

BUCHMAN BIOGRAPHY POSES CHALLENGE FOR TODAY

GORDON WISE, who was Secretary of Moral Re-Armament's legal body in the UK for 11 years, comments upon the appearance of the first full-length biography of Frank Buchman, MRA's initiator. The book, 'Frank Buchman: a life' by Garth Lean, was published by Constable on November 18. (See review on page 2.)

WHEN CARDINAL KOENIG, then Archbishop of Vienna, was the guest of Moral Re-Armament in Britain last November, he was welcomed at a crowded meeting in a room in the Oxford Union. Afterwards, he met Garth Lean who was introduced as writing Buchman's biography. The Cardinal said immediately, 'Frank Buchman was a turning point in the history of the modern world through his ideas.'

Like the Cardinal, most who read Garth Lean's authoritative biography will not have met Frank Buchman. For them, it provides the material to assess Buchman's place in history, even at the scant distance of 24 years since his death. The book conveys the extraordinary development of the man from a small town in Pennsylvania and brilliantly evaluates the impact of his life and his ideas upon great events and people of every station.

Yet, I suspect that Frank Buchman would not be much interested in assessing his own life. He simply said, 'I have been wonderfully led,' and he believed that this experience was available to all. His constant emphasis was on the ordinary person, allowing himself or herself to be

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Frank Buchman (left) with the labour leader Tod Sloan



A Strong

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guided by God, doing the extraordinary thing. The measure of his life, as Cardinal Koenig indicated, is that he set in motion currents and tides which not only washed the shores of all the continents but carried seed-ideas, transferable to every living person today and tomorrow.

Diplomat

Years ago, during Buchman's lifetime, a British diplomat summed up his contribution to history under the following headings:

- 1 He diagnosed the basic problem as lying in the unsolved contradictions in human nature.
- 2 He accepted the implications for himself of what was required to experience a change in his own human nature.
- 3 He built a team, then a world force, with a like commitment to God's will, which would carry an experience of change across the globe, affecting nations and those who led them as well as the average person.

Through all this, Buchman prepared those who would follow after him, often at the expense of doing the job better himself. As a result, Moral Re-Armament, the idea and the experience, continues to march across the face of the earth. There were probably never more moral and spiritual initiatives associated with the concepts and people of Moral Re-Armament than there are today. And yet, in the light of history and God's promises, MRA is still in its early stages.

Accurate

All who knew and worked with Frank Buchman, or who knew of him in his lifetime, will find in Garth Lean's book an extraordinarily lucid and accurate portrayal which reads like the wind. You are swept from page to page. Yet you feel you are not reading an account from a distance. Because his ideas were for all mankind, you are made to feel part of the action. For the vast majority of readers who never knew Buchman, here is a life to marvel at and here is a handbook for life's journey, an insight into the great trends of our time and into why they have happened. We are let in on the secrets which were the mainspring of Buchman's life and can make them our own.

The spiritual mechanism of Buchman's outreach was his obedience—and that is the choice for all, to obey what we can grasp of God's ideas for humanity or to disobey them. On how each of us responds to that choice depends in significant measure the progress in the task for which Buchman gave his all, remaking the world. There can come about a realignment of the contesting forces in the world.

Destiny

The positive, creative elements on both sides of the ideological divide, both at home and across the world, can find common cause. Such a fusion of good on a global scale would remove the threat of the split atom because ultimately men's choices, not blind forces, decide our destiny. As Buchman said in his last speech in June 1961, 'There is no neutrality in the battle between good and evil. No nation can be saved on the cheap. It will take the best of our lives and the flower of our nations to save humanity. If we go all-out for God we will win.' ■

BOOK REVIEW

FRANK BUCHMAN— A LIFE

by Garth Lean

Reviewed by PETER HARLAND, former Managing Editor of the 'Sunday Times', now running Bookwatch publishing research company.

IT IS NEARLY A QUARTER of a century since Frank Buchman died, in 1961—much longer in these days of instant biographies before the first full account of the life of a public figure is usually published. There have been personal memoirs of Buchman and his work, notably by Peter Howard, Theophil Spoerri and Bunny Austin, but *Frank Buchman: A Life*, by Garth Lean, published by Constable this month, is in fact the first definitive biography.

