

# DOWNLOAD PDF THE SIXTH CONDITION IN DEVELOPING HOLY AMBITION

## Chapter 1 : Confucianism | Meaning, History, Beliefs, & Facts | theinnatdunvilla.com

*Drawing wisdom from the life of Nehemiah, Pastor Ingram masterfully leads readers through six key components to achieving a life lived with a biblical perspective and an eternal purpose: theinnatdunvilla.comping a dislocated heart theinnatdunvilla.comencing a broken spirit theinnatdunvilla.comcing a radical faith theinnatdunvilla.comng a strategic plan theinnatdunvilla.comsing personal commitment 6.*

An Example for Others to Imitate Introduction With this first mark of maturity we come to a study of the qualities that describe what Christ-like maturity looks like. Since becoming Christ-like makes one an example to follow, we will begin here. A mature Christian is someone who is a model, a pacesetter; someone who influences others in positive ways according to biblical standards! Modeling Christian virtues, virtues of true spirituality, is crucial to effective ministry in the world. Without biblical and godly models we are cast into a restless sea that can only toss up refuse and mud. Students, sons, daughters, and the flock, tend to emulate their leaders, parents, guardians, teachers, or heroes. The tendency is for us to shy away from this responsibility and reality, but in order to be truly mature and a leader, one must accept this as a reality of leadership. Principles Related to Being Examples In regard to being examples to others, it is helpful to consider the following principles: Several passages dealing with this issue will be considered later in this study. Someone is going to follow us and be influenced by us. Do we know where we are going? Are we providing the kind of example that will enhance their lives, or are we like the blind leading the blind? The bad news is we are lost, but the good news is we are making good time. Activity in itself never means effectiveness. We can be like the cowboy who rushed into the coral, bridled and saddled his horse and rode off in all directions. We need quality lives with quality motion aimed in the right direction with specific, biblical objectives. Effective ministry to others is often equated with such things as dynamic personalities, with talent, giftedness, training, enthusiasm, and with charisma. But these things alone are inadequate, as is so evident by the leadership we have seen in the top government positions in our country the last few years. Much more is needed. In the Bible, the qualities that lead to effective ministry are found in the elements of spiritual character, in the character of Christ reproduced in us by the ministry of the Spirit see Eph. In his unique style, Dr. Hendricks used to tell the story of a student who came to him with a problem. The interchange went something like this as I recall: I have a bigger problem than that. Why did the Lord choose me? How would you like to launch a worldwide campaign with the likes of Peter and his compadres? Yet, with these common, average, uneducated men, the Lord launched a campaign that has spanned the globe and turned the world upside down. Was this because of their unique and imaginative methodology? It was because these common men knew the Lord and began to experience His life and His qualities of godliness. He took common men and made them into great men who became spiritual leaders because they were experiencing Him through the power of the Spirit of God. This is a constant theme of the Bible. This truth is strongly taught in 1 Thessalonians 2: This relates to the issue of living so we truly show that what we are, our character, is distinctively the result of knowing and walking with Christ. But, sometimes what Christians speak so loudly that it completely turns people off or puts them in reverse. If our lives are not what they should be, others not only will not want to follow us, they will become repelled by what we are. Unfortunately, the opposite is also true. Some people will follow us. In this case, not so much in what we say, but in the way we live—in our priorities, values, and attitudes as well as our actions. If our lives are not what they should be, we become inverted examples who take people away from the Lord and the life He has called them to. Or do we find every possible excuse to stay home? Do we consistently allow our family to engage in pursuits that keep us and our families away from church or fellowship with believers? This sets a model that says these other pursuits are more important than the Lord or the assembling together with the body of Christ for Bible Study, prayer, or worship. Actions speak so much louder than words! Do we teach our children the principles of being on time, of doing all things decently and in order? Then are we consistently late? Do our children often

