed?
 - m) Why would defining Universal Moral Standards be attractive but disastrous?
 - m) What part do principles play in overcoming these drawbacks?
 - n) What would be your sources of reference when defining Absolute Moral Standards for yourself?
 - n) Why are you reluctant to set the definitions as high as you can imagine or understand?
 - o) Why is it reasonable that each should define their own understanding of Absolute Standards?
 - o) Why is it possible to raise your definition but never to lower it?

→ Reading from the Bible - Matthew 5 (viz (B))

→ Purity - of motive/intention from the spirit; develops your conscience; like a light to show up the shadows in our lives

→ Honesty - w/ yourself & w/ others; necessary for personal & society progress; lying destroys trust

→ Unselfishness - selfless

→ Love - falling in love comes from emotions; loving comes from feelings; it is a decision of will; love fights for the best in a person because it wants the best for the person (or people)

responsibility
 sympathy
 respect
 track
 ethics
 simplicity

1. HONESTY
2. PURITY
3. UNSELFISHNESS
4. LOVE

WHAT CAN I DO?

04.02

04.02 Moral Standards Four standards that enable, liberate and unite people from all backgrounds.

- a) We saw how early Man needed to develop deep insights about his own nature; to find and feed his Spirit. Before he could begin to develop individual cultures he had to discover how to be Human.
- b) Among the deeper ideas than mere cultural choices, and among Man's most valuable fundamental discoveries were the concepts of **HONESTY, PURITY, UNSELFISHNESS** and **LOVE**. Appreciating their true significance develops through insight, experience and application.
- c) Personal safety and the safety and progress of one's group depend on passing on truthfully what one learns - **WITHOUT DISTORTION**, accurately, Honestly!
- d) Because knowledge is Power, the temptation is to lie, to obscure the truth and be powerful. **LYING** seeks to advantage the liar at the expense of others, to delay their progress, which is why no one likes liars. Lying, dishonestly handling the truth, also destroys **TRUST** and the possibility for constructive co-operation. Mankind responds to and values Honesty. It sets him **FREE** to progress.
- e) Chemical purity implies the total absence of anything that is not of the element in question. In personal terms, the 'element in question' needs to be determined before Purity can be evaluated. Pure evil, pure delight, pure fantasy are all possible, but the concept that helped Man was Pure **INTENTION**, the desire up welling from the Spirit to act according to the best one knows.
- f) Purity informs us how to maintain Mankind's spiritual growth towards a knowledge of God. It should light and characterise all thoughts and actions. If purity is valued a sensitive related sense, **CONSCIENCE**, develops which warns us of all that might compromise or darken pure intention.
- g) Selfishness is **ANTI-SOCIAL**; it risks, for everyone, all the benefits of belonging to a co-operative super-organism. People find this harder and harder to see as the size of their society grows. This is particularly so when a sense of personal irrelevance is strong. 'How can it matter how I behave if society takes no notice of what I think, say or do!'
- h) Without social **COMMITMENT** society becomes at best the sum of its parts; at worst it decays, however, when people are unselfish towards each other society is nurtured, and everyone benefits. Society then becomes far more than the sum of its parts. It is the cradle of care and progress.
- i) Love. A word that has been misused to represent lust, self seeking gratification and much else, but it is the single most important insight and experience Mankind knows.
- j) Without love, we dry up, our spirit withers. It is the nourishment we need from each other, the thing that never runs out, the thing that gives meaning and value to all knowledge and wisdom. Love is the power that works only for the best. Love is the underlying principle for Human development, it is interactive, creative, personal. Love is the expression and affirmation of all we understand about God.
- k) Love is **SWEET** and **GENTLE**, but also **SALTY** and **TOUGH**. It fights for the best **IN** people, because it wants the best **FOR** people. True love always fights for us, never with us!
- l) These moral concepts, honesty, purity, unselfishness and love, if practised, span continents and integrate cultures. Jesus lived them as the **ABSOLUTE STANDARDS** he expects of us. They are the basis for positive interaction between all peoples.
- m) Before we can integrate such ideas into our lives, each of us needs to know what they mean. A prescription would be so welcome, but would not help. We all have different insights and someone else's prescriptive view would simply lead to argument. That way generates more heat than light!
- n) What matters is that everyone should **DEFINE** what they understand each moral Standard to mean, while honouring the efforts of others. Imagine you have to say what absolute honesty, purity, unselfishness and love each mean, for a dictionary definition. Set the definition as high as you can, but keep each one 'light enough to carry with you' every day!
- o) **WRITE DOWN** each definition for your own use. **NEVER** lower your definitions, but as your own insight grows, re-write and **RAISE** them whenever you see that they fall short of being Absolute.

True love fights FOR us never WITH us
 Love is salty
 Sweet

To attempt to be perfect we need ABSOLUTE STANDARDS. We will not

P. 30
 →
 ⊗

- A) PRIVATE WORK. Look back over your own notes.
- 1) What are the key ideas you have grasped in each section so far?
 - b) What is the value of our beliefs, principles and philosophies? Interesting? Good? Vital? Why?
 - c) Should there be any relationship between what we can observe and what we believe?
 - c) Could we have developed beliefs without 'observing' something and making sense of it?
 - c) What is the difference between belief and superstition?
 - c) What relationship is there between belief, trust and faith?
 - d) Imagine. You produce a newspaper. You have 15 minutes before going to print. You have 52 items of news and must choose 7 for printing. You have to give your reasons and then write a suitable headline that will sell your newspaper. How do you evaluate what is important?
 - e-j) Use the Course text to 'explain' the principles of MRA and then let the faculty illuminate their experiences. ASK for the impressions and questions of the participants.