For Garth Lean and those concerned in its writing (he acknowledges two contributors who wish to remain anonymous and other, named, assistants), it is a major triumph of the art of biography.

Here, the reviewer must declare an interest, having read much of the original manuscript and helped to find a publisher, as well as being a friend of the author. Readers may say, therefore, that reviewer is too close to author—just as some will no doubt conclude in advance of reading the work itself that author is too close to his subject, Garth Lean having either worked with Frank Buchman or been close to the centre of what is now the Moral Re-Armament movement for virtually the whole of his adult life.

Different league

Of my own prejudice I can say nothing, except that my judgments are based on a lifetime in newspaper and book publishing and a personal faith in Christ. And having read and reviewed a great many biographies of all kinds, I believe this one to be a triumph for two main reasons.

Firstly, it is minutely researched, well marshalled and clearly and concisely written. We know from Garth Lean's earlier lives of great men that he can present them in a style the reader finds attractive. But this work is in an entirely different league. The available records, notably Buchman's own papers, are monumental, and MRA seems to keep anything written; perhaps that comes from bitter experience of adverse publicity.

Even in 590 pages much has had to be omitted, notably details of many overseas visits by Buchman and his teams. Yet Garth Lean succeeds not only in producing most of the relevant evidence concerning the major aspects of Buchman's life of mission to the world but in maintaining the reader's interest to the end. Indeed, there is something touchingly human about his description of Buchman's fading years, when this great and good man of God who had devoted a lifetime to considering the needs of others rather than himself often became very testy indeed with those around him.

Garth Lean's greater triumph, however, is to have surmounted so successfully the inherent dangers facing any moral re-armer who attempts to write a life of Buchman,

Frank Buchman with Robert Schuman, Foreign Minister of France, at the MRA conference in Caux, Switzerland in 1953



dangers which lurk on both sides of the divide between committed and non-committed or Christian and non-Christian. In the event, he has received help and support from many who might have wished to keep Buchman to themselves; and those who may seek to dismiss the work as an apologia (and at least one national newspaper executive has already done so) will only display their own prejudices. Even a cursory reading shows this.

Lean himself accepts that it is too early to come to a firm conclusion about Buchman's place in history. Even after a quarter of a century his name provokes strong views, and perhaps that is itself testimony both to his future standing and to Garth Lean's achievement, for surely an apologia for a man of no importance would evoke no reaction?

To someone conscious of Buchman only from a distance he presents a strange mixture: a charismatic religious leader who looked unprepossessing and by all accounts retired into the background whenever he could, even sitting alone at conference meals or allowing others to do most of the talking. Yet his ability to get to the heart of a person's problems or to the kernel of a subject was unerring. He had almost a sixth sense about people, who would often be astonished that he knew all about them or their most intimate personal problems as soon as he had met them.

Buchman, of course, would claim that he was only God's instrument and that his strengths and insights were from God. Certainly he had a very clear understanding of the revolutionary nature of Christianity if it is fully lived out by those of us who profess to be believers and he was aware of the failure of individuals and more particularly of institutional Christianity to live up to the ideal.

Undoubtedly it was this vision which led to major confrontations with bodies such as Princeton University, in the United States, and with some but not all leaders of the Church of England. And although mutual criticism was accepted within the close coterie of Buchman's followers, it did lead to individual misunderstandings and wayside falls.

Garth Lean fully documents the 'affairs' which dogged Buchman, even after his death, and presents a wealth of evidence to show that the major criticisms were ill-founded.

As at Princeton and Oxford they amounted chiefly to allegations of 'unhealthy' public confessions of sin, particularly sexual. Lean accepts that individuals may have occasionally confessed rather more in a group than most people consider desirable but he shows that Buchman never encouraged this, though expecting individuals to try to come to terms with their problems as part of their acceptance of the Christian principles of absolute honesty and purity.

Anybody who sets high standards is bound to encounter criticism. Some of that directed at Buchman, for example by Tom Driberg, the first William Hickey of the *Daily Express*, was decidedly quirky, as Driberg's own memoirs show well enough. Garth Lean refrains from twisting Driberg's self-inflicted knife wound and is content to point the reader in the direction of truth.

Given the available resources, it would have been easy to produce a polemic which ground the Dribergs and the Bishop Hensons into the dirt. Instead Lean has dealt magnanimously with such adversaries, as Buchman himself did.