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miss Sunday school or church because we are so disorganized that we are unable to make it? Again, Actions speak so much louder than words! By definition we mean giving a clear reason for the way we live or the clear distinctives of our lives. As Christians, if our lives are different, as they should be, and we never let others know why we are different, we may have still failed in being examples. Leaders and Christians as a whole are to be models for others to imitate. We are to be a picture of reality, a proof that Jesus Christ saves and changes lives so we can become a powerful magnet that draws others to Christ. You mean people are supposed to follow me? As this passage points out, the issue is who are WE following? How much are we allowing Jesus Christ to be the Lord of our lives? Are we in hot pursuit of knowing and experiencing the life of Christ as was the apostle Paul? It is a command. The present tense and the meaning of this verb reminds us this is a process, a target, a goal to set our sights on and pursue daily. None of us ever arriveâ€”but it should be a daily goal. This is not a superficial mimicry or a mere imitation. According to New Testament truth, this involves the process of reproduction. The Lord Jesus seeks to reproduce Himself in us as we appropriate His life by faith through the knowledge of the Word and the ministry of the Holy Spirit. The teaching and example of the missionaries though only for a few weeks and the afflictions they faced plus the ever-present ministry of the Spirit were the tools God used to produce spiritual growth and changed lives. As mentioned, our word imitate may lead to the wrong impression. Christian imitation has nothing to do with outward conformity where someone merely copies the actions, mannerisms, or speech of another. But, as the New Testament context makes clear, this is not merely a matter of external conformity, but change from the inside out by means of the Spirit and the application of biblical truth as seen in the life of the mature Christian model. In this context, it is the manner of life of the leader which has made him an example. It refers to the manner of the lives of their leaders that had been centered in the Word and the walk of faith. This had a specific outcomeâ€”Christlikeness or godliness. In other words, people are going to be watching us and to a certain degree, the example of our lives will affect the conclusions at which they arrive, not only about us, but about Jesus Christ and Christianity. In the context of this passage, one clear sign of maturity is the pursuit of holiness, a heart set on heavenly treasures and divine objectives see 3: We might note two things here: In this pursuit, one must have his course fixed on the right beacon or have his radio tuned in to the right frequency, or he will arrive at the wrong destination. In other words he needs the right example and standard. He needs those who stir him on to higher and higher standards. In this believers have a two-fold responsibility: But b they must also be on alert to the fact that there are those who are not walking after the pattern of godliness found in scripture as seen in the lives of Paul and his cohorts cf. Naturally, the Lord Jesus is our supreme example, goal, and authority, but Scripture does authorize the legitimacy of following godly people as examples. We need godly examples. Such people demonstrate the possibility and reality of following the Lord and of progress in Christ-like growth. They provide us with godly incentives. It is motivational to find men and women who have truly grown in their walk through the power of the Spirit of God. It recognizes that freedom does not mean license, but provides the power to serve God according to His standards through faith in a living Savior who has made us acceptable to God and provides us with the motivation and means for change 1 John 3: Understanding the finished work of Christ on the cross and our union with Him provides assurance of eternity. This reality of eternity should lead to an eternal perspective which in essence means a new set of values, controls, and pursuits cf. In essence, then, a proper grasp of the person and work of Christ should produce a personal reevaluation that leads to a denunciation of our old attitudes, values, and priorities see Phil. But what we need in the church are men and women who demonstrate this as examples to their families and others. Persevere in this, because by doing so you will save both yourself and those who listen to you. But young men and women can, through spiritual maturity in the Lord, overcome their typical, youthful behavior and become examples and models even for older people. Failure in one area can harm our ability to be an example. Since the context is dealing with our ministry to the body of Christ, the emphasis is on our need to be an example to fellow believers, but this in no way exempts us from the responsibility of being an example to unbelievers see Col. In 1 Timothy 4: Verses deal primarily with public ministry and the stewardship of his spiritual gifts. Obedience

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to these commands would allow Timothy to become an example to follow in public ministry when the church is assembled. Verses deal more with his private life and stresses the idea of dedication, diligence, endurance, and discipline, a fitting challenge against laziness and just going with the flow. In your teaching show integrity, dignity, 2: We should note that verse 7 flows out of the charge to encourage younger men to be self-controlled vs. Thus, in this passage, Peter warns of the tendency to lead by dominating others, a characteristic that is typical in the world, but that should not exist in the body of Christ. To be a biblical and Christ-like example a believer must have the character of one who leads as a servant Mark This is one of the distinctive characteristics of Christian leadership and will be discussed below.

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## Chapter 2 : Holy Ambition: What It Take to Make a Difference for God - Chip Ingram - Google Books

*contents Foreword 9 Introduction 11 1. Holy Ambition 19 2. A Dislocated Heart: 33 The First Condition in Developing Holy Ambition 3. A Broken Spirit: 51 The Second Condition in Developing Holy Ambition.*

