



Vol 3, No 4
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SPECIAL EDITION

ROOTS of the FUTURE



INTRODUCTION

"They will form free communities of friends"

This is a personal edition of Freeway. The issue has been edited by two people, and is an attempt on their part to express their deepest beliefs.

The inspiration for the issue is the writings of some of those people who influenced Frank Buchman: in particular the work of Henry Wright. The issue reflects our own reading, and the things which we are searching for in our own lives. We have written everything which is not in italics, apart from the personal examples.

It is organised into four sections built around the quotation "they will form free communities of friends", which is taken from Eloi Leclerc's book about St Francis:

The Lord has not called me to found a powerful order, a university or a war-machine against heretics. Rather he has suggested that we ought to live according to the Gospel. Live, yes, simply live. That alone, but fully. Brothers who live that way will probably not create a powerful order but everywhere they go they will form free communities of friends, free because nothing will limit their horizon.

(From Sagesse d'un pauvre, by Pere Eloi Leclerc.)

We have divided the edition into four sections:

1. Friendship
2. Freedom
3. Getting to know the will of God
4. Building the community

Henry Wright (1877-1923) was a teacher of classics, and Professor of Christian methods at Yale University. He based his understanding of the Christian faith on friendship. His great capacity for friendship and insight into human nature made him a loved and respected figure in the colleges of the USA. In 1909, he wrote The Will of God and a Man's Lifework, in which he stated that God has a specific plan for every human life, and described the ways of getting to know the will of God. These two things, the practice of friendship and finding God's will for one's life, are the pillars around which this issue of Freeway has been built. Buchman said of Wright in 1918: "You come nearer than any other man in the sphere of my acquaintance (to the one) who actually incarnates the principles of Christ."

Among others who influenced Buchman were Henry Drummond, F. B. Meyer, Dwight Moody, Jessie Penn-Lewis & Robert Speer. If you would like to know more about them, we recommend that you read Streams by Mark Guldseth.

This edition of Freeway is built then around these ideas and these figures. However, we have added other material and personal examples which illustrate the themes.

Philip Boobyer & Jean-Marc Duckert

F R I E N D S H I P

Behind my mask,
Beneath my ambitions
And my outer appearances,
Behind what I do and what I say,
I'm uncertain of myself.
I long to be accepted.

What do I long for most?
What do people want most in life?
Could it be friendship?

I'd love to learn to be a friend to
people, to care genuinely, but I'm so
bad at it, so insensitive. I wonder if
it is true what Thoreau said, that "most
people live lives of quiet desperation."

How is friendship built? What is it?

Making friends is above all about giving
friendship.

*I still think the greatest suffering is
being lonely, feeling unloved, just
having no one. I have come more and
more to realize that it is being un-
wanted that is the worst disease that
the human being can ever experience.
Nowadays we have found medicine for
leprosy and lepers can be cured. There's
a medicine for TB and consumptives can
be cured. For all kinds of diseases
there are medicines, and cures, but for
being unwanted, except where there are
willing hands to serve and there's a
loving heart to love, I don't think this
terrible disease can ever be cured.*
(Mother Teresa)

And there are so many people who not
only need friends, but also need a
purpose for life, something to rescue
them from aimlessly drifting.



How is the gap between two individuals
bridged? How does one move from verbal
contact to true friendship? It is the
lack of such knowledge that has made sex
such an essential part of our society.
Our inability to build real friendships,
to know how to continue after the
weather, health, music and sports have
been discussed, brings many to try the
short-cut of sex in the hope of
establishing deeper contacts.

Do we care enough to find out what
people think about behind their secure
facades? Do we really want to care for
people?



MY CREED by Howard Walter

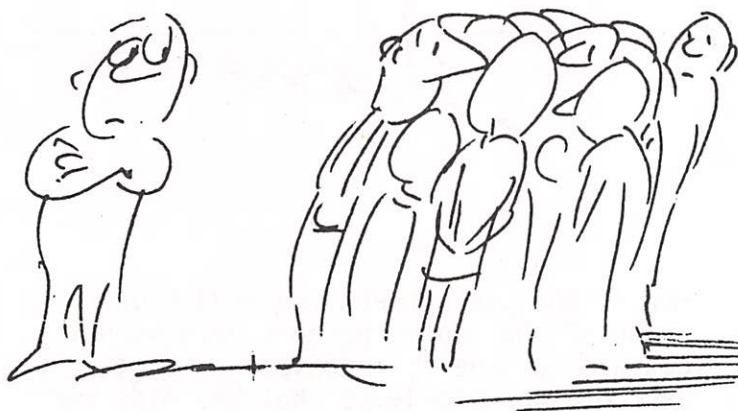
I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare;

I would be friend of all - the foe - the friendless;
I would be giving and forget the gift;
I would be humble, for I know my weakness;
I would look up and laugh - and love - and lift.

NO INNER RING CAN HAVE IT

Most of us want to belong to some inner exclusive circle, long to be part of things.

You see,
I was never part of things:
Never quite belonged.
I was never invited to parties.
I was never part of a group;
I was always on my own,
Always on my own,
Always.
And I so much want to be part of the group;
To be needed, to belong.



But to be a friend to people, you must lose your fear of being an outsider, of being excluded from the 'Inner Ring':

One of the most dominant elements [of life] is the desire to be inside the local ring and the terror of being left outside....

But your genuine Inner Ring exists for exclusion. There'd be no fun if there were no outsiders. (C. S. Lewis)

Friendship is not exclusive, no Inner Ring can have it.

To a young person, just entering on adult life, the world seems full of "insides", full of delightful intimacies and confidentialities, and he desires to enter them. But if he follows that desire he will reach no "inside" that is worth reaching. The true road lies in quite another direction. (C. S. Lewis)

Breaking with the desire to be 'one of the crowd', you can offer friendship to everyone.

It is necessary for us to go towards people. It is a delicate task. The world of man is an immense battleground for wealth and power. And too much suffering and cruelty hide the face of God from them. Above all, it is necessary in going towards people that we do not appear to them as a new sort of competition. We must be in their midst as peaceful witnesses of Almighty God, without demand and without judgement, capable of becoming true friends.

(Leclerc/St Francis)

How many of you will join me in reading this chapter (1 Corinthians, 13 on Love) once a week for the next three months? A man did that once and it changed his whole life. Will you do it? It is for the greatest thing in the world. You might begin by reading it every day, especially the verses which describe the perfect character, 'Love suffereth long, and is kind; love envieth not; love vaunteth not itself.' Get these ingredients into your life. Then everything that you do is eternal. It is worth doing. It is worth giving time to. No man can become a saint in his sleep; and to fulfil the conditions required demands a certain amount of meditation and time, just as improvement in any direction, bodily or mental, requires

preparation and care. Address yourself to that one thing; at any cost have this transcendent character exchanged for yours. You will find as you look back upon your life that the moments that stand out, the moments when you have really lived, are the moments when you have done things in a spirit of love... I have seen almost all the beautiful things God has made: I have enjoyed almost every pleasure he has planned for man: and yet as I look back I see standing above all the life that has gone, four or five short experiences when the love of God reflected itself in some poor imitation, some small act of love of mine, and these seem to be the things that alone of all one's life abide.

(Henry Drummond)

G O D H A S A P L A N F O R E V E R Y P E R S O N

Being welcomed and accepted, the knowledge that we are precious to others, that our lives matter - all these are essential.