HAND OUT sheet:

'The Practical Steps of Moral Re-Armament' for study before next session.

(X) 04.02

not reach absolute standards but their value is that we will always have st to ^{aspire, logical} strive for as we try to be perfect

Absolute Honesty: → when your words say what your thoughts are
 → to be the same person every time; not to pretend to be better than you are
 → devoid of deception, in a straightforward manner
 → to be truthful w/ yourself & others
 → listen to one's conscience

Absolute Purity: → clean ideas, clean aims, clean consciousness w/ mature innocent thoughts, w/out hidden aims
 believe the best in people
 → not to have prejudice
 → your thoughts are clean & moral: when you treat your neighbours as yourself - thought & deed
 → always to have good intention
 → to think & act as 10 commandments

Absolute Unselfishness: → respect other people's opinions the same way as you respect your own
 → to treat people well w/out expecting anything in return
 → give to others as much as you can
 → no expectations in return: waiting for no reward
 → complete generosity
 → always putting other people's needs before your own

Absolute Love: → unconditional respect, care, understanding, & forgiveness
 → unconditional support & always being there for the person
 → by making other people happy, you make yourself happy

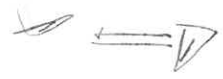
WHAT CAN I DO?

04.03

04.03 Moral Re-Armament How to keep one's Faith growing and relevant to the real world.

- a) We began by looking at what set Man apart, then at ourselves and how we behave and feel. We saw very early that spiritual insight gave Mankind wisdom which he collected and used as the basis for regulating life and directing development. We have seen that what we are flows from what we believe.
- b) Our beliefs, our Principles, our spiritual, moral, and ethical philosophies and practices are not simply interesting ephemeral 'good' ideas, they form the **CUTTING EDGE** by which we free ourselves from original ignorance and savagery. What we believe is **THE MOST POTENT FORCE** available in Human experience, and for our development.
- c) But beliefs alone are not quite enough; we need good reason to trust them, to have **FAITH** that they are firmly rooted in observable **TRUTH**, not blind **SUPERSTITION**. We must see that our beliefs accord with reality, that they are **TRUSTWORTHY**.
- d) This is where Moral Re-Armament (MRA) can help. It gives people of all persuasions a simple framework of insight and order, against which the flood of daily information and thought can be seen, evaluated and when appropriate, acted upon.
- e) Through increasing a person's receptiveness to God given inner promptings MRA can help raise the value people place upon their own beliefs. MRA encourages people to bring into every day use the very best of their convictions and beliefs. It also helps strengthen people's personal reasons for Faith through the experience of seeing God working through them.
- f) There is however one question that must be faced before MRA is of any value to a person. 'Can I be completely **HONEST** with myself?' If your answer is not a positive **YES**, MRA will be of no benefit to you. You will lead yourself astray.
- g) MRA suggests one takes one's beliefs seriously, and that if you do God will step in to help change what needs change in one's muddled and often inadequate **HUMAN NATURE**.
- h) MRA suggests personal **PRAYER** about what one is really facing, asking God what you should do in each case, rather than simply seeking His intervention.
- i) MRA proposes you **LISTEN** within the quiet of your mind, heart and conscience for any thoughts that come, and that you take the trouble to **WRITE** them down as they come, un-edited.
- j) You should **TEST** such thoughts by your scriptures and Absolute Standards of Honesty, Purity, Unselfishness and Love. If such thoughts are in accord with 'the very best you (and sometimes wise trusted friends) know', you should be willing to **ACT** upon them.
- k) Lastly, MRA takes no **RESPONSIBILITY** away from you for acting on what you feel may have been from God. If results do not show what you understand of God's character, it is unlikely He prompted your thoughts. Take the matter back to God and ask for clarity. Following His promptings often lead to modern miracles. When people change what motivates them everything about them is affected. Log-jams begin to loosen!

(X) is God (circled) (what is God then?)
 → to treat others as you would like to be treated yourself; to give people needed help even when they do not expect it
 & listen to your conscience!



Silent = strangers
 Sharing = friends

Salt and Light

(Mark 9:50; Luke 14:34-35)

13 "You are like salt for all mankind. But if salt loses its saltiness, there is no way to make it salty again. It has become worthless, so it is thrown out and people trample on it.

14 "You are like light for the whole world. A city built on a hill cannot be hidden. No one lights a lamp and puts it under a bowl; instead he puts it on the lampstand, where it gives light for everyone in the house. In the same way your light must shine before people, so that they will see the good things you do and praise your Father in heaven.

Teaching about the Law

17 "Do not think that I have come to do away with the Law of Moses and the teachings of the prophets. I have not come to do away with them, but to make their teachings come true. Remember that as long as heaven and earth last, not the least point nor the smallest detail of the Law will be done away with—not until the end of all things. So then, whoever disobeys even the least important of the commandments and teaches others to do the same, will be least in the Kingdom of heaven. On the other hand, whoever obeys the Law and teaches others to do the same, will be great in the Kingdom of heaven. I tell you, then, that you will make if you are more faithful than the teachers of the Law and the Pharisees in doing what God requires.