Courage is an apostolate of the Roman Catholic Church that provides spiritual support for men and women with same-sex attractions who desire to develop lives of interior chastity in union with Christ. We must acknowledge that we struggle with our addiction, but let us not dwell so much on it or we may never find ourselves out of the rut. Are you a logical person? How do you put a giraffe in a refrigerator? How do you put an elephant in a refrigerator? It now takes 4 steps: Lion King called for a meeting of all the animals. The elephant, of course. He was stuck in the Ref. How would you cross that river safely? Just swim through it. Because all the crocodiles are attending a meeting with Lion King. How did you fare? But Esau was considered the eldest because he went out of the womb of his mother first. One day, Jacob was cooking some stew. Esau arrived from hunting and was exhausted and hungry. Give me some of your red stew. Trade me your rights as the firstborn son. Now give me that red stew now. Was his brain taking a vacation on that day? Was it on a Caribbean cruise or gone shopping in Hong Kong? Being firstborn meant a position of privilege. Being firstborn meant great honor. And yes, being firstborn meant a huge inheritance—where he can buy a swimming pool filled with red stew if he wanted. Why was he throwing all that for a bowl of red stew today? Friends, this is a great picture of what addiction is. Years ago, he had a great job, a nice home, two kids, and beautiful wife. Today, because of a bunch of chemicals he was snorting through his nostrils, he destroyed his life. His kids hate him and his wife is seeing another man! Why exchange all that for another whiff of shabu? One day, a woman asked for my help. He stole money from his office and used it to gamble. His boss found out about it and is pressing charges. The list goes on. After years of doing it, he no longer feels any guilt, his conscience virtually dead. And boy, do I know impulsiveness. Like Esau, I catch myself wanting it now—no matter what the cost is to my future. For me, it could be internet porn, sexual fantasies, and the approval of people. Impulsiveness means I prioritize my short-term wants over my long-term needs. This takes us to that very important, essential, powerful skill that all mature people have: The ability to delay gratification. Delaying gratification is the power skill of champions. Do you want to become a champion? What great reward are you aiming for? What is your holy ambition? Anatomy of An Addiction Before I talk more about holy ambition, let me review what we covered in my last article. On a deeper level, the problem of addiction is this: And that real need is an empty love tank. Sometimes, he is conscious of this desperate need for love. Once again, let me state my central point: I believe that every addiction is a hunger for love. Your hunger of love produces the second part of the equation: To escape these painful feelings, the addict will pick a preferred anesthesia. That anesthesia is the third part of the equation: It could be gambling, drugs, and alcohol. Or shopping until five credit cards are maxed out. Or food until one becomes obese. Or dieting until one becomes very sick. In order for an addiction to get healed, the real needs must be met. The love tank must be filled. Thankfully, you can do that in many ways as we discussed in my last article. Do this exercise for me. What are you thinking of right now? A Pink Elephant, of course. Smoking his favorite Marlboros, what else? Eating his favorite cheeseburgers and chocolate sundaes. When you focus on your bad habits, you enter into a vicious cycle that buries you deeper into your addiction. You end up depressed and helpless, draining your love tank even more, making you open more to your addictions. In fact, acknowledging that you have an addiction is the first step to healing it. A Simple Principle of The Universe Let me share to you a simple, powerful, universal principle that has guided me in my daily life: What you focus on grows! Let me sidetrack a bit and explain this principle to you. I know some people who focus on the bad things in their day. They wake up in the morning feeling lousy. They ride to work complaining about how hot it is. They wade through the traffic complaining about the crazy drivers on the streets. They arrive at their office complaining about the work load on their desks. They complain about their boss, the low pay, the slow internet, the over time, the

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terrible food at the cafeteria, and how cold the air-conditioning is. Because the more they complain, the more they feel miserable. Sooner or later, they experience more problems. Remember, what you focus on grows. First, they may get sick. The Bible says a cheerful heart is good medicine, but a crushed spirit dries up the bones. A negative spirit may create ulcers, hypertension, and other diseases. Simply because our bodies are blueprints of our emotional life. Second, they may lose friends. Because no one wants to talk to a whiner. Okay, my digression is enough. How does this apply to your hidden addiction? Focus On Your Ambition. Instead of focusing on your addiction, focus on your ambition. By ambition, I mean your vision for your future. By ambition, I mean the dreams that God has placed in your heart. When you focus on your ambition, it fuels you with passion. And what happens when you do that? As you take baby steps towards fulfilling your ambition, you value yourself more. Little by little, love is being poured into your Love Tank. The cravings are still there, but they lose its urgency and intensity. Each Sunday, I teach them how to dream. In that Novena, I ask people to write 7 dreams that they will pray for everyday. Believe me, people were excited writing down their dreams!