But, for friendship to grow, there is also a need to feel our lives are moving in a similar direction. The search for God's will and plan is a natural direction to move in together; at least the search for truth. That is so even with people who have no faith.

God loves us intimately.
That is so hard to accept.
He loves us; cares in detail.
He has a will for our characters - the way we are,
And for our careers - what we do.

Every human soul has a complete and perfect plan cherished for it in the heart of God - a divine biography marked out, which it enters into life to live. This life, rightly unfolded, will be a complete and beautiful whole, an experience led on by God and unfolded by his secret nurture, as the trees and the flowers by the secret nurture of the world, a drama, cast in the mould of a perfect art with no part wanting; a divine study for the man himself and for others; a study that shall ever unfold, in wondrous beauty, the love and faithfulness of God; great in its conception, great in the Divine skill by which it is shaped; above all, great in the momentous issues it prepares.

(Bushnell)

We do not generally appreciate the meaning and greatness of our vocation.

(Merton)

This greatness of calling applies to the unseen worker...

Though we may never be famous or powerful or called to heroic acts of suffering or self-denial which will vibrate through history.....though we are neither intended to be apostles, nor missionaries, nor martyrs, but to be common people living in common houses, spending the day in common offices or common kitchens; yet doing the will of God there, we shall do as much as apostle or missionary or martyr. [They can do] God's will where they are... we can do as much where we are.

(Drummond)

...and to those in more conspicuous situations...

Every profession today need its heroes and martyrs - the teacher who will battle for truth against adverse public opinion and who will give of his own soul experience to his pupils; the doctor who will stand against illegal practices; the lawyer who refuses to distort truths to win his case; the merchant who will not drive a sharp bargain; the statesman who will fight against corruption."

(Wright)



C A R E E R A N D C R E A T I O N

*by Peter Feibelman,
architect
(Virginia, USA)*

"In the beginning God created the heavens and the earth." The creation story dazzled me in childhood. It was thought-provoking - what was it like to live in Eden? And it was overwhelming - this paradise was a created, designed gift for our livelihood. What a wonderful gift!

Standing quietly on a mountain top or on a beach staring out to sea, when all thoughts subside, the Biblical creation comes back for me. There is an uplifting sense of divine presence for me in the continuing dynamic of God's power of nature. It became my first source for spiritual nourishment.

Part of our struggle is to remain comfortable amidst a dynamic climate. Architecture in a basic sense buffers our fragile need for comfort from a wide ranging climate. Though we need the buffer from nature, it must not isolate us from creation, nor lead us to believe we can live without His creation. Thus there can be a higher purpose in architecture: to maintain our connection with the subtlety of creation. To choose materials from God's earth and inter-relate them under governance of God's natural laws is my dialogue with creation. To draw my client into closer connection with God's creation is my service to forward His will.

TRUE SIGNIFICANCE

God has a definite life-plan for every human person, girding him, visibly or invisibly, for some exact thing which it will be the true significance and glory of his life to have accomplished.

(Bushnell)



Accepting
yourself?

Friendship is to encourage and lift people into the "true significance" of their lives...so that their lives will have a real meaning.

Life stripped to its essentials offers but two alternatives to the man of action. He may work for himself alone, building his little selfish walls across the advancing path of civilization and making them stumbling blocks in the way of progress. Then however successful he may be, ultimately the stern mill of the gods will grind him and his structures to dust and he and his work will vanish from the earth. Or having the eyes that

Andrew Dansie of Sussex, England, writes:

I would keep beavering away, building up my own ego and all the time hating myself because deep down I knew I was a failure. To be a failure meant weakness and I was under the mistaken impression that weakness was a bad thing. When I accepted my uselessness, I realised that God loved me. When I realised the mind-blowing magnitude of God's love, what really mattered except God's love for me and our love for the rest of creation?

see, he may place his effort parallel to those eternal lines of force that mark the purposes of God and then what he builds will endure.

(H. K. Smith)

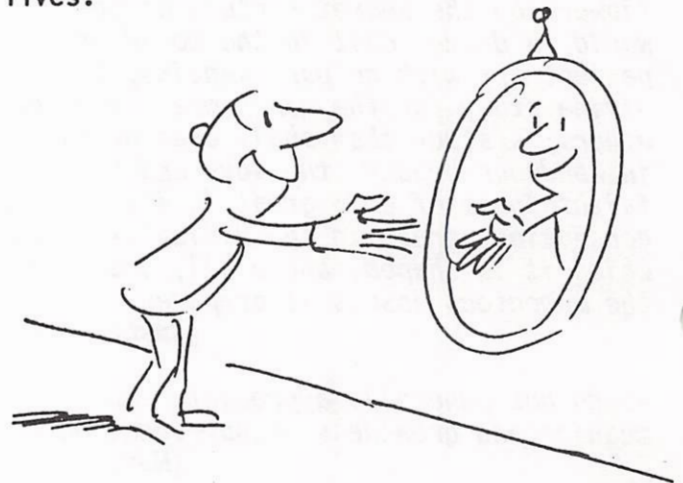
Friendship is to enlarge the vision others have of what their lives could be.

[The challenge is to] live alongside this man that he feels and discovers that there is something in himself that can be salvaged, something greater and more noble than he thought and which awakens in him a new understanding of himself. You can do no more than offer your friendship, a real, unselfish friendship, without superiority, built on confidence and profound respect.

(Leclerc/St Francis)

It seems that we need patience, care, imagination and prayer. And it is a life-long care...

...praying for people that they find the thing they need most deeply in their lives.



Learning to be a friend to others is also about learning to accept oneself. Often we are tense.

We try so hard, we become a pain to ourselves.

We fear being rejected, not being good enough.

The inability to accept oneself, along with selfishness, is the main reason why, even when we pray, friendship never grows.

Yet, we can become free.

WHAT GOES ON INSIDE PEOPLE?

To whom are we sent?

To the impoverished ...

To the broken-hearted ...

To the sin-bound ...

To the blind ...

To the bruised. (Wright)

And this is where it becomes clear that friendship demands real care. Not only is it important to help people find their vocations in life, it is also vital to help them get free of the things which bind them up inside and distort their lives. That kind of friendship requires courage. To untie the bandages in people's lives.

You will never know the real need, unless you are willing to untie the bandages of the people around you. And you will never untie bandages for dead men about you unless you have untied the bandages first in your own life. If you are bound yourself, you can't fearlessly go into another man's life. Do we see the bandages in other men's lives, do we see them actually smothering in bandages

- their whole face covered with a towel. (Buchman)

It does mean seeing how unimportant any opinion of mine is beside the need of the man before me. (Lean)

As I resumed my side of the fire, I was met with a flood of advice. It was kindly, for my house master was a good man and there was affection between us. But it was delivered from a height. There was no hint that he had ever been personally troubled by problems. I felt empty and disillusioned. I decided being honest led you nowhere. I went on bottling and bottling [my problems] for another four years - until I met Kit. Kit took a different line. He diagnosed my trouble and frankly told he had had the same problems. He had been beaten in the same fight, but now, through the power he had found, he was victorious where he had been defeated. Here was hope, and understanding. It seemed natural to tell him the truth. There was no need to defend myself to one who was careless of his own defences. (Lean)

AFRICAN POINT OF VIEW

Friendship, from the African point of view, is believed to be conceived in heaven. Therefore, it is hardly a coincidence when, where and how we make friends. And friendships usually run through generations, sometimes culminating in marriages or joint possession of properties. It sometimes gets to a point where "friends' children" become "cousins". As a result, I have lots of cousins who are not blood relations from any angle.