Teaching about Anger

21 "You have heard that people were told in the past, 'Do not commit murder; anyone who does will be brought to trial.' But now I tell you: whoever is angry with his brother will be brought to trial, whoever calls his brother 'You good-for-nothing!' will be brought before the Council, and whoever calls his brother a worthless fool will be in danger of going to the fire of hell. So if you are about to offer your gift to God at the altar and there you remember that your brother has the end of all things; or all its teachings come true. Whoever is angry with his brother without cause is angry. 5:13; Mt 9:50; Lk 14:32; Jn 8:12, 9:5; 5:15; Mk 4:21; Lk 8:16, 11:33; Mt 18:9; Mk 9:47; 5:39; Mt 18:6; Mk 9:43; 5:32; Mt 19:9; Mk 10:11-12; Lk 16:18; Cor 7:10-11; 5:33; Lev 19:12; Num 30:2; Deut 23:22; Jas 5:12; Is 66:1; Mt 23:22; 5:35; Is 66:1; Ps 48:2

do not make any fuss about anything just say w/less/who

Teaching about Vows

33 "You have also heard that people were told in the past, 'Do not break your promise, but do what you have vowed to the Lord to do.' But now I tell you: do not use any vow when you make a promise. Do not swear by heaven, because it is God's throne; nor by earth, because it is the resting place for his feet; nor by Jerusalem, because it is the city of the great King. Do not even swear by

do not make any fuss about anything just say w/less/who

something against you, leave your gift there in front of the altar, go at once and make peace with your brother, and then come back and offer your gift to God.

25 "If someone brings a lawsuit against you and takes you to court, settle the dispute with him while there is time, before you get to court. Once you are there, he will hand you over to the judge, who will hand you over to the police, and you will be put in jail. There you will stay, I tell you, until you pay the last penny of your fine.

Teaching about Adultery

27 "You have heard that it was said, 'Do not commit adultery.' But now I tell you: anyone who looks at a woman and wants to possess her is guilty of committing adultery with her in his heart. So if your right eye causes you to sin, take it out and throw it away! It is much better for you to lose a part of your body than to have your whole body thrown into hell. If your right hand causes you to sin, cut it off and throw it away! It is much better for you to lose one of your limbs than for your whole body to go to hell.

Teaching about Divorce

(Matt 19:9; Mark 10:11-12; Luke 16:18) 31 "It was also said, 'Anyone who divorces his wife must give her a written notice of divorce.' But now I tell you: if a man divorces his wife, even though she has not been unfaithful, then he is guilty of making her commit adultery if she marries again; and the man who marries her commits adultery also.

Teaching about Honesty

33 "You have also heard that people were told in the past, 'Do not break your promise, but do what you have vowed to the Lord to do.' But now I tell you: do not use any vow when you make a promise. Do not swear by heaven, because it is God's throne; nor by earth, because it is the resting place for his feet; not by Jerusalem, because it is the city of the great King. Do not even swear by

your head, because you cannot make a single hair white or black. Just say 'Yes' or 'No'—anything else you say comes from the Evil One.

Teaching about Revenge

(Luke 6:29-30)

38 "You have heard that it was said, 'An eye for an eye, and a tooth for a tooth.' But now I tell you: do not take revenge on someone who wrongs you. If anyone slaps you on the right cheek, let him slap your left cheek too. And if someone takes you to court to sue you for your shirt, let him have your coat as well. And if one of the occupation troops forces you to carry his pack one kilometre, carry it two kilometres. When someone asks you for something, give it to him, when someone wants to borrow something, lend it to him.

Love for Enemies

(Luke 6:27-28, 32-36)

43 "You have heard that it was said, 'Love your friends, hate your enemies.' But now I tell you: love your enemies and pray for those who persecute you, so that you may become the sons of your Father in heaven. For he makes his sun to shine on bad and good people alike, and gives rain to those who do good and to those who do evil. Why should God reward you if you love only the people who love you? Even the tax collectors do that! And if you speak only to your friends, have you done anything out of the ordinary? Even the pagans do that! You must be perfect—just as your Father in heaven is perfect!

Do not make a big show of it

who sees what you do in private, will reward you.

Teaching about Prayer

(Luke 11:2-4)

5 "When you pray, do not be like the hypocrites! They love to stand up and pray in the houses of worship and on the street corners, so that everyone will see them. I assure you, they have already been paid in full. But when you pray, go to your room, close the door, and pray to your Father, who is unseen. And your Father, who sees what you do in private, will reward you.

Teaching about Charity

6 "Make certain you do not perform your religious duties in public so that people will see what you do. If you do these things publicly, you will not have any reward from your Father in heaven.

2 "So when you give something to a needy person, do not make a big show of it, as the hypocrites do in the houses of worship and on the streets. They do it so that people will praise them. I assure you, they have already been paid in full. But when you help a needy person, do it in such a way that even your closest friend will not know about it. Then it will be a private matter. And your Father, who is in heaven, will reward you.