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### Chapter 3 : 1 John 1 Commentary - The Biblical Illusrator

*It's time for holy ambition. It's time for Christians to live like Christians and for a church that shakes the world. This means going beyond what the Christian subculture tells us what is right and holy and acceptable. It means that we dare to become the people God wants us to become: people.*

This placement is ideal for workers, as it empowers their stamina and ability to work, while also makes them taking care of all small details that are necessary to carry out projects. Mars in Virgo can be very helpful in carrying out physical tasks too, yet such a native should always be careful of over-working. Virgo is the sign mostly responsible for daily routines and health, and in case that Mars operates on very quick or long-lasting volumes, the physical body of the native can suffer. Such people usually have a very quick pace of life overall, being involved in a lot of activities; laziness and boredom is something they despise both in themselves and in other people. Such quick rhythms of their mind and body keep them alert during all circumstances, yet definitely can also lead to a general state of nervousness. Overall it is considered to be a good placement, prompting the individual to be a doer; on the other hand one should always care to not push his Mars over the limits so that he does not strike back. Mars is generally governing activity and our drive, what we fight for and what we conquer too. The red planet rules our actions and where we place our energy to receive results, yet also can show life areas where fighting for our goals receives resistance from other people or life itself. Naturally, this planet is also connected to any types of violence and anger, as it is rather abrupt, impatient and explosive. Since the ancient times, the fiery planet has taken the name of the Greek god of war, Ares, and his Roman equivalent Mars. His energy is extremely masculine, symbolizing together of course with the Sun , one side of the Sun-Moon dual axis the archetype of the male. An interesting fact is that even the ancient ones were being careful while handling the powers that god Ares Mars represented. There were very few temples of Ares, compared to all the other gods of the Greek Pantheon, and they were not invoking him. Of course, he was naturally receiving his share of respect, yet without specialized priests and cults of worshippers as war and violence was always undesired. By analyzing this through a psychological filter, the sole fact of not making a lot of festivities in his name made him difficult to reach in the subconscious and unconscious of the masses and individuals. This way, he was in a rather idle mode, being invoked only when war had already erupted in order to raise the spirits and create a holy frenzy to the warriors. In the sign of Virgo, Mars is in peregrine condition. Peregrine is a rather neutral condition, where a celestial body does not function very potently as it does when in domicile or in exaltation , nor is very weak as it does when in detriment or fall. Mars has no real problems when in Virgo, except from any possible effects it can have on the natives body functions when adversely aspected. Virgo is ruling the sixth house , which is responsible for daily routines, work, health, while is also strongly connected with our intellect. With Mars placed here, all these life patterns become very important; the native may even become obsessed with keeping them under control and working on them without interruptions. We should also note that Mars needs around two months to move to a next sign, while travelling through the skies. Once every two years Mars has a period of retrograde motion , where it appears to move backwards on the celestial canvas for apparently two months. This natal placement is great for people who are working in jobs connected with health. They have a natural tendency to adore hygiene, and take care of every small detail that concerns the body and makes it function well. Natal Mars in Virgo helps them discover any indicators of possible problematic body behaviors; their observational skills are highly developed. They like to enforce strict regimes both on themselves and on other individuals, which can also make them good dietitians. One of the most common characteristics that Mars in Virgo gives, is an approach to most matters through criticism. Virgo Mars people tend to figure out faults- both on themselves and others- and do not hesitate to mention them. Many times this can lead to misunderstandings, as not everyone is ready either to hear the truth or to allow someone intervene in their life in a way that is not always gentle and polite. Yet, in many occasions their rather objective comments can even save people who are afraid to face the truth,