Two years ago, a friend celebrated her 10th wedding anniversary in Nigeria. In the course of the party, she told how during their courtship she had given her husband a card which read, 'let's be friends'. She observed that people generally tend to be less patient with their spouses, expecting them to do extraordinary things. In fact, without knowing, you expect them to be perfect. This was why she and her husband decided to be really good friends and to treat each other with all love and care, considering what the other likes and cares for. It works for them.



*by Judith
'Robo Ukoko
(Nigeria)*

Recently I asked myself, what do my friends mean to me? What have I done to or for them? Do I include them in God's plan for how life is to be lived to the fullest? It came clear to me how on some occasions I had not dealt straight with my friends. I realized I did not want them to feel hurt. But what use is friendship if we can't help each other to grow? I put those things right and it is amazing what followed. A true friendship where nothing is withheld from others. Rather than creating hurts, it created an even truer love.

ENSLAVED . . .

I know what I should do, God.
But I simply can't do it.
Physically, emotionally,
psychologically,
I just cannot do what you want.

'Out of the depths I cry to you, Oh
Lord,'

I'd like to be able to obey you,
I even decide to obey you,

But whatever I do,
It makes no difference.

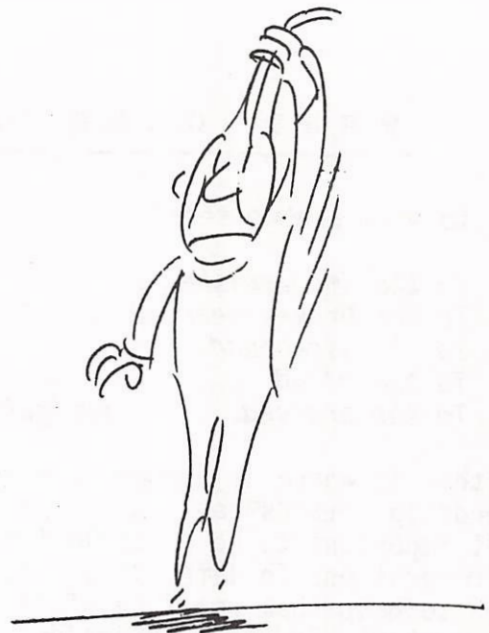
I cannot do your will.

For I do not do what I want, but I do
the very thing I hate.... I can will
what is right, but I cannot do it. For
I do not do the good I want, but the
evil I do not want is what I do. For I
delight in the law of God in my inmost
self, but I see in my members another
law at war with the law of my mind and
making me captive to the law of sin
which dwells in my members. Wretched
man that I am! Who will deliver me from
this body of death? (St Paul)



...a split person, who wants one thing
but does another.

'Hamartia' (the Greek word St Paul uses
for sin) was not originally an ethical
word at all, [but] a word from shooting;
and it meant a missing of the target.
Sin is the failure to hit the target;
sin is the failure to be what we were
meant to be; sin is falling below one's
possibilities. The moment a man begins
to disobey he begins to lose the image
of God, and therefore falls short of
what he was meant to be....



Sin has a killing power.
It kills goodness; it kills beauty;
it kills human love and fellowship;
it kills conscience and it kills
character....
It sweeps like an epidemic through life.
Sin takes up its residence within a man.
Sin is like a slavery. (Barclay)

Sin is that which hinders the evolution
of the human race and the growth of the
individual man. It may be drunkenness
or a false theory in art. It may be
murder or pride; it may be dishonesty or
intolerance. It is anything that
impoverishes spiritual power, and
deflects that personality from
fulfilling its highest purposes.

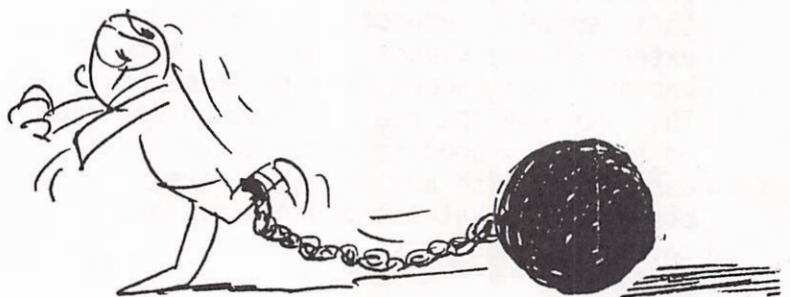
(Wright)

But sin can be attractive. You can know
that something is wrong, but still love
doing it. And you can hate sin and
still be a slave to it.

Lord, make me pure but not yet.

(Augustine)

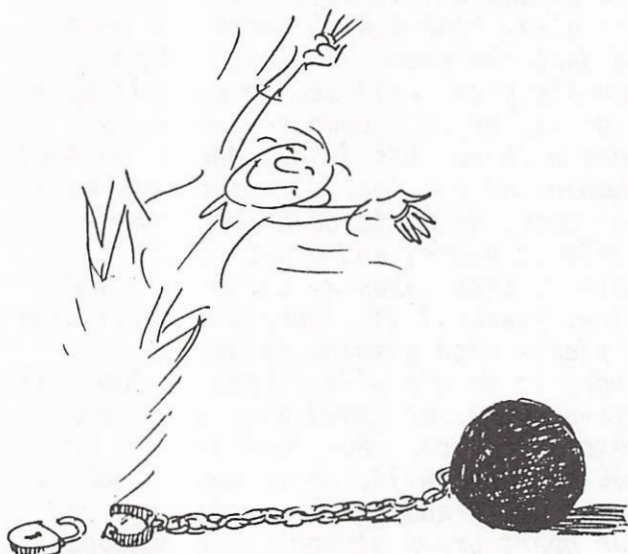
Yes, there are moments when you know
what you should do, but just can't do
it. And there are moments when you feel
you have given everything to get free
and there is nothing left to give, and
there still seems to be a block.
Where is the block?
And where is this freedom?



... AND LIBERATED

'I' was the centre of my life. If I was to be different, then that big 'I' had to be crossed out. (Buchman)

The Cross is the universal road to freedom. It involves a break with the old life, and a decision to allow God's power into one's life: the death of the slave, and the rise of the free man.



Laying down our lives for others. That is part of the nature of all living things. It is the instinct of a mother, human, animal. Nothing is too much.

The Koran says: "Did He not find thee an orphan and protect thee? Did He not find thee wandering and direct thee? Did He not find thee destitute and enrich thee?"

God loves. Mahatma Gandhi wrote: "The image of Christ which I saw in the Vatican is before my eyes at all times. The body was covered only by a small piece of cloth, such as is worn by poor men in our villages. And what a wonderful look of compassion He had. I saw there at once that nations like individuals could only be made through the agony of the Cross and in no other way."

Here is a Hindu who loved Christ, expressing a truth which Christians easily forget, that Christ and His Cross are for everyone, not just for Christians. Christ died for the world, and he challenges us, in all our different traditions, to do nothing less, to lay down our lives for the world.

God's will crosses my will, and I choose God's will. That is the Cross. But it is more than that. It is putting no

Our old self was crucified with [Christ] so that the sinful body might be destroyed, and we might no longer be enslaved to sin. (St Paul)

No more of that terrible split personality, no more of trying to do one thing but doing the other.

True victory is not a growth, it's a gift. (Buchman)

The Cross is the rebirth of our spirit. It is a liberation. We must always strike deeper into Christ's death and resurrection, experiencing ever further the liberation of our spirit and its union with the spirit of God.