Buchman's was a long campaign of evangelistic mission, a life that began in a tight, German-immigrant community in the United States, received an almost Pauline change of direction in the English Lake District and eventually encompassed virtually every major country in the world and their leaders—political, religious, industrial or trade unionist. He founded a movement of fully committed individuals whose aim was, and indeed still is, to change the world. No less. Without a doubt he was the supreme Christian conscience of the 20th century. Mother Teresa goads us by her example. Buchman wanted each of us to be our own Mother Teresa.

Garth Lean has at last put the man into context and, in doing so in such a scholarly and literate manner, has furthered Buchman's—no, the Christian—revolution in the best possible way. ■

'Frank Buchman: A Life', by Garth Lean, is published by Constable. It can be purchased from bookshops or ordered from Grosvenor Books, 54 Lyford Road, London SW18 3JJ, hardback price £15.00, with postage £17.00.

MRA'S EXPANDING ROLE

KENNETH BELDEN, who has worked with Moral Re-Armament since meeting Frank Buchman in Oxford in 1933, outlines some developments since his death in 1961:

FOR THOSE OF US WHO WORKED with Frank Buchman from the early 1930s, it is hard to believe that next year it will be a quarter of a century since he died. So much of what we learned with him has sustained the momentum of Moral Re-Armament around the globe and impelled it into new fields. At the same time, his own constant search for new means of carrying his message forward and new ways of expressing it has led the work he began into many fresh directions.

Perhaps the most significant long term growth has been in the collective leadership which has replaced him. This is a point stressed by Garth Lean in a feature article in *The Times*, on Frank Buchman's centenary in 1978. Buchman always intended that his work should eventually be carried forward by a like-minded team. Creating such a team was no easy task, especially on account of the untimely loss of Peter Howard. But within a few years of his death, a collective leadership was firmly established which has proved both flexible and effective. It is informal rather than organisational, based on a world-wide network of friends who share a common commitment. While MRA is legally incorporated in many countries, there is no international governing body, no president, no hierarchy and no salaries. But a like-minded group convenes from time to time for unhurried days together, not primarily to lay plans so much as to seek the Mind of God together and deepen their mutual unity and faith, and their understanding of what they are called to do.

It is not always the same group that meets but all who come are in closest touch with their colleagues in their own countries. This collective leadership includes all ages, among them some outstandingly gifted younger men and women. And of course, a high proportion of the leadership of Moral Re-Armament is together for some weeks every summer at Caux, in Switzerland, where the world conferences have continued unabated since Buchman's day and which celebrate their 40th anniversary next year.

Among important fresh initiatives has been the building of 'Asia Plateau' in India, in the Maharashtra hills, a conference centre for Asia which matches Caux, in an equally superb setting. It has played a notable part in Indian life, in industry for example, through regular industrial



A recent MRA conference took place at this monastery in Argentina



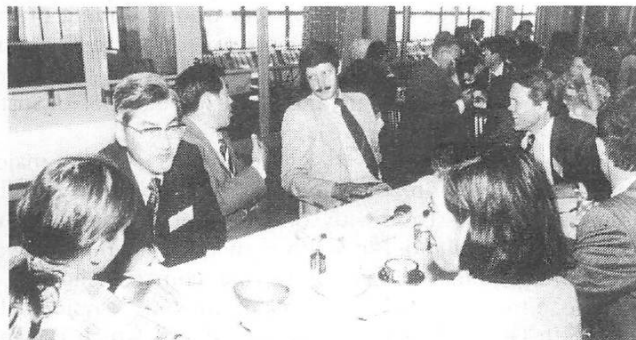
A Maori delegation performs action songs for an MRA conference in Canberra.

seminars for workers and management together, which have made their mark all over India. The annual 'Dialogues on development' have assembled distinguished support from many countries of Asia, as well as from Australasia, Africa and Europe. The next, the sixth, will be opened shortly by the Dalai Lama. In Japan there has been a lively awareness of the need for Moral Re-Armament in industry, with annual campaigns in industrial areas, and regular participation by labour and management in the Caux assemblies.