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when nobody else dares to risk telling it. Virgo Mars individuals do not hesitate to even risk their relations with people; they like to speak what they really think even if it may be done rather abruptly. This placement can indeed lead to heightened tones of conversations and quarrels; a sign of intellect blending with Mars can lead to debates which can even last for hours. Arguments, facts and small details are usually being used as tools in such disputes, and it is maybe better like that because if a Virgo Mars keeps all those thoughts without expressing them, Mars will eventually implode internally creating complications to their physical body and biorhythms. If you have this placement, you might notice that your stomach and digestive system is rather sensitive. Mars may make such natives worry about a lot of stuff, including their own body. There is always a possibility that they become hypochondriacs, this way even creating psycho-somatic dysfunctions to their organism by themselves. Individuals with their Mars in Virgo should always try to find some time to relax, to give their body a lot of sleep and generally to calm their nerves. They are keen to develop stress which can also lead to skin rushes and dermatological problems, which may apparently not have any concrete reason for appearing- only psychological ones and even through self-suggestion. Natal Mars in Virgo makes a person a perfectionist concerning both his goals and his actions. They will spend twice as much time as other people on their projects, to be sure that even the smallest detail is correct. Of course, this is a great advantage in all jobs that require total dedication and where mistakes can be critical and dangerous. Virgo Mars individuals are not afraid of such responsibilities and are able to even multitask on different projects. During this procedure of completing such tasks, they are willing to sacrifice not only other fields of their life but also their own health – many times consciously, and despite noticing the effects such pressure has on their own body. Such a natal Mars is rather strong with words, and can excel in using them for any type of pressure. People with Mars in Virgo can become good political and social analysts, and their role usually involves complaining about the status quo and criticizing the system as it is. On the other hand, they may appear irritating to their audience, as their point of view towards things usually is through some negative filter. Nevertheless, such natives usually are very useful in groups as they can also do great constructive self-criticism for any organization they are a part of. When a Virgo Mars is well aspected in a natal chart, the native will be very active in the life area that the sign of Virgo rules, winning his battles concerning those house matters. He will tirelessly dedicate his energy, confronting any possible difficulties and problems successfully and enjoying the conquest of the desired goals. The victories in those areas will gift him the drunk-like feeling of the warrior who raises his sword and yells when the battle is finished and the opponent defeated. On the contrary, bad aspects to Mars can bring quite a lot of problems mostly connected with anger and putting too much efforts in vain. Also, when the darker traits of Mars are awakened by difficult natal aspects, the Mars in Virgo person may experience war-like situations from rivals, too much turmoil and even defeats. Each planets have a different effect on you, depending on which house and sign they reside in. In order to find out where they are located in your natal chart, you can use our free birth chart generator. Also, examine the aspects that they form with other planets in your chart. You will understand a lot more about the detailed role that they have in your horoscope. Do not forget to like our Facebook Page and join our Astrology Community Facebook Group , where you can take part in conversations and vote about next articles to be written!

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## Chapter 4 : John Piper (theologian) - Wikipedia

*Turning GodShaped Dreams into Reality 7 A Courageous Soul The Sixth Condition in Developing Holy Ambition. 9 nasb church condition of holy developing a.*

Find many free audio, video, and written resources by John Piper including translations! No part of this publication may be reproduced, stored in a retrieval system or transmitted in any form by any means, electronic, mechanical, photocopy, recording or otherwise, without prior permission of the publisher, except as provided by USA copyright laws. Stuart Hanberg Cover photo: I have conversed with such people on four continents now. In my own case, I did not come from a background that placed much emphasis on missions. To be honest, it was hardly on my radar. I distinctly remember where I was sitting in the downtown sanctuary when it first began to land on me. Little did I realize that this moment would be the seed that many years later would grow into a shift in my vocational calling, giving rise to what I am engaged in today. God ordains the means by which his will is made known. He is the God of both means and ends. He sends both messenger and message to call his people in mission. He calls the witness and provides the words of good news. He ordains the prophet and the prophecy. The apostle Paul personally visited the cities of Asia Minor to teach and make disciples. He also sent divinely inspired letters, which had formative impact on the early church and still instruct us today, thousands of years later. As the archetype, God sent us a Person and a Book which testifies to that Person in order to gather to himself a people for the fame of his name. Today he sends goers to every part of the world and he deploys technology 1http: He calls us to engage in the global cause both as field workers and as content dispatchers. Huge numbers of people are being added to the church daily in Africa, Asia, and South America. In Europe, on the other hand, the church is in decline, struggling just to stay in existence in some places. In many of these world regions there is a theo- logical dearth, a famine of sound resources, making the church susceptible to false teachings of all kinds. This tremendous need is hard for those of us in the West to imagine. We have unending access to good teaching in many formats: Our problem is not one of famine but of malnourishment. The North American church is often weak from ignorantly choosing spiritual junk food, while huge stores of life-giving sustenance are at our fingertips. Indeed, the Reformation went hand in hand with 2Isaiah Oxford University Press, ; Mark A. PrefAce 11 book and press. There is in all the centuries preceding the sixteenth century nothing comparable to the print media explosion of the s, an upsurge of activity that coin- cided exactly with the Reformation in Germany. It is key to equipping the next generation of leaders. According to Ralph Winter, this is one of the most strategic ways to minister: There are two things in the entire history of missions that have been absolutely central. One, obviously, is the Bible itself. The other is the printed page. There is absolutely nothing else, in terms of mission methodology, that out- ranks the importance of the printed page. Meetings come and go and personalities appear and are gone. But, the printed page continues to speak. We hope to remove barriers that hinder the free flow of solid biblical teaching, especially to world regions that need it most. It is our hope that this material will prove a helpful supplement to Let the Nations Be Glad! The format of the sermons was more or less kept intact with only minimal edits. We thought it might prove a useful model for preachers to see how Pastor John goes about preaching 4Reformation Printers: Unsung Heroes, Richard G. The Sixteenth Century Journal, Vol. Another reason is that Let the Nations Be Glad! We wanted this anthology to be, in part, on the preaching of missions. Our prayer here at Desiring God is that God would be pleased to use this new anthology to strengthen his global church. But now, since I no longer have any room for work in these regions, and since I have longed for many years to come to you, I hope to see you in passing as I go to Spain, and to be helped on my journey there by you, once I have enjoyed your com- pany for a while. All of them have direct implications for your life even if you are currently not aware of them , and all of them relate directly to God and his purposes in the twenty-first century. I see, first, a holy ambition; second, an immea- surable need; third, a global strategy. And what was controlling Paul and keeping him from going to Rome is that he was not finished with his ambition