This is a matter of choice: the choice to accept the Cross. You will never be free from sin, if you want to live a 'half and half' life: one part with God, the other with the world.

limits to what God may use me to do.

God said to Isaiah: "From the beginning I shaped you and made you into a polished arrow hidden in my quiver." God ignored his complaints and gives him a larger mission than 'gathering Israel'. He says: "I have appointed you to be a light to the nations."

Limitless. The old Indian scriptures say: "Those who live in steadiness, purity and truth, theirs are the radiant regions of the sun."

The Chinese martyr, Watchman Nee wrote: "I need forgiveness for my sins, but I also need deliverance from the power of sin. The blood of Christ deals with what we have done... the Cross deals with what we are...."

"Man's way is to suppress the sin, God's way is to remove the sinner. You are powerless to do anything. God has done it all. Such a discovery brings his striving and self-effort to an end. Think of the bewilderment of trying to get into a room where you already are." The daily question is "who am I laying my life down for today?"

Brian Boobbyer

THE CHOICE TO DO GOD'S WILL

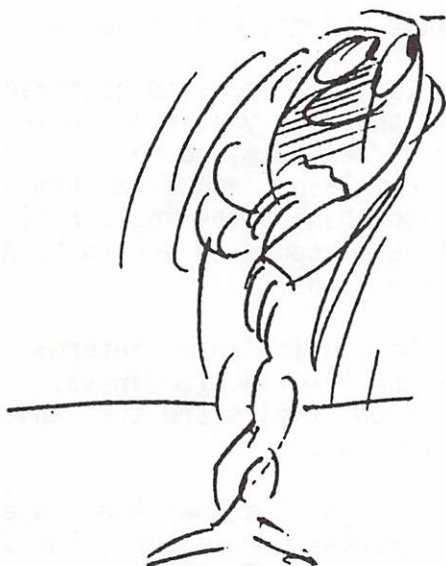
There in the quiet, without anyone knowing what was going on, I gave myself to God, my whole mind, heart and body; and I meant it. (Wright)

Willingness to do God's will [is] the necessary condition for knowledge of it. (Wright)

Seek the kingdom of God first. I promise you but a miserable existence if you seek it second. (Drummond)

...the handing over of one's whole life and will to God.

The act of self-surrender is a definite, conscious, personal compact between a man and God alone. ... Man voluntarily gives God absolute possession of his life and God comes in. ... It is generally preceded by the darkest moments of doubt, obstinacy, and fascination with the other life. (Wright)



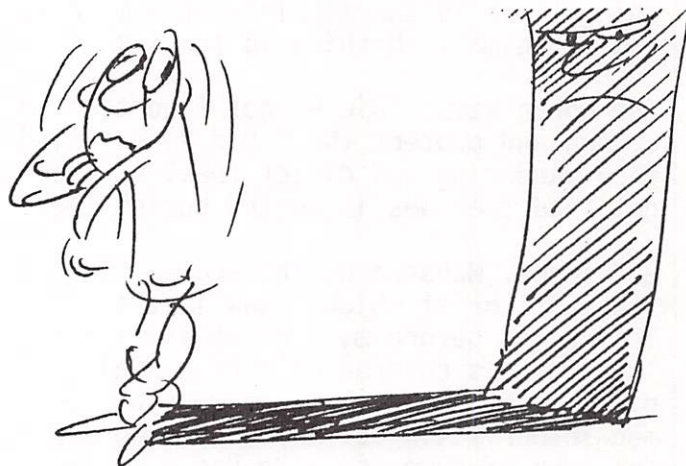
To give 99 parts and withhold the 100th undoes the whole transaction, because in that one piece of reserve the whole of the self-life entrenches itself, defying Him. (F. B. Meyer)

*But I'm afraid, God.
I'm terrified that if I give everything to you,
I will have nothing left.
I'll miss out on all that I want in life,
all the things I want so much,
from the bottom of my heart.*

And life will be so boring.

Fear is a common thing.

I dare not enlist because I am afraid that, although the chances are overwhelmingly against it, I might be still one out of the one tenth who God will fix upon for some supreme sacrifice. Such a thought is absolutely natural and all of us if we are absolutely honest with ourselves have had just the same. ... When God puts down his great will beside me telling me to do it, he puts down beside it as great a thing, his love. And as my soul trembles at the fearfulness of his will, love comes with its calm omnipotence [infinite power] and draws it to himself; then takes my timid will and twines [twists] it around his, till mine is fierce with passion to serve, and strong to do his will. Look at law - it withers your very soul with its stern inexorable face. But look at love or look at God's will, which means look at love's will, and you are reassured and your heart grows strong. (Drummond)



I have many fears ...

Four possible steps to overcoming fear:

1. Decide to overcome it.
2. Pray for God's strength to achieve
3. Take time in quiet to listen for any specific guidance from God.
4. Confess your fear in detail to someone whom you trust.

*Then into His hand went mine,
And into my heart came He,
And I walk in a light divine
The path I had feared to see.* (George MacDonald)

FOUR KEYS TO FREEDOM

Four absolute standards, which seem to express the essence of Jesus's teaching (as first summarised by Robert Speer):

Purity - Matt 5:27-32, "Shall see God" - Matt 5:8.

Honesty - John 8:44-6, "Shall be entrusted with true riches" - Luke 16:10-12.

Unselfishness - Luke 14:33, "Shall save his life" - Luke 9:24.

Love - John 15:12, "Shall inherit the kingdom" - Matt 25:34.

Purity is, in character, what transparency is in the crystal. It is water flowing, unmixed and clear, from the mountain spring. Or it is the white of snow. Or it is the clear open heaven, through which the sparkling stars appear, hidden by no mist of obstruction. Or it is the pure light itself in which they shine. (Bushnell)

Honesty is one of the keys to freedom.

God floods in when a man is honest. (Begbie)

And it is a vital ingredient in learning to help people.

Aggrey, the great African leader, was one day sitting at a meal with his wife and her sister, when he made a remark which wounded his wife's feelings. Telling the story later, he said, "I knew it but I was too proud to apologise right away. At night in my room I decided that the manly thing to do would be to apologise. Then the coward in me said, 'Slip into her room, wake her up and apologise.' But the giant in me said, 'No, you hurt her feelings before her sister and at a meal; go back there.' All night long I wrestled with my Self, until by God's help I downed him. So at breakfast before her sister, I apologised unconditionally. My wife was touched, and her sister wept to see me do what was thought impossible for me. Since then, I have not found it hard to apologise. I downed my Self." (From D. Prescott)

LIFE IN THE FAST LANE

Shared dangers, shared enthusiasms - these can give lifelong comradeship. But for supreme relish and relevancy you also need dedication to global aims in obedience to God.

As members of Oxford University's Motorcycle Racing Team, Jimmy, Stephen and I shared the dangers of the Isle of Man's Amateur TT in the 1929 race. 230 miles of winding roads, stone walls, misty mountains and some flat-out straights made sure the adrenalin was flowing freely! We were fanatically dedicated to the sport, which include rallies and motocross. We had no aims beyond our careers and the capture of (skirted) 'birds'. Yet to this day we have a lasting link of friendship.

Another passion got into me at the age of 13 - journalism. As an atheist at Oxford I experienced the reality of a living Christ who lifted me out of the steamy jungle of lustful living. I discovered that purity was like the exhilaration of alpine ski runs. At once I began to think: how can we spread this



by Reggie Holme (right)

to the world? One answer was: the newspaper and radio men can do it (in those days there was no TV yet).