There have been many advances in other parts of the world: in Australia, New Zealand and the Pacific, for instance, and in some countries of Africa, notably Zimbabwe—a story told by Ian Smith's son Alec in his book *Now I Call Him Brother*, which records courageous initiatives by black and white to build unity in a war-divided land. Central and South America are becoming an increasingly important field—an international group is there now and will take part in a conference to be opened by the President of Costa Rica, who first came to Caux from the ILO in Geneva 30 years ago.

An increasingly significant work has been going on with the people of the 'Fourth World', the indigenous peoples so often forgotten among the international power strategies. The North American Indians, the Sami people of northern Scandinavia, the Australian Aborigines and the Maori people were the main participants at a Moral Re-Armament conference in Auckland a few years ago, and many are finding a new sense of dignity and destiny, and a role to play in the modern world.

A new departure soon after Buchman's death was the continuous use of the Westminster Theatre from 1961-1974, with a succession of plays by Peter Howard and Alan Thornhill. More than two million people saw these productions, and their influence has been felt far and wide. A number have been filmed and are now on video. Since 1974 ▶



Japanese industrialist Yoshiteru Sumitomo (with glasses) meets participants in an MRA action in Japan.

RELATIONSHIPS—DREAM-BREAKERS OR SOURCE OF REVOLUTION

FROM THE EARLY DAYS of recorded history we read of man's dream of an ideal society, a golden age of peace, justice and understanding.

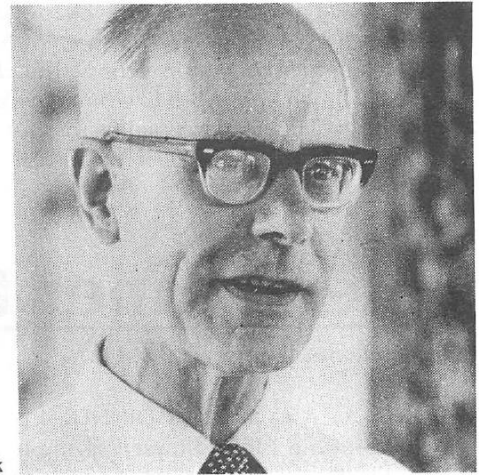
The prophet Isaiah foresaw a time when 'nation shall not lift up sword against nation, neither shall they learn war any more' (Isaiah Ch2, v4). Poets and thinkers of ancient Greece pictured a perfect but mythical future existence in the Elysian Fields, while the 18th century French philosopher Rousseau looked back longingly to an original 'natural state' where all people were 'free and equal'. Labour's pioneer Keir Hardie believed fervently in the possibility of 'the brotherhood of man under the fatherhood of God', and is said to have died of a broken heart when World War I began.

Ever since Cain killed his brother Abel in a fit of jealousy, human relationships have brought these dreams crashing down; so that today, while our faith in technological progress seems to have no ceiling, we tend to accept with a shrug of resignation the blunt assertion that 'we can split the atom but cannot unite humanity'.

When Alice, in 'Alice in Wonderland', asks the Cheshire Cat if he can tell her which road she ought to take, the reply is, 'That depends a good deal on where you want to get to.' Perhaps we shall make genuine progress in human relationships when we decide that such progress is 'where we want to get to'—and shall see, too, how to get there.

There are many tested truths for human conduct which, lived out, lift relationships above appeasement or confrontation, indulgence or indifference, to creativity. Some are:

- To listen to what the other person, the other group, the other party has to say.
- To treat bitterness and hate as wrong, not as understandable weaknesses.
- To make honest apology where we have been wrong ourselves. Jesus adds, in the Sermon on the Mount, that we should do this even if the division is because the other person has something against us. If offering a gift at the altar, 'leave your gift there, make peace with your brother first, then come and offer your gift'. (Matt Ch5, v24)
- To give credit to others when an idea we put forward is



Sydney Cook

not our own; to be generous in welcoming the suggestions of others.

- To outlaw gossip, negatives and character assassination as firmly as any form of violence.
- To take on together a task so far beyond ourselves and the smallness of personal aims, that we need each other.

There is a further, dynamic element needed in human relationships if we are to affect the torn world scene of 1985. With boiling confrontation in so many countries, including our own, it is not enough to try to choose between supporting the diehards—those who want to maintain a status quo (be it of left or right) at any cost—or the desperate—those who will risk any chaos, bloodshed and suffering in order to substitute their own concept of a new society.