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in the regions from Jerusalem to Illyri- cum. But now the work is done in those regions, and his ambition is taking him to Spain. It is a good thing to be controlled by a holy ambition. Are you con- trolled by a holy ambition? It is right and it is good to be controlled by a holy ambition. Do you have a holy ambition? One plants, another waters 1 Corinthians 3: Each has his own gift 1 Corinthians 7: Each stands or falls his their own master Romans But I think God would be pleased if each of his children had a holy ambition. Something you want to do so much that doing it keeps you from doing other things that you also really like to do. Paul really wanted to go to Rome for years. He really, really, really wanted to do this. Do you have one? And one of the differences between being a child and growing up is that grow- ing up as a Christian means you get a holy ambition. Most little girls, my Talitha included, really want to have and play with dolls. But the day is going to come, little girls, when you will put away the fun of playing with dolls and grow up into the even bigger, better joy of car- ing for real babies in the nursery. And maybe you will even lead a ministry someday of caring for hungry babies far away, or lonely babies who have no mommy or daddy. And for some of you this will become a holy ambition. For others your holy ambition will be something else. If you are like I was, what you really want is a ball, a truck, and gun and somebody to play with. And that was good. And one of the dif- ferences between being a little boy and growing up is that growing up as a Christian means you get a holy ambition. And that means the fun of guns and trucks and balls gets small and the joy of fighting for justice and salva- tion gets big. Something you really, really want to do for the glory of God. It is something that controls you. It gives eternal focus, organization and passion to your life. A crucial part of the answer is given in the link between verses 20 and We know from Acts 9 and 22 and 26 that Paul was called by the risen Christ on the Damascus road. Jesus gave Paul his mission in Acts And he found it. And for our sake he speaks this way. And he roots his ambition there. So my answer to the question, Where does your holy ambition come from? It comes from a personal encounter with the living Christ not neces- sarily as dramatic as the Damascus road , shaped and informed and empow- ered by the written word of God. As you meditate on the law of the Lord day and night cf. Holy ambitions are not about self-exaltation. They are always a form of love. Now what is the immeasurable need Paul refers to in this text? Why, Paul, do you suffer so much to preach the gospel to people who have never heard the name of Jesus? Paul gave the answer in Romans 1: Read it with me slowly and soberly and feel the weight of it the way Paul must have. The wrath of God is revealed from heaven against all un- godliness and unrighteousness of men, who by their un- righteousness suppress the truth. For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse. Claiming to be wise, they became fools, and exchanged the glory of the immortal God for images resembling mortal man and birds and animals and reptiles. Paul says in Romans 2: And everybody will perish who does not hear the gospel, because everybody suppresses the truth that they have and lives in rebellion against God. There is only one hope: The need of the nations who do not know the name of Jesus is an im- measurable need.

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## Chapter 5 : Courage Philippines: Focus On Your Ambition, Not Your Addiction

*God strongly supports; those who, over time, develop Holy Ambition. Our Model = Nehemiah 1 The words of Nehemiah son of Hacaliah: In the month of Kislev in the twentieth year.*