This was the start of what has been a lifelong commitment, working with many others to help journalists to be 'inspirers of statesmen and heralds of a new world order'. With such aims and with honest sharing of hopes and fears, failures and successes, our 'press team' has been a caring combat force of friends.

L I F E O P E N S U P

What a fantastic thought! Free because nothing will limit our horizon.

If you give a man something to do that is bigger than he is, it will drive him to his knees.
(Buchman)

Thus, you have to live in a dimension where faith is needed.

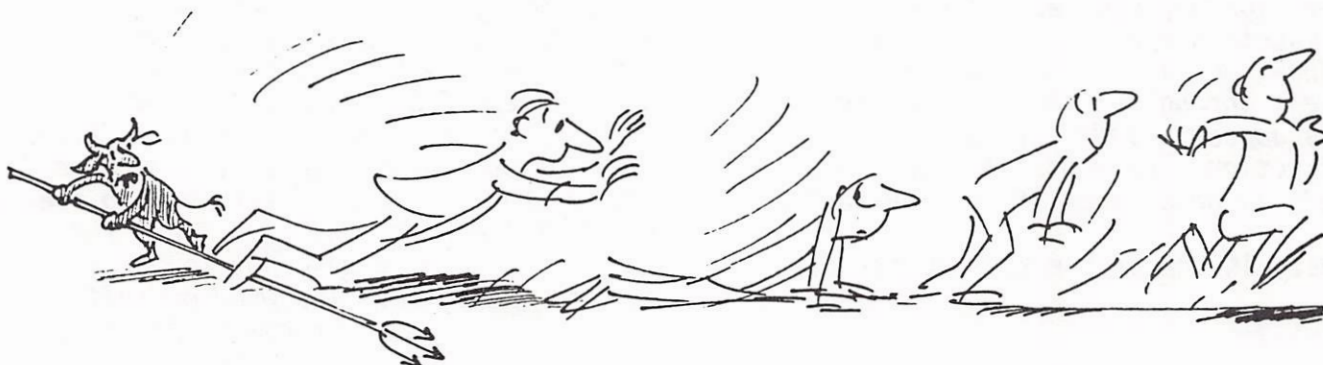
It is a break with conformity.

Do not let the world squeeze you into its own mould, but be transformed by

the renewing of your mind. (St Paul)

We begin with God. We dare to believe that God cares who we are, knows who we are.... Life opens up.... Life becomes adventure, growth, exploration, faith.
(Peterson)

If we knew how to love God fully, nothing truly would be able to unsettle us. We would travel the world with the peacefulness of great rivers.
(Leclerc/St Francis)



Our greatest glory is, not in never falling, but in rising every time we fall. (Confucius)



by
Rachel Caughey
(New Zealand)

F R E E T O B E M E

As a teenager at school, I had a strong need to be liked and accepted. This meant that, in my relationships with my friends, I was always trying to be the person they wanted me to be. It was hard work! The turning-point came in my last year at school when I decided, despite my fears, to give God control of my life. This phrase could appear to imply a loss of freedom. But, paradoxically, when God became my Master, I was amazed at the growing freedom inside me as I learned to follow him. No longer was I torn by the many voices of my fears, because I knew that there was only one voice which I was to obey. This set me free to learn to be myself.

It has been in my growing friendship with God since then that I have come to see more clearly who I am and to realise that I am precious to God. The last six months spent studying in Germany have been an important part of that process. For much of the time I was lonely, with no friends or family to turn to, and I had no choice but to go to God. In these months I came to know God as my friend, to enjoy my relationship with him and to realise that, amazingly enough, God enjoys being my friend too! This knowledge of God's love for me has brought a new freedom, for I realize that his love cannot be earned, that he loves me for who I am and not for what I try to do for him.

My father gave me a Bible for my tenth birthday in the front of which is written: "Wherever the Spirit of the Lord is, men's souls are set free." (2 Cor 3:17). I am so grateful to be learning what that means.

THE ROMANCE

God will make the nations your inheritance

*God
didst knit me together in my mother's womb
came swiftly on the wings of the wind
sent out His arrows
flashed forth lightnings
rebuked the nations
delivered me from all my fears*

*He delivered me because He delighted in me
and will give His angels charge of you to guard you in all your ways*

*God
is near to the broken-hearted
saves the crushed in spirit
raises the poor from the dust
is a righteous judge
a refuge for the oppressed*

The word of the Lord is a lamp to my feet, a light to my path

*God is my rock
my fortress
my deliverer
my salvation
my shield
my shepherd
my hiding-place*



*Have mercy on me,
O God
for I know
my transgressions
Cleanse me
from my sin
Put a new
and right spirit
within me
Hide me
in the shadow
of Your wings*

God will instruct you and teach you the way you should go

Take delight in the Lord and He will give you the desires of your heart

Commit your way to the Lord, trust in Him, and He will act

Pour out your heart before Him

*Praise Him with
lute and harp
tymbral and dance
sounding cymbals
loud clashing cymbals*

Look to Him and be radiant

"Be still and know that I am God"

FOOD, GOD AND A CAREER

A vocation is "about a journey"; it goes "step by step". It involves "trusting that there is a God who cares about me and...the world. The vocation has two bits: my part and the world. You may have a sense of calling...but you don't know where that's going to take you."

Daphne is a dietitian. She believes that she has "a calling to work with people and to work with food". She remembers a diabetic patient who was always bingeing on food, so destroying her health and chance to have a family. This food problem was a symptom of deeper problems. Conversations with Daphne helped to get to the root of this; the lady has since had children, and says her life is different.

Daphne sees food as the spiritual and psychological door to many people's lives. "[Many] can express their inner need in terms of food, where they may not be able to express the pain inside them in more obvious terms. Like other addictive things food gets used to deaden or dampen." Anorexia or over-weight are just some of the symptoms of it. Daphne is finishing a course in counselling and psychotherapy which will be a complement to the dietetic training; with the combination of these skills she hopes to provide a rare and important service.



But how did Daphne come to this? Was God's will always clear? She knew she wanted to work with food from an early age. In the 6th form at school, she was challenged to listen to God, and to seek His will. She had a clear inner sense that she should attend a certain course in catering and hotel management. Despite opposition from her headmaster, she entered the local college. A desire to work more directly with people led her on to a post-graduate course in

dietetics at a London hospital which gave her real contact with people. After qualifying, she stayed at the hospital for two years. It was a "natural next step" at the time,

In her mid-twenties, she left her hospital job to help set up the catering at the Westminster Theatre in London. It appeared to be a sidestep in her career but she was convinced it was the right thing. At the Theatre, they set up a business which was based on the principle of honesty. Catering is a notoriously corrupt trade; it is common, for example, to be offered a meat joint as a bribe for giving an order to a particular supplier. Their experience showed that care in the use of resources led to less waste and pilfering. A business could be both honest and effective.

After nearly 3 years of this, she began to question what she was doing. She loved the people she was working with, and yet felt trapped because she was in a job which did not develop her calling to nutrition. She got resentful against God. Where was he in all this? When she turned back to him and sought his will, she felt that her job was to put her whole heart into what she was doing now, and that God would look after her future. This changed her attitude.