5:38; Ex 23:24; Lev 24:20; Deut 19:21; 6:1; Mt 23:5; 6:3; Lk 18:10-14

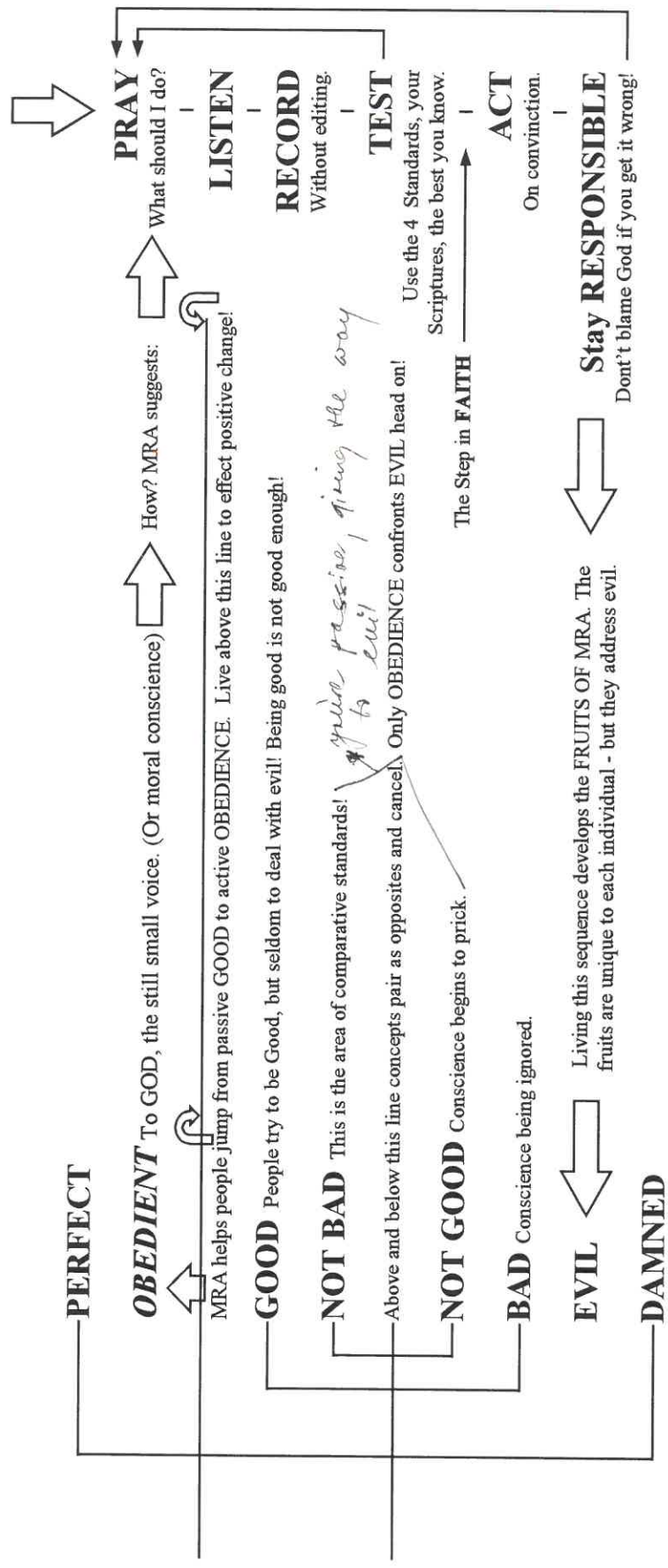


The 22nd Aug '95

The Moral Development Scale & MRA

How Moral Re-Armament (MRA) Helps A Person
To Confront Evil And Encourages Positive Change -
Personal, Local, National or Wider.

The SIX SEEDS of MRA



Note. The source of one's Spiritual Authority will depend upon one's tradition. When MRA encourages one to seek 'guidance' it is suggesting that one listens within to discern how to be obedient and behave in accord with that Authority.

This diagram is offered to illuminate the context & core of MRA.
CEA 950731

Section 5

Researching & Experimenting

RESEARCHING & EXPERIMENTING05.01

05.01 Historical Examples

- a) The **SEED of MRA** is quite tiny. Just a simple framework of ideas and self discipline, available to anyone who sees their value. That is all. Expressing one's beliefs in the light of these ideas has consequences. These are the **FRUIT of MRA**. What these fruit are is completely between the individual and God.
- b) Over the years there have been many amazing results at a personal, local, national and even international level. The readings that follow are just a few examples; all historical **FACT**.
- c) MRA has a considerable literature, not only written by those in MRA, which illustrates what God can and does do through obedient people.

Readings from MRA's History

X Reading 1. From. Forgiveness in International Affairs. p6. **Launch of MRA**

Moral R-Armament was launched in 1938 in the heart of Working Class Britain - East Ham Town Hall, birthplace of the British Labour movement, by Frank Buchman, an American, Lutheran priest.

Europe was in crisis that Spring of 1938 following the increasing strength of Nazi Germany and Hitler's annexation of Austria in March. The Western Democracies were waking up to the fact that they needed to re-arm in order to meet the Nazi threat. Re-armament was the catchword of that season. In a short speech Buchman launched the concept of a world-wide mobilisation of the moral and spiritual forces which urgently needed a rallying point and philosophy.

"Hostility piles up between nation and nation, labour and capital, class and class. The cost of bitterness and fear mounts daily... The crisis is fundamentally a moral one. The nations must re-arm morally. Moral recovery is essentially the forerunner of economic recovery... How can we precipitate this moral recovery throughout the nations?... This starts when everyone admit his own faults instead of spotlighting the other fellow's..."