The following points were attempted in the homily: As we return to the readings of Ordinary Time, we do so conscious of what we have been marking these last few days. Jesus describes to the apostles that he will be betrayed, tortured and murdered and the apostles, rather than consoling him, started arguing about which one of them would be the greatest. It always seemed to be this way when Jesus spoke about his upcoming crucifixion. When he said it for the first time, St. Peter took him aside and rebuked him. He had, after all, chosen men with the capacity for ambition, who were seeking to be great. To illustrate his point, he embraced a child and said that whoever receives such a child in his name, receives him and in receiving Him receives God the Father. But Jesus points out that this path of spiritual and material fatherhood and motherhood is a real path to greatness, to becoming the least and servant of all. Do we have the type of holy ambition to which Jesus calls us all as his disciples? Do we seek to model our lives after him who came not to be served but to serve and give his life in an unrequited ransom for the many? James tells us in the first reading today, because he not only bluntly speaks to us about our impure desires but shows us the path of reform. It begins by coveting the goods of others. Just ask multimillionaires, many of whom are never satisfied and seek only to become richer. Just ask SuperBowl Champions: James says that our passions can even corrupt our prayer: The vice is when we love the world in a way in which we make it or the things of the world an idol. There are others who will see a sunny day and, instead of going to Church, will go out and work on their tan. James mentions it at the end of the reading, when he gives us nine verbs, nine actions that we should do to overcome these disordered passions, to have holy ambition rather than selfish, to have true love for God rather than enmity and become his friend and beloved child rather than enemy. We need actively to resist all of these temptations. The more we seek to draw closer to God the more we will sense his own proximity and help. Begin to lament, to mourn, to weep. James uses three different related verbs here to symbolize just how profound this contrition should be. The Holy Spirit seeks to help us do what St. Paul wrote about to the first Christians in Corinth, so that we might be ambitious about the greatest spiritual gifts, which is precisely the fullness of Christian love. She gave birth to her first child within a year. She endured 18 very difficult years of marriage " of verbal abuse, physical abuse and infidelity " until her husband was violently stabbed to death by a rival family. She had to work to prevent her sons from exacting revenge. Eventually they, too, died. She persisted, however, and the nuns gave her a condition for her acceptance: She prayed that her sons be taken by God before they had a chance to exact revenge and got her brother-in-law Bernardo to relinquish his desire to continue the feud. In , at the age of 36, she was able to enter the monastery, where she became renowned for her charity, prayer, austerity and mortified life. We finish by humbly approaching the Lord Jesus here. He turned the greatest evil out of our own selfish ambition that led to his betrayal, being tortured, crucified and killed into the greatest good ever.

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## Chapter 6 : 2 Corinthians 3 Biblical Illustrator

*Join Chip and embark on this journey of Holy Ambition where you will: develop a dislocated heart, experience a broken spirit, practice a radical faith, create a strategic Your life can make a difference.*

They are the land of my captivity. Patrick had been enslaved as a boy, of course, during which captivity he turned to Christ. In the following section Confession 34 , he describes the holy and wonderful work to which he is committed. In the casual and highly personal terms of someone testifying in a church meeting, he says: In this way I can imitate somewhat those whom the Lord foretold would announce his gospel in witness to all nations before the end of the world. This is what we see has been fulfilled. Even though what he does is but a pale imitation In this way I can imitate somewhat , it is part of something long foretold would happen before the end of the world. So Patrick stands at the end of the known world, preaching the gospel, as he believes, at the end of the age. Imagine having that sense of destiny and purpose. He mentions being often hindered v22 and yet longing to see the project through. That is to say, he was driven by his passion for mission. There was no way he could go to Rome until he had finished in the regions from Jerusalem to Illyricum. When Paul came to Christ Acts 9, 22, 26 , he was told this: Where does holy ambition come from? It comes from a personal encounter with the living Christ shaped and informed by the written word of God and empowered by the Holy Spirit. There is always a need to be metâ€”not a need in God, but in the worldâ€”by a holy ambition. Holy ambitions are not about self-exaltation. They are always a form of love. Now what is the need Paul refers to in this text? So, we come to v Paul says he has fulfilled the gospel there. Surely there was much to be done in those regions? How could he say his job was done? Simply that Paul was not a local evangelist, but a frontier missionary, a pioneer missionary. That is, his calling and his ambition was not to do evangelism where the church has been planted. The church should do that! And since the great commission to make disciples of all nations is still valid and there are peoples today who do not know the gospel, therefore every church should pray that God raise up many frontier missionaries, and make all of us evangelists. He felt the honour and privilege of his calling, just as he understood its immensity and his own inadequacy.