During this time, she met and married her husband Patrick, a doctor. After two years, he died suddenly. There were a lot of feelings at the time. Why had I allowed such a good thing to come to an end, when so many others were desperate for divorces? She "fought God" in the long dark days after Patrick's death. But strangely, she had a sense that God had a plan for Patrick, and if that was true, then there must be a plan for her. The hardest thing was to go on really caring for other families. But at the time of his death she did have a glimpse of eternity, of something really good in it all, and that Patrick was "very busy whatever he was doing". And looking back, she would make the same choices again, even if she knew in advance of the later pain.

Some years later, she felt she should return to dietetics. This time it had a right sense of timing. She applied for a job at a South London hospital - the

An interview with **DAPHNE HORDER**

kind of job that really hadn't occurred to her - and she got it. She was due to start on the first day of the pantomime season - the busiest time for the catering company. She wondered "if God had got his wires crossed about the dates". But unexpectedly, a new person appeared to take over her job at the Westminster Theatre.

She began to work with the psychiatric unit at the hospital, getting involved with the relation between food and the health of the mind. She also worked in the community. She realised how weight problems were often a symptom of many other things; people believed that if they could lose weight, their marriages and careers would go better. She took a counselling course with the local health authority, and this began to change her way of working; she listened to other people in greater depth, and started helping them to think out solutions which they themselves could apply.

Realising she needed more skills, she applied to do the part-time course which she is just finishing now.

This, then, is where the thread has led so far. Daphne expects life to be as unexpected in the future as it has been in the past. Decisions are often not clear-cut, and finding God's way does not come easily. The difficulty lies in the "not knowing". But there is "somewhere through it a sense of direction". She feels that God gives people the choices that help them to grow. She is, she says, inclined to wait for things to happen in life. God has often prodded her to take action. Those who are impulsive perhaps find that they need to be patient and learn to wait.

STEP BY STEP

There is a will for career as well as character. There is a will for where... I am to become like God as well as that I am to become like God. There is a will for where I am to be, and what I am to be, and what I am to do tomorrow. There is a will for what scheme I am to take up, and what work I am to do for Christ, and what business arrangements to make, and what money to give away. This is God's private will for me, for every step I take, for the path of life along which He points my way: God's will for my career.
(Drummond)

You seem to be silent, God.
Why don't you speak?
I'm confused, and don't know what to do.
I'm told, 'Trust in God and he will act'.
Well, you're taking your time.
Oh God, please act soon.

If you go to him to be guided, he will guide you, but he will not comfort our distrust or half-trust of him by showing you his chart of all his purposes concerning you. He will only show you into a way where if you go cheerfully and trustfully forward, he will show you on still further. No contract will be made with you, save that he engages, if you trust him, to lead you into the best things all the way through. And if they are better than you can even ask or think beforehand, they will be none the worse for that.
(Bushnell)

When it is necessary for you to decide upon any matter, God will give you, at the moment when it becomes necessary to decide, a strong inclination either to refuse or accept it, according as is His will.
(Madame Guyon)

Your faith will be in exact proportion to your obedience....
(Meyer)

"I see food," Daphne says, "as a way to people's hearts, in a way that almost nothing else is." She points out that Christ used food as part of his way of working with people. It is often a means of expressing things which can't be put into words. Fear, she says, is a poor way of getting people to change their eating habits to be healthy; the need is to capture the imagination with good food, to give a vision of what life and health can be.

TWO - WAY PRAYER

If you want to know God's will, you have to give Him the chance to express it.

It is an incomparable experience to spend that quiet hour in the presence of the living God before the rush of the day begins. It is an inner preparation not only for what He wants us to do, not only for how we should tackle what we know will be coming up during the day, but for the unexpected as well. It is a fortress of inner peace from which we can move out with confidence. (Belden)

Taking time to be with God is not always easy. It often takes a decision, because distractions come up very easily. It is valuable to write ones thoughts down.

A quiet time can include a reading from scripture, prayer for people, space to let God's thoughts come to mind. It is a time to seek leisure with God.

I begin each day by listening to God, it is a time of enthrallment and fascination that I would not miss. It is like a great shoal of silver fish flashing through your heart and mind - new ideas for people, fresh approaches to problems, deeper insight into the mood of the times, costly, daily, personal decision that is the price of shifting...our nation ahead. I am not much of a fisherman but I try and snatch one or two of those silvery fish as they fly from the mind of God into the mind of men and women and children like ourselves. (Peter Howard)



Learn to shepherd souls by prayer. (Penn-Lewis)

My goals came to me in the moments of meditation. (Bethune)

To find out God's will

1. Pray.
2. Think.
3. Talk to wise people, but do not regard their decision as final.
4. Beware of the bias of your own will but do not be too much afraid of it (God never necessarily thwarts a man's nature and likings, and it is a mistake to think that his will is in the line of the disagreeable.)
5. Meanwhile, do the next thing (for doing God's will in small things is the best preparation for knowing it in great things).
6. When decision and action are necessary, go ahead.
7. Never reconsider the decision when it is finally acted upon; and
8. You will probably not find out till afterwards, perhaps long afterwards, that you have been led at all.

(Drummond)

If you are quiet, you may become aware of the presence in your soul of permitted evil. Dare to consider it.... Obey exactly and immediately the commands of the inner still small voice. It can be recognized by the fact that it never alters, never asks questions, but is always direct and explicit. Often it asks for an obedience which is against, or above, what we might naturally feel disposed to give. Listen to that still small voice - the voice of the Spirit of God... (Meyer)

It is possible to hold on to one's task in life too tightly.

To detach yourself from your lifework is beyond human strength. To follow the call of God, man gives himself deeply to his work. He does it passionately, with abandon. That is good and necessary. But to create something means also to make your mark: that is inevitable. Then the servant of God runs his greatest danger. This lifework becomes for him the centre of the world. It puts him in a state of radical unavailability. It takes a sort of break-in to uproot that mentality. Thanks to God that can be done. (Leclerc/St Francis)

The depth of a man lies in his power of reception. (Ibid)

GOING FOR THE BEST

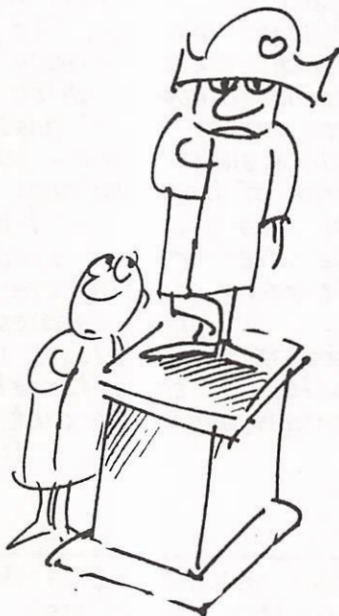
Be ready for the Lord's surprise moves.

Where God guides, he provides. The decision to obey God often precedes the provision of the resources to carry through that obedience.

There is no humility in holding back. It is right to recognise one's weakness; it is wrong to underestimate what God can do through those who choose to obey him.

[Christ] is always with whoever consents to give themselves to the utmost.

(Brother Roger of Taizé)



Do not compare yourself with others; it is always possible to find someone else who appears to have made fewer sacrifices than you. Instead take God as your measure.

The world has yet to see what God can accomplish through a man who will give himself up wholly to His will. *(Wright)*

Where there is no vision the people perish. *(Proverbs)*

*Whatsoever things are true,
whatsoever things are honest,
whatsoever things are just,
whatsoever things are pure,
whatsoever things are lovely,
whatsoever things are of good report;
if there be any virtue,
and if there be any praise,
think on these things.*

(St Paul)

Philippe Odier from France writes of something he is learning:

It is always possible to depend only on our strong points, of which we are rather too conscious, and carefully to avoid all situations which we are not sure of being able to cope with. But living like that, you don't make any headway. You've got to throw yourself into something which seems beyond your capability, because then, and only then, will you take a step towards Christ.