The flames of violence will only retreat before the fire of passion for change which is ignited when people themselves change. The answer to revolution is the greater revolution of God at work in the human heart.

That greater revolution in French and Tunisian hearts, sparked by a Frenchman's apology for attitudes of superiority, brought Tunisia's final independence—according to

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the theatre has continued actively to present Christian drama and at the same time has become the base for travelling productions which form part of a continuous campaign in this and other countries. *Columba*, *Keir Hardie—the man they could not buy*, and *Clashpoint*, dealing with the inner city problems, have been effectively used. *Clashpoint* made a profound impression at the international conference for Moral Re-Armament in Washington, DC, in June this year. New building at the Westminster in the 1960s, financed by people in 51 countries, has equipped it as one of MRA's main world centres.

Behind all the outward manifestations of the work of MRA lies the continuous touch with individuals, leading them to a fresh contact with God which revolutionises their lives and leads them out to apply what they have found in their own spheres of life. Much of the work of MRA—by all

shades of opinion in Northern Ireland for instance, in South Africa or among governments and industrial leaders in many lands—is necessarily confidential and unseen, but no less significant.

There has been a fresh understanding of Moral Re-Armament among leaders of the Churches in a number of countries in recent years. The former Archbishop of York, Lord Blanch, commented not long ago that here is 'a group of people who will go anywhere and do anything if they are called by God to do it'. Garth Lean describes Frank Buchman's creation of this diverse body of people across the world, 'committed to carry on the same work', as, 'perhaps his greatest achievement'. Today, through all the stresses of the contemporary world and the frailties of human nature, these men and women go forward with resolution and a deep conviction of the leading of Almighty God. ■

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former Foreign Minister Mohamed Masmoudi—without the anticipated 'war without mercy with France'.

Such transformations in human relationships can shift a course of events away from disaster. In Frank Buchman's words, 'Why should there be chaos, when with God renaissance is inevitable?' If enough of us accept for ourselves, and fight for in others, the depth of change which Buchman and those like him have always stood for, that rebirth will become reality for our own and every nation.

Sydney Cook

After-dinner talk

Lela Jackson, Minneapolis, USA

WE MET AT A COMPANY DINNER. I don't know how it came about but I found myself saying to the group at my table, 'I've found having a time of quiet every morning gives me the inner peace to cope with pressures of everyday living.' As we were saying good-bye one woman asked, 'Could I see you again?'

A few days later Janet came to tea. I learned that she was a writer. I also learned that she hated her mother with a deep bitterness. It all came pouring out. Of the four children in her family she felt her mother singled her out for her anger and blame for anything that happened. From the time she was very young she had thought her mother didn't love her. Even though Janet was now married her mother was still critical of things she said or did.

I suggested that we be quiet and listen. After, when I asked if any thoughts had come to her in that time of quiet, she answered, 'No.'

'I had only one thought,' I told her, 'and that is to pray together on our knees.'

'I never pray,' she stated emphatically. 'I don't believe in God. I haven't prayed since my little girl died ten years ago.'

'Then let's pray now,' I said gently. We knelt together and I prayed that God would take away all the pain she'd suffered, and that she would know his love in her innermost being.

Then I waited and waited and waited... what seemed to be an interminably long time. Suddenly, she broke into wracking sobs. When the sobs abated she began to pray. It came from very deep down. She asked God to help her forgive her mother. Then she asked his forgiveness for the hatred she'd had towards her, and she prayed for a love for her.

Through God's miraculous grace her heart did open to her mother. She learned a new openness and honesty. When her mother said hurtful things, instead of reacting in the old way, Janet could say what she felt.

In time Janet was the one in the family her mother turned to. She was no longer a victim of her mother's moods but had a new control of her life.

A year later it was discovered that her mother had cancer. Janet cared for her with great tenderness through surgery and the painful treatments afterwards. Her mother, at times, can still be cutting and sarcastic. Because Janet has accepted that she is forgiven, she is free to love. She knows God loves her and loves her mother, too. She has boundless trust in his care for both of them. ■

Learning to be loved

THE MOST DIFFICULT RELATIONSHIP in my life has been that with my mother. For many years I was resentful, as I felt she showed more affection for my sisters than for me. I was not fully aware of this until a thought struck me: 'You need to learn how to accept your mother's love in the way she wants to give it rather than the way you want her to show it.' I was ashamed, as I realised that there must have been many occasions when she had felt rebuffed.