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## Chapter 7 : Marks of Maturity: Biblical Characteristics of a Christian Leader

*You'll learn the six conditions that God looks for in the lives of people he uses: a dislocated heart, broken spirit, radical faith, strategic plan, personal commitment, and a courageous theinnatdunvilla.com Ambition includes the following messages: The Holy Ambition Develop a Dislocated Heart Experience a Broken Spirit Practice a Radical Faith Create a*

How to Be a Practical Catholic by D. It usually means that a Catholic is all that he should be. One never hears the phrase, "a practical Baptist," or "a practical Freemason," or a "practical pagan. Consequently, the aim of every Catholic should be to become, if he is not already, a practical Catholic. Most of us who are Catholics by the Providence of God, are Catholics because our parents had the true faith. Possibly that is why some of us do not make the most of our religion, both for our own spiritual good and for the salvation of our neighbor. We have not had to work for our belief or to suffer for it, and as a result do not appreciate it at its real value. I am afraid that some Catholics have never really taken time to prove their faith to themselves. During school years they were regularly exposed to classes in religion for eight or twelve or even more years, but it did not make an impression in any effective way. As adults they continued to drift along, taking their beliefs for granted, hardly ever reading anything about them, and as a result, when a real test comes, they, too often, miserably fail to live up to their religion. Different Kinds of Catholics That is why we sometimes run into the ignorant Catholic. As a result, when a non-Catholic inquirer asks him a simple question, he fumbles the answer, gives a vague or inexact reply, in general makes a very bad impression. Naturally, such a Catholic will hardly use his religion to advantage even for his own salvation or holiness. Then there is the mechanical Catholic. He is fairly faithful to Friday abstinence and attendance at Mass on Sundays, but his faith means little to him otherwise. Were he honestly to think it over, he would probably find that his only reason for fidelity to these obligations is that they are just something that Catholics do. He undoubtedly derives little spiritual benefit either from personal penance or from the Holy Sacrifice, and his Catholic living is of negligible or no inspirational value to others. He rarely says a prayer, would never think of making a mission or retreat, seldom attends any evening devotion. From the ranks of such as these, arise the great scandals in politics, business or social life, that bring discredit on the Church. Strange, but we must also include in these types a small group of baptized persons who are really Protestant Catholics. A Protestant is a person who protests against the infallible teaching authority of the Church. In premise and in fact, a Protestant can be described as a Christian free-thinker, provided he bases his free-thinking on the Bible, or some quotation therefrom. The Protestant Catholic is one who quite callously disagrees with the Church " usually on the subjects of marriage and the necessity of Catholic education. Very often such a Catholic is too ill-informed to know that he is disagreeing, not with the Church, but with God and His law, and consequently that he is plunging himself into heresy. Likewise, there is the apologetic Catholic. He seems constantly fearful of what the world around thinks of him and his Catholic faith. He nods approval, or gives silent consent, to the most outrageous statements about his religion. Sometimes he startles even non-Catholics by his remarks: Also, we meet the critical Catholic. So often he is tolerant of faults in his immediate circle of friends, or family, or himself. But he demands the ultimate of perfection in his pastor, the Sisters in school, or in his fellow-parishioners. Of course he talks, regardless of whether his audience is Catholic or non-Catholic, heedless of whether he misrepresents, calumniates or gives scandal. Such a one is apt to drive many a well-meaning person from the Church. But the Catholic who does the most harm is the bad Catholic. It is a tribute to our Catholic religion that most non-Catholic expect a virtuous life of every Catholic. If a Catholic fails, particularly if his sins be public, the world professes to be shocked " hypocritically maybe " but the fact remains that any Catholic can cause immense ruin to others by a sinful life. Finally, there is the fallen-away Catholic. But the mystery is why some "fallen-away" hate the Church so much as they do. Possibly they are like the unfortunates in hell who, obstinate in evil, will go on for all eternity hating God, their companions and themselves. Such apostates frequently do a great amount of harm to the souls of others. They are miserable, and stand in critical need of

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prayers. A practical Catholic is a person whose faith means so much to him that it gets into his blood, becomes a part of his daily life and furnishes the power and inspiration for everything he does. To him the Catholic religion is not just a collection of half-memorized beliefs that he carries around in his pocket like a memorandum book all week and then comes up with it in church for an hour or so on Sunday morning. He is so convinced of the truth and importance of his faith that at all times and in all circumstances he thinks as a Catholic, speaks as a Catholic and acts as a Catholic. Such a Catholic is an inspiration to his fellow man and a credit to the Catholic Church. Such a Catholic is: Practical in the Church. A practical Catholic is no stranger to his parish church. He is convinced that without the help of Our Lord in the Blessed Sacrament he can make no progress in grace, and he tries to assist at Mass and receive Holy Communion as frequently as he can, even when not obliged to do so. When occasion offers, he drops into the church for a short visit with his Lord. Practical in his reverence. Because of his reverence for his