We, the remakers of the world - is that not the thinking and willing of the ordinary man?... Suppose everybody cared enough, everybody shared enough, wouldn't everybody have enough? There is enough in the world for everyone's need, but not for everyone's greed... Our aim should be that everyone has not only the necessities of life, but that he has a legitimate part in bringing about this moral re-armament... We can, we must, and we will generate a moral and spiritual force that is powerful enough to remake the world."

Reading 2. From. The Secret. p16 **A Changed Communist**

For Les Dennison, a dedicated Communist who worked as a plumber in Coventry, his encounter with the Holy Spirit was most unexpected.

Dennison was wholly committed to overthrowing the capitalist system and replacing it with a society which was both classless and just: he was also a tyrant at home. It was a blunt challenge from a plasterer on the corporation building site where Dennison was a shop steward - "how on earth do you hope to unite the Labour movement when you've got a divided home yourself?" - which needled him into making the experiment of listening, if not to God, then to the deepest thing in his heart.

"I went to my bedroom," Dennison recalled, "and, for a start, looked at my life in the light of absolute honesty. Floods of thoughts poured into my mind - the wrong things I'd done, the other women I'd messed around with, the way I'd used men, the stuff I'd stolen from work, the money I'd fiddled in the shop steward's committee."

"The rebellion and the pain I felt! That it should have to begin with yourself! I was always pointing the finger at 'them', 'it', 'those', but how could I go on talking about exploitation of the system, when I was doing the same thing myself!"

The experiment worked so powerfully that Dennison, now in inner turmoil, began to search for a God he had never believe was there. He finally found Him in an Anglican church, where with the help of a priest who prayed for him, he was suddenly filled with an overwhelming sense of evil within him. "God help me," he asked fervently, and God did. "When I came out of that church," said Dennison, "I felt so different I thought everyone was looking at me. I had talked about peace all my life, but I had never known what inner peace was until then."

Dennison's next thought was to go and apologise to his son, Karl, (named after Marx) who he had driven from his home. That Christmas, the family were reunited. When Dennison went back to work, he decided that, instead of trying to create all the mayhem he could, he would concentrate on the job of building the 27,000 council homes which the people of Coventry needed: and to that end, do a moral, instead of just a legal day's work. He had found what proved to be a new and even more fundamental revolution.

Reading 3. From. The Secret p26 **The Effect of Clear Moral Leadership**

X When Kim Beazley entered the Australian Parliament at the age of 28, he was tipped as Prime Minister of a future government. In 1953, however, he reached a profound turning point in his personal life and public career. "I have made a decision," he said "to concern myself daily with the challenge of how to live out God's will: to turn the searchlight of absolute honesty onto my motives; to try to see the world with the clarity of absolute purity; to take absolute love as the radar through the fog of international affairs."

That decision meant apologies to his wife for lies and criticism, apologies to his parliamentary colleagues for despising those who had the problem of drink... Some of his colleagues, however, were not so delighted by his change of direction and tried to destroy his career. The did not succeed. He was ultimately elected as Minister of education.

One persistent persistent thought which he felt God had put into his mind was: "if you live absolute purity, you will be used towards the rehabilitation of the Australian Aboriginal race."

First he put the question of Aboriginal land ownership on the political agenda. At that time they did not own any land. Now, though the battle is far from over, they own 188,00 square miles. Next he tackled the fact that Aboriginals could not even learn their own languages in Australian schools, and that in some states teachers could be penalised for trying to teach them.

In a time of meditation, Beazley wrote down: "To deny a people an education in their own language is to treat them as a conquered people. Arrange for Aborigines to choose the language of Aboriginal schools, with English as a second language." When Beazley left office, education was in 22 Aboriginal languages and later Governments have continued what he began.

"There is," says Beazley, "sanity from the Holy Spirit beyond Human ideas of justice. The thoughts of God, given primacy in the life of man, bring to the innermost motives the virtue of mercy, and with it a cure for hatred that can turn the tide of history."

Reading 4. From. Forgiveness in International Affairs. p10 **Big Doors on Small Hinges**

X In 1947, the Secretary General of the French Socialist Women's organisation and Deputy of the National Assembly, Irène Laure, came to Caux. She had been active in the Resistance and her son had been tortured by the Gestapo. She had a fierce hatred for Germans, considering them collectively responsible for the horrors of the Occupation and the war. After she had been at Caux a few days, 150 Germans arrived. Like many of the French present, she would leave the meeting when a German rose to speak.

Then she was introduced to Clara von Trott, the widow of Adam von Trott who had been executed by the Nazis after the July 20th 1944 assassination attempt on Hitler. Mrs. von Trott expressed regret that those who resisted Hitler had not do so earlier and harder. This meeting with a victim of Nazism helped to close the psychological distance Irène Laure had maintained between herself and the Germans. After a painful struggle with her emotions, Irène Laure asked to speak at a plenary meeting. She said, "I have so hated Germany that I wanted to see her erased from the map of Europe. But I have seen that my hatred is wrong. I wish to ask forgiveness of all the Germans present."

One young German present was Peter Petersen, later to have a distinguished career in the West German Bundestag. "I was dumbfounded," he said, "All my past rose up in revolt at the courage of this woman. But we knew, my friends and I, that she showed us the only way open to Germany if that country wanted to join in the reconstruction of Europe."

Irène Laure later travelled throughout Germany bringing her message of forgiveness and a call for future co-operation to some two hundred large public meetings in an eleven week period. Her audiences included ten of the eleven state parliaments in the Western zone...

Starting with an individual decision of the heart this message of forgiveness was then taken to the whole nation. (160 MRA trained men and women went into Germany in one group in October 1948.) Of course MRA was not alone in these efforts to build bridges between former European enemies after the war.

Two months after the Schuman Plan between France and Germany was signed, Chancellor Adenauer wrote to Buchman, 'In recent months we have seen the conclusion, after some difficult negotiations, of important international agreements. Moral Re-Armament has played an unseen but effective part in bridging differences of opinion between negotiating parties.' The Schuman Plan led to the creation of the European Coal & Steel Community, the first step in the creation of the European Community.

X
Reading 5. From. The Secret. p33 **A Changed Relationship and Family Life**

Roger and Debbie's relationship was sustained largely by sex and alcohol. "I thought of it as a trial marriage," said Roger, "not a trial for marriage to Debbie, necessarily." Many of his friends were living the same way. What mattered was that they had a liberated relationship, but he had to admit that it was liberation on his terms rather than Debbie's.

On a bus Roger sat next to a man called Henry and their conversation changed the course of Roger's life. Henry's work as a Christian in Africa and his vision that under God it could become a "hate free, greed free and fear free nation" interested Roger as a Socialist. What intrigued him even more of a post graduate scientist like himself, who had fiddled his results to get a doctorate, but had then owned up after deciding to apply absolute moral standards to his life.

Since the first half of the story was exactly what Roger himself had done, it was hardly surprising that it should stick in his mind.

When Roger got back to his lab, his conscience pricked him so sharply that he stopped 'lifting' the expensive glass containers in which he had been growing his house plants. He told Debbie about his talk with Henry and the idea of absolute standards; and decided, privately, that they were something which would do his friends (not to mention certain Politicians!) an awful lot of good.

Henry kept in touch with Roger and Debbie and after one talk suggested that they might like to be quiet and listen to God together. Roger had the thought that instead of concentrating on how much other people needed to change, he ought to start with himself. Henry suggested that he and Debbie should try listening to God every morning for a month. Roger, he pointed out was a scientist: the least he could do was apply the experimental method.

One of Roger's first thoughts was to try to be absolutely pure in his relationship with Debbie. It was a struggle' but he found that it gave him an extraordinary new freedom. "It made all the difference in the world," he said, "I would never have believed it."

They are now married, have become devout Catholics and have a large happy family.

Reading 6. From. Forgiveness in International Affairs. p21/18 **Long Term Effect**

X
In a message to the Caux conference in 1986, the Prime Minister of Japan, Yasuhiro Nakasone recalled being part of a historic delegation of 60 of Japan's new leaders, invited by MRA to visit Europe and America in 1950 and said, "MRA was instrumental in bringing Japan back into the family of nations and, in the following decade, MRA played an important role in the rebuilding of Japan, in helping people accept the need for clear moral principles as a foundation for effective democracy."

Reading 7. From. Forgiveness in International Affairs. p34 **Central & Eastern Europe**

X
In July 1990, Caux opened with a session entitled 'Neighbours, Nations, East & West learning from each other'. In the subsequent weeks over 300 people came from Central and Eastern Europe. At long last all European peoples were present - Mountain House, Caux had truly become the 'common European home'.

Those from the Soviet Union were representative - mostly Russians but also some from the other republics, people of faith and people of no faith, with a variety of political views, but each finding something there to assist his nation move forward.

A professor from Moscow said, "Before we came here we didn't feel we had any personal responsibility for what has happened in our country - we always felt alienated from the state." Taking part in the conference, he said, had encouraged them to find "a moral involvement in affairs - the most important thing for our country." Another spoke of the urgent need "to break the circle of hatred." Some nationalists who had been oppressed were now becoming oppressors themselves. "The ideas of MRA help us to look at ourselves first. This is the most urgent problem for Eastern Europe and Russia."

Responding, senior Italian politician, Giovanni Bersani, who for 30 years was a member of the European Parliament, said, "Democracy in many of our West European countries looks tired. Individualism, consumerism and selfishness have weakened the spirit of the nations. We need a replenishment of the soul that I believe the peoples of Eastern Europe will give us, filtered through their sufferings."