I began to appreciate much more the love she had shown, despite the rejection and despair she experienced in her childhood, and later when my father left her. We have never had such a close and warm relationship as we have now. **Pauline Strongman**

No longer hell



Joan Rowat

IN 1983 I TOOK PREMATURE RETIREMENT from my job as an administrative officer at a London college, where I was responsible for the day to day running of the registry. A few years previously, the Deputy Registrar to whom I was responsible, retired. I thought, 'What a good opportunity for me to get further promotion before I retire, after all I am doing most of the work already.' Imagine my chagrin when a colleague was given the job. I was furious, and when she took over, I made up my mind that I would in no way help her to learn the ropes. For 12 months I kept this up. I tried hard to ignore the little pangs of conscience which started to nibble away at me. However, one morning I had the thought to start changing my ways. I took the opportunity to apologise to Rosemary, my boss, for my unhelpful attitude over the past year and told her of my resentment and jealousy. She was taken aback at this, and when recovered said, 'You'll never know how difficult you made this job, you made my life hell! But I accept your apology.' I tried hard to make up to her for this, and we worked together for the last few years I spent at the college, with an understanding that I had never known before. ■

Right—but wrong

Edward Peters, Oxford

EXPLOSIONS ARE RARE in our marriage. We generally wage war with subtler weapons: the dirty look or stony silence.

But recently, when I turned up late for my parental duties at our son's bedtime, an exchange took place which could only be described as vigorous. My lateness had made Elisabeth late for her date; why did I always think that my work was more important than hers? But she didn't understand! It was absolutely impossible for me to leave my important meeting a moment sooner than I had.

After a few moments of verbal bomb-dropping, off she went to her date leaving me feeling righteous but remorseful.

As my blood pressure dropped I saw that it is possible to be right and wrong at the same time. It *had* been difficult for me to leave my meeting. But with a little more thought for Elisabeth earlier on, I would have talked over with her the possibility of the meeting going on longer than anticipated, and made contingency plans. My rightness today, as it were, lacked credibility because of my lack of care yesterday.

As so often before and since, a humble apology was enough to heal the rift. Our marriage owes much to the lesson we have learnt that when change is required in a relationship, the best place to begin is with yourself.

But, more than that, the episode taught me something that might have wider application. Being in the right today counts for little if concern and care were lacking yesterday. Greater sensitivity to others today may ensure the kind of tomorrow where being right doesn't seem to matter all that much. ■



Edward and Elisabeth Peters

Lessons in the lab

Margaret O'Kane, Coventry

THE FAMILY IS A LABORATORY for society. Therefore lessons I have learnt about marriage are often essentially true for any relationship which involves the Eternal Triangle—God, another person and me. If I am serious about my desire to see 'Thy will be done on earth' then this must mean all my relationships are 'triangular'.

Some of the conditions in a contract between God, my



Patrick and Margaret O'Kane

husband and me, which I in particular have to sign are:

- To love someone even though they will always need God more than they need me—a new lesson to me, who has always enjoyed the feeling of being indispensable and depended on;
- Not to start a list of things about which we can no longer talk—this we learnt three weeks after our wedding after an argument about money which reduced us to a prolonged silence;
- Never to do anything to make the other person feel small. In everything we do in life, we are either building up or demolishing. We can share with the other person a need for change or a hurt they have inflicted on us without belittling them. In the family we can practise helping others grow to their full potential. This is an art which our cities and countries badly need, so while we learn it close at hand we must practise it far and wide.

Freedom is a much-used word when talking about relationships. But the things from which I most need liberating are inside me—self-pity, criticisms, regrets and most of all, fear. Fear of the future, of accidents or ill-health, of pain and suffering which I cannot cope with—these fears may be natural and part of the vulnerability of love.

What is not inevitable is that they should control me. Fear often increases in direct proportion to my desire for approval and my demand to control my life and my husband's life. If I let go of that demand and trust again in a God who loves us all with a greater love than I shall ever be capable of, then I have nothing to lose and I have found real liberation. ■

Where to start

A CHANGE IN HUMAN NATURE is the basic answer to all relationships. But real change is impossible without God. So why not ask God to take charge of my relationships? I am utterly selfish and demanding if I try to manage my own relationships.