[He] always advised men to wait for the choice of their hearts, no matter if they walked [away] defeated in the eyes of the world. *(Stewart on Wright)*

*I cannot invent
New things
Like the airship
Which sails on silver wings;
But today
A wonderful thought
In the dawn was given,
And the stripes on my robe,
Shining from wear,
Were suddenly fair,
Bright with light
Falling from heaven -
Gold and silver and bronze
Light from the windows of heaven.
And the thought
was this:
That a sacred plan
Is hid in my hand;
That my hand is big,
Big,
big because of this plan;
That God
Who dwells in my hand,
Knows this sacred plan
Of the things He will do
For the world,
Using my hand.*

(Dr Toyohiko Kagawa)

*Father, forgive the cold love of the
years,
While here in the silence we bow.
Perish our cowardice! Perish our fears!
Kindle us, kindle us now.
Lord, we believe, we accept, we adore.
Less than the least though we be.
Fire of love, burn in us, burn evermore
Till we burn out for Thee.*

(Amy Carmichael)

WHAT IS A COMMUNITY?

A community is united in what it loves. There are two kinds of love on which the community can be built. They apply both to a state and to the family. They are two spiritual cities locked in combat in this world:

The two cities were created by two kinds of love: the earthly city was created by self-love reaching the point of contempt for God, the Heavenly City by the love of God carried as far as contempt of self. In fact, the earthly city glories in itself, the Heavenly

City glories in the Lord. The former looks for glory from men, the latter finds its highest glory in God. In the former the lust for domination lords it over its princes as over the nations it subjugates; in the other both those put in authority and those subject to them serve one another in love... The one city loves its own strength shown in its powerful leaders; the other says to its God, 'I will love you my Lord, my strength.'

(Augustine)



This, then is our task: to roll back the frontiers of the City of God. The City of God is already in existence; the Kingdom of God is at hand. The task is to introduce people to it. And to make that invisible spiritual City more and more visible in the world we live in.

This is the deepest form of democracy. Freed from the sin which walls God out, you are then able to play the part which God made for you. "God has a plan, you have a part." Any of us can live in this spiritual democracy whenever we choose.

Teamwork can be costly. But team-building is more so. It calls for great qualities of heart and head. It means thinking of each task not simply in terms of getting it done - which is important, yet may by itself just be materialism in a subtle form - but rather in terms of human beings: whom to do it with or through, who will be developed by the adventure or responsibility of it. It means clothing every plan with people.... Its great enemies are the self-importance that pleads that you alone can do it, and the materialism that makes things more important than people.

(Lean)

EACH MONTH

by Catherine
Linton (New Zealand)

(living in
Washington DC)



Each month a group of 20-30 young Washingtonians take an evening out of their busy lives to ponder and discuss some of the deeper issues of life. They range from students, lawyers, economists and seminarians, to accountants, Congressional staff, government employees, management consultants, etc.

It began when a few gathered to watch the film of Solzhenitsyn's Nobel prize speech, *One Word of Truth*. The discussion that developed that evening showed the need many feel in this fast-paced town of reaching into the inner depths and seeking together where each needs to grow spiritually. Since then,

it has expanded and grown till there are now over 40 on the mailing list.

Beginning with potluck dinner (everyone brings a dish), there follows a discussion on widely varying themes, including: learning more about prayer; God and his plan for us; Liberation Theology; readings by Tagore; Kierkegaard; Anne Morrow Lindbergh; and a debate on the difference between 'commitment' and 'involvement' in relationships, based on a reading of the play *Skeletons*, by Hugh Steadman Williams.

At each occasion, the next one is planned, someone offering their home as the venue, someone else suggesting a theme and sending out material to people ahead of time. Not everyone who comes necessarily has a faith, but in the over-busy lives that all lead, it provides an opportunity to pause, to think about the things that are really important in life, and to create a network of friends with a common bond.

COMMUNITIES OF FRIENDS

ZIMBABWE: Cabinet of conscience

by Henry Macnicol

Can people plan and work with the expectancy of miracles? In the crucial months leading to Rhodesia's independence in 1980, a cross-section of people in the country were doing exactly that. One such group, held together by the crisis of violence in the country, were dubbed "a cabinet of conscience".

The cabinet of conscience met monthly, or more often. They followed certain lines of action. To create a new climate of public opinion, mass meetings were held in different towns and villages, where black and white spoke together. They issued a manifesto, "The Zimbabwe We Want", which was published in the country's biggest newspaper on the eve of the decisive elections, and circulated among the guerillas. Its theme was a new Zimbabwe, which could be a uniting factor in Africa, patterning a new type of society where people of different views could work together.

Their intervention was instrumental in bringing Robert Mugabe and Ian Smith face to face on the night before the announcement that Mugabe had won the election. Smith had been calling Mugabe "an instrument of the devil"; and Smith's name headed a death list of those who were to be hanged after independence. Mugabe's Minister of State Security said, "If [the meeting] had not happened, the streets of the capital would have been running with blood."

The members of the cabinet of conscience were not angels, and they learned as they went along. Coming from different

WILBERFORCE: the attack on slavery

[Wilberforce] never worked alone. He was sustained from the earliest days... by a varied and growing group of friends who gathered around him.

It was indeed a unique phenomenon - this brotherhood of Christian politicians. There has never been anything like it since in British public life.

Each was pledged not only to the great causes which they undertook together, but also to help their friends attain the character and destiny which God revealed for them. (from Garth Lean)

racess, tribes and parties, they soon saw that the 'blame game' had to be abandoned. It was obvious that cleverness was not going to achieve much. They believed that "human wisdom had failed; but God has a plan". To make this practical, every meeting of the group contained times of 'listening', when the talking stopped, and in quietness they sought to find "What is right, not who is right".

They often discovered a need for change in themselves. On the morning after Mugabe's victory at the polls, one of the white participants (who had supported the losers) announced that "God had let us down!" He spoke of the flood of whites who, he believed, would now leave the country - a flood he himself might well join. "It's not like that at all," said a black factory supervisor. With two of his black colleagues, he sat with their white friend and talked things through. The white man went home; and returned next morning. "I have prayed about this," he said, "and I realise that I share many of Mr Mugabe's goals for the country. My job as a Christian is to help him to achieve them in the best way." During the years since, that white man has served Zimbabwe, and Mugabe's government, in three difficult posts.

The work of the cabinet of conscience was seen by a British diplomat as part of "the battle going on everywhere, between the bridge-builders and the bridge-wreckers."



MY MESSAGE IS: 'YOU CAN START AGAIN'

A conversation with Patrick and Margaret O'Kane

Patrick and Margaret O'Kane live in Coventry. Their one-year-old son Douglas is named after Margaret's father, who was a coal miner during World War II.

Patrick is a brick-layer whose parents are Northern Ireland Catholics. For several years when he was young, there were seventeen children at home; he was one of twelve who were joined by five cousins. At the age of 19, Patrick went to Australia in search of "fun and excitement". Wanting to experience the good things of life, he headed for the night clubs. He found the drinking and gambling attractive, but "at a deeper level there was something missing."