RESEARCHING & EXPERIMENTING

05.02

- 05.02 Experimenting
- a) We have discussed what MRA is, and heard some of the things that have resulted. But how does all this touch you? Is there something important here to act on, or not? How will you find out for yourself? You need to **EXPERIMENT** with MRA!
 - b) You need enough time when experimenting. Any important experiment like this one needs regular observation and careful recording of results. Give the experiment six weeks; have a **QUIET TIME** at least once a day and be ready to act on any thoughts that accord with the Absolute Standards.
 - c) Everyone wants quick results, but thoughts without action have **NO** results. The secret is in acting on them.
 - d) Begin by looking at one area at a time. (This limits the scale of the problem to a manageable size.) Write your definition of Absolute Honesty on a piece of paper then think back, consider how well your daily behaviour measures up to your own definition of Absolute Honesty. Unless you are a Saint you will notice some 'gaps' between how you behave and what you defined as Absolute Honesty. Already you can see places where improvements can begin in your own life!
 - f) Now pray, ask what you should do to put right past dishonesty - and ask what changes to make for the future. Then listen for thoughts that come into your mind about these questions. Just write them down, don't stop to consider, just write. When the thoughts stop - then check them against all the Absolute Standards, and be ready to act on those that accord.
 - g) Next day do this for another of the Absolute Standards, until you have done all four. (Do the whole thing again at about weekly intervals.) Human nature is slippery! It tries to hide, then to pretend - even to itself, so it is helpful to be honest and share your discoveries and decisions with a trusted friend, perhaps a member of your **LOCAL GROUP** if you have one
 - h) Don't limit your thoughts to always looking inwards at what needs to be new about you, this keeps your focus and thinking too small, **THINK OUTWARDS** too. This is easier to do within a local group, who together bring greater perspective on the needs of local and wider situations.
 - i) Think about people and the situations around you, consider their needs. Ask God if there is anything that you should do to help things go better.
 - j) Aim to meet with like minded friends, your local group, weekly, but don't go with an empty mind. Bring a subject you have thought about, something that you feel needs some help. Others will bring their thoughts and all should be shared and discussed. After a good discussion, have a Quiet Time. Listen for what God may be suggesting to you, then share the thoughts that came.
 - k) A clear **DIRECTION** may show quickly, or there may be some completely new inspiration that illuminates other dimensions. Work this way until the Local Group has a sense of **UNITY** about what the first steps should be, and how they should be taken.

Section 6

Where Do We Go From Here?

- a) Can a person be free if they don't know themselves well?
- a) What kind of freedom can they have?
- b) What is the reality within and beyond Man?
- b) Why is recognising that important?
- c) From where does Man get his deepest sense of fulfilment and contentment?
- d) Why is choice alone inadequate to secure freedom?
- d) What else is needed?
- e) How can you test if you are really free on a particular point?
- f) What are the characteristics of moral strength?
- f) Why is it like a sacrament?
- g) Why does circumstantial freedom not satisfy us for long?
- g) How are freedom and purpose related?
- h) Who can make you truly free?
- h) Is freedom a simple enduring thing once achieved?
- i) Why are some people steerable by others?
- i) What makes a person unsteerable by others?

→ **FFF** - know yourself

- know & respect your conscience (inner spirit)
- information on which to make a CHOICE
- courage (power) to make the CHOICE
- to choose to cooperate w/ god's master plan (we also have the possibility to choose not to cooperate)
- real freedom comes from the ability to say NO to something you know is not right
- it needs MORAL STRENGTH
- true freedom is not a physical condition, it is an inner state - an outward sign of inner grace
- freedom from? - or freedom for?
(circumstantial) true purpose
- the foundations for the freedom are moral & spiritual

Thu 24th Aug 195

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'MAN, MORALITY, BELIEF & FREEDOM'

WHERE DO WE GO FROM HERE?

06.01

06.01 Foundations for Freedom

- a) Before Man can safely handle the potential of his dynamic, innovative nature he must acquire very deep insight about this nature and its needs. This applies at a general and at an individual level. **Those who do not know themselves well cannot be free.** They will be run by tides and forces that they cannot understand and do not control.
- b) When Man recognised and related to his spirit he discovered what made him so. But in his Spirit he recognised more than just himself. Here was something connecting him to others, something able to guide and inform him, to lighten his darkness with care, reason and authority. It was a spiritual **REALITY** that was both **WITHIN** and **BEYOND** Man himself, and yet an integral part of him. God revealed his relationship to Man.
- c) As Man explored his nature and needs he found that his only real contentment and **FULFILMENT** came from relating to and living in harmony with insights on 'How to be Human' that flowed from his Spirit. This empirical truth directs and sets people free.
- d) Without **CHOICE** things are preordained and one has no freedom. But choice is not all, one must also have information on which to make the choice, and then the power to make your choice. God gave Man both, even the power to deny Him! We are not dolls or puppets; when we reach the point of personal insight we are able to choose Him and to co-operate with the **MASTER PLAN** He has for each of our lives.
- e) How free you really are on any particular issue can be quickly checked by asking yourself '**Have I the MORAL STRENGTH to say NO to this?**' If you lack that strength you have no choice, are not free on this issue and must accept what is proposed. If you do have such strength you can make up your own mind, choose which answer you think best, and act accordingly. And as far as this issue is concerned, you will be a free person. One can be free in certain areas, and not free in others!
- f) Moral strength is not that of a strong arm or iron fist but that of a muscular mind and a God attuned, supple and regularly exercised spirit. **TRUE FREEDOM** is not a physical condition, it is an inner state. Like a sacrament it is the outward sign of an inner Grace. It is a gift of God that cannot be taken away by others. The truth of this is seen in men like Gandhi, Solzhenitsyn and Mother Theresa. They live free despite their circumstances.
- g) People always want to be free, but mostly they seek to be liberated **FROM** something uncongenial. Such physical or **CIRCUMSTANTIAL FREEDOM** is superficial, it does not give you a purpose, and soon fails to satisfy our needs and nature. Instead we should consider what True Freedom frees us from and what it should free us **FOR**? In finding our true purpose lies our Liberty.
- h) Moral Re-Armament has the tendency its name suggests. As personal moral strength increases, so too does one's capacity for freedom. No one can make a person free. We either choose to be free, or we trap ourselves behind our own inadequate human nature and false image defences. Freedom is a personal **MORAL CHOICE** for us all. Freedom needs to be repeatedly **CLAIMED** and when we fail to make a necessary moral choice we lose that part of our freedom.
- i) **The Foundations for True Freedom are moral and spiritual.** True freedom makes a person unsteerable by others and unstoppable. They have become **GUIDED** and **EMPOWERED** by their deepest God given convictions, and not by what others think, threaten or do.

- a) What has made this time together different from everyday?
- b) What is reality, Your everyday, or what you have glimpsed here?
- b) Might what is reality depend on what you permit?
- c) What is the real difference between spectators and players?
- d) If the teams are Good and Evil, which team benefits most from spectators?
- d) What does this Course start equipping you to be?
- e) Does it make sense, if God exists and made the world dynamic, that He should have no Master Plan for it?
- e) Why is such a plan likely to be attractive to follow?
- f) How could one begin to outwit evil?
- g) What are you going to share with others about what you have experienced here?
- g) Who do you have in mind particularly?
- g) How are you going to encourage other people to risk a new way of life?
- h) What could be done with Course material left with the Host?
- i) Why are good reasons for belief so important?
- j) What happens if you listen but don't act?
- j) Who is around to encourage you to step out on a new life?
- k) What have you decided?

→ back to reality - the real world the Game of life
→ speak to people from your heart - take an interest in other people, care for them
→ build bridges

→ are you a spectator or a player in the Game of life?

→ only players are effective in life. They need to be in training morally & spiritually. If you put your best into the Game, you will find your DESTINY. To do this you will have to:

- accept discipline & ask God how to think, speak, etc.
- seek God's plan, not yours: not the goal, but look for the better idea
- decide that "what's right" is better than "who's right"
- face & deal w/ fears - throw out false modesty
- risk any relationship w/ ch is not on the right basis
- have a big enough aim & purpose to live for
- live & work so that the best comes out in your opponent
- work w/ others who share a God-given hope & purpose

WHERE DO WE GO FROM HERE?

06.02

06.05 Where Do YOU Go From Here?

- a) What next? Home, University, work, the familiar world? Back to reality with all its pressures and no time to think such thoughts as we have thought here together. Back to being only 'you'.
- b) Such things will only be true if you allow them to be true! What we have been exploring and discussing is **REALITY**, maybe not your reality yet, but there is nothing mythical or folk lore about what we have investigated.
- c) Out in the **REAL WORLD** the great Game of Life is one match that no one can avoid. Everyone is there. The spectators cheer or hiss, but must accept the outcome, others decide to play and influence the results! From now on, every time you watch a match you will recall this truth!
- d) If you have seen what we have tried to illuminate, you will have a choice to make. Some of you have already made it, others may want to do so, some might not quite know how to do so, but all of you need to choose. Which team to support, **GOOD** or **EVIL**? Will you spectate or play, and which side do the spectators really help? This course begins to equip people to become effective solo and team **PLAYERS**! But effective players need to follow the Captain's game plan.
- e) If you play - with the courage, vision and belief that the results matter; if you put your best into it, you will find your **DESTINY**. What would that mean? You would need to:-
- Accept divine discipline and ask God how to think, speak and act.
 - Never let doing good blind you to seeing and doing better! Seek God's Master plan, not yours.
 - Throw out fear or false modesty about being 'only you'. Even effective people are 'only them'!
 - Decide, does 'Who's right?' or '**What's right!**' matter to you.
 - Risk any relationship that was not on the right basis.
 - Have a big enough aim and **PURPOSE** to live for.
 - Work for the **BEST** in your opponent to triumph.
 - Work with others who share a God given hope and purpose.
- f) Finding and living God's plan is the way to see and understand what is going on around you. This way one can out plan and out wit the negative and evil in the World. Living by God's plan is to live with endless **OPPORTUNITY**, not with a burden, and it brings far better results!
- g) How do you share these things? Don't talk about it' live it! Your changed motives and behaviour will be noticed and interest others. Claim your new life and freedom. This will interest others!
- h) In a wider, more strategic context, all the material of this course is **AVAILABLE** and you have seen how it is delivered. If you can show that it has helped you see and live life differently, you can certainly deliver it to others and inspire them to do the same.
- i) The **SPREAD** of these ideas is important. Without clear reasons for holding beliefs good people are easily led - by those with no beliefs who follow their own craving for influence and power. Unless people understand the 'rules of the game', they cannot play, only spectate. Evil can use them.
- j) You can be sure of some things:-
- God is **CONSTANT**. You will not be alone. He will guide you and provide whatever His guidance may require, if you listen and obey. (No obedience soon = no guidance!)
 - You will not be alone. There are people world wide, there are people in this group ready to live differently as your allies and friends, who will listen for and find God's direction and unity with you, so that whatever needs to be undertaken can be undertaken, with each other's support.
- k) Now we need Reflection & Decision time. **YOU NEED TO CONSIDER AND DECIDE** - Which side to help, and whether to spectate or to play? (R&D time 10 mins)
- l) Sharing your decision with others will strengthen your decision! Then before you leave fix a time and place when you will next meet.
- m) Lastly, and whenever you need direction, you need to pray for wisdom and strength and listen for guidance, for the way ahead is indeed a **GREAT ADVENTURE**.

PASS IT ON - but remember Luba! (the factory woman)
actions are usually more effective than words