We ordinary people must take responsibility for the relationships between our country and the other countries of the world. In the present situation where many African countries are starving, we in Europe have more than we can eat. We must go to God penitent, asking forgiveness and find out how each one can help. **Kathleen Montgomery**

A TEACHER REMEMBERED

The following address was given by Lord Blanch of Bishoptorpe at the Memorial Service for the Reverend Canon Julian Thornton-Duesbery in St Peter's College Chapel, on St Peter's Day, 29 June, 1985:

THE LORD HAS GIVEN ME THE TONGUE of a teacher and skill to console the weary. Every morning he makes me eager to hear what he is going to say to me (words from one of the Servant Songs in Isaiah 50, v4).

The 'Servant', if we may so describe the person who is honoured in the servant songs, was unlike most of the other prophets whose words and works are recorded in the Old Testament. His outward circumstances were different; he had no spectacular role to play in the life of the nation unlike, for example, Elijah and Isaiah. There were no great national crises for him to address in words of fire and judgement, no heady involvement in affairs of state or the life of kings and courtiers. He did not lift up his voice in the street. He was the victim of persecution, and suffered an unimpressive death, viewed by an uninformed public as stricken and smitten of God, with no beauty that we should desire him. His inner life also was unlike that of the prophets before him—no entrancing vision of the eternal God in the temple, no chariot wheels, no almond tree, no wind from the desert, no voice from heaven, no burning bush. He was just, in the words of the Scripture, 'formed in the womb to be God's servant'. So his was a quiet ministry of listening and speaking, learning and teaching, receiving and imparting. As we know, in subsequent history this figure was seized upon as a type of Jesus himself, the Servant of the Lord, humble, obedient, even to death.

Julian's outward life was in the same sense unspectacular. He did not lift up his voice in the street, although he was possessed of a highly audible laugh. He took little public part in university or ecclesiastical controversy, apart from his brave championship of Frank Buchman and the Oxford Group, which he sustained for the rest of his life here on earth. He wrote little for the general public although often wisely and lovingly to individuals in need. (It was a mixed blessing to receive a letter from Julian because his handwriting was scarcely decipherable at all.) But above all, he had the tongue of a teacher, clear, well considered, always constructive. I think those of us who, immediately after the war, came to Oxford and were exposed for the first time to the academic rigours of theology and Bible study owe an enormous debt to him for his tenderness with other people's convictions.

So too, in his inner life, foreshadowed in the story of the Servant, 'rising early in the morning', competing, so it was said, with Robert Lightfoot on the opposite side of the road to be the first to be up. Day after day, year after year, all his life, he was up early in the morning to hear what God was



Julian Thornton-Duesbery

going to say to him. On the basis of that morning prayer, he carried throughout the day the impress of God's presence, whatever he may have been doing, listening, amidst all the other things with which he was occupied, for the attendant voice of God. It was a quiet ministry, of listening and speaking, learning and teaching, receiving and imparting. His life was hidden with God in Christ. It was a quiet life but not without its outstanding achievements: a brilliant scholastic record, Headmaster of St George's School, Jerusalem, in what was even then a very troubled and dangerous land; Principal of Wycliffe Hall in the rigours of post-war university life, which some of us used to think Julian positively enjoyed; Master, twice of St Peter's College, which enabled him to lead the College into its new status within the University. But his lasting achievements were inward and secret—the steady offering of a gifted mind and rich learning to the service of God alone, a life hidden with God but not, thank God, withdrawn from the world.

So we honour the memory of this much loved man this afternoon, to whom many of us owe so much as pupils, friends or colleagues. An unassuming servant of the Lord, worthy to be compared with that other servant of the Lord described in the book of Isaiah, and a humble servant of mankind, to whom God gave the tongue of a teacher and skill to console the weary. He was, dare we say, a 'teacher-sent from God'. As he heard, so he spoke, and now like the Servant in Heaven, he sees the fruits of the travail of his soul and is satisfied. ■

'NEW WORLD NEWS' IN 1986

Themes we plan to tackle in *New World News* during January will include 'forgiveness' and 'agriculture and the use of land'. Readers are welcome to submit contributions, which should reach our editorial address by 17 December and 7 January respectively.

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