His first reaction was to drink and play harder. He started to experiment on the fringes of the drug world. When three of his friends were sent to jail for two years for mugging a man, it was a shock and a turning point for Patrick. He happened to start working for a builder who was a man with a faith. Patrick had previously rejected his own Catholicism as an "irrelevancy." But this man had a peace about him which was attractive; something Patrick had lost. He began to look within himself, and to realise that "money and drink couldn't satisfy that deeper thing I was really looking for."

But he remained burdened by his past. He used to go to church, and put large sums into the collection box - "guilt money", as he calls it. "I had the beginnings of a faith, but I didn't have the freedom of a faith. I knew there was a God and I was beginning to realise there was a reason for my existence but somehow I couldn't throw off the shackles."

Returning to England, he found himself working on a building site alongside a man who had done many things he was ashamed of in life, but who had started to find something new. "If he can start again," thought Patrick, "so can I."

He started to try and put right some of the wrongs from his own past. He paid money to a bank for a plate glass window which he had smashed in a drunken rage. He returned \$275 income tax to the Australian government which he had avoided paying. After much time and effort he got in touch with the

Melbourne police to admit his part in the earlier mugging incident. Finally, and this was hardest of all, he had an honest talk with his father; "Somehow we managed to talk about the deeper things and I shared with him the things I was most ashamed about. He opened his heart to me and started to share things which happened in his own life. What we call the generation gap was bridged - and it was honesty that did it."

Putting these things right "lifted a great burden off my life." He realised that God had to deal with the rubbish in his life before he could show him his task in life. He began to believe that the true satisfaction he longed for could only be found by discovering something bigger than himself to live for. And he found that he now had something to offer other people. "My sins...opened people to what I was trying to say more than any of my virtues. My simple message has always been, 'you can start again.'"



But then "things started to stir in my guts - bottled up frustrations which I could never fathom," things relating to his working class and Northern Ireland Catholic background. They were often negative feelings, and he tried to suppress them. "The only way I could handle these feelings was to offer them up to God.... I thought He would take them away from me, but what I realised He was doing was helping me not only to be free of the intensity of these feelings, but to show that He understood them, and that there was power in these feelings which he wanted to use, so long as they could be purified."



Through all this, Patrick came to believe that God has a plan for the healing of nations as well as of individuals. He had a sense that God was telling him that he could be part of this healing process.

How do the O'Kanes work out difficulties in their relationship? When they first got married, says Patrick, "I was going too fast really to care, and I was going fast because I didn't know how to care. My relationships were shallow." Margaret helped him to slow down and to care genuinely for people. It is not numbers which count, they point out, but having a "few to care for continually." Now what interests Patrick most is "what we do as a couple" for others.

Margaret, who originally comes from London, remembers their first row. They got overdrawn on their joint bank account after she gave Patrick a present. They went for a long walk; tears began to flow. The key to healing seems to have been honesty, taking time to let the other person talk. Margaret thought they should never have a list of taboo subjects. Unless you get things out of your system, Patrick points out, you "start to fall out of love". Unresolved resentments poison and pollute.

"It is easy". Margaret says, "to knock somebody you are close to. You'll never help someone to change by knocking them." If you have to say difficult things to your partner, then it should be to build up, not to cut down. You have to be vulnerable.

The O'Kanes have made a conscious decision to open their home to others. Either you shut people out or you invite them in, they say. People come to you

automatically when you decide to be open. "That's where you begin to find the thread, and you know it's not a human one."

Patrick sees a tremendous hunger in many of the younger people around; they "know they've blown it but they don't think there's a way out." His message is: "You can start again, but it's going to cost you." How do you talk about a religious faith to these people? They associate religion, Patrick says, with fanaticism, with people who are "out to get 'em." The true way is to help people "be what they're meant to be." Patrick talks of the "inner man;" people can understand that a bit. He is interested in "awakening the inner man."

Family life is, in Margaret's view, the key to two other aspects of Coventry life which they are involved with: the trade union movement (Patrick wants to see it refind its moral and spiritual roots) and the multi-cultural society. Patrick feels that the aggression of some of those with whom he works can be traced to broken homes and a deep, often subconscious, longing to belong.

Patrick's own experience helps him to understand what people go through. You can't escape the past, he says, the challenge is what you do with it. "You are a product of your past but you choose whether you're going to be a victim."

Patrick notices that good people who care sometimes get caught up in humanly impossible situations. You get the lasting power of great wrongs which have been committed centuries before and never been repented of or forgiven. The past catches up and the devil is able to use it unless something new can be brought into play. "We need to allow the Holy Spirit into the whole historical process."

"God has placed this city on our hearts," says Patrick. The challenge is to balance your vision for a city with its reality. The challenge of today is to create the multi-cultural society. Cities are laboratories. What is created in one city is valid for the world. The City of God is already there; the challenge is to help people tune into it.

THE CITY OF GOD

Communities of friends can affect the world.

To make cities - that is what we are here for... For the City is strategic. It makes the towns: the towns make the villages; the villages make the country. He who makes the City makes the world.

If anyone wishes to know what he can do to help on the work of God in the world let him make a City, or a street, or a house of a City.

Do not be afraid of missing Heaven in seeking a better earth. The distinction between secular and sacred is a confusion and not a contrast; and it is only because the secular is intensely sacred that so many eyes are blind before it.

Where are you to begin? Begin where you are. Make that one corner, room, house, office, as like Heaven as you can. Begin with the paper on the walls, make that beautiful; with the air, keep it fresh; with the very drains, make them sweat; with the furniture, see that it be honest. Abolish whatsoever worketh abomination - in food, in drink, in luxury, in books, in art; whatsoever maketh a lie - in conversation, in social intercourse, in correspondence, in domestic life. This done, you have arranged for a Heaven, but you have not got it. Heaven lies within, in kindness, humbleness, in unselfishness, in faith, in love, in service, to get these in.

Then pass out into the City. Do all to it that you have done at home. Beautify it, ventilate it, drain it. Let nothing

enter it that can defile the streets, the stage, the newspaper offices, the bookseller's counters; nothing that maketh a lie in its warehouses, its manufacturers, its shops, its art galleries, its advertisements.

The one need of every cause and every community still is for better men.

The street-life, the home-life, the business-life, the City life in all the varied range of its activity, are an apprenticeship for the City of God.

The Heaven of our childhood, the spectacular Heaven, the Heaven which is a place, so dominates thought, even in our maturer years, that we are slow to learn the fuller truth that Heaven is a state... It is the spiritual Heaven - the Heaven of those who serve.

This is how men become like God - by doing His will. And this is how men become like God; how God's character becomes written upon men's characters. Acts react upon souls. Good acts make good men; kind acts kind men; divine acts divine men. And there is no other way of becoming good, just, kind, divine. And there is no Heaven for those who have not become these. For these are Heaven.

Be thankful for the City at your door and for the chance to build its walls a little nearer Heaven.

(Drummond)

Why not let God run the world.

(Buchman)



S e l e c t e d B i b l i o g r a p h y

City of God	St Augustine
Lifechangers	Harold Begbie
Beyond the Satellites	Ken Belden
Where Personal Work Begins	Frank Buchman
Remaking the World	Frank Buchman
The New Life	Horace Bushnell
The Greatest Thing in the World	Henry Drummond
Streams	Mark Guldseth
Spiritual Letters	Mme Guyon
Journal of a Soul	Pope John XXIII
God's Politician	Garth Lean
Frank Buchman: A Life	Garth Lean
La Sagesse d'un Pauvre	Pere Eloi Leclerc
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And I heard a voice saying,

'Whom shall I send?'

Then I said,

'Here I am! Send me.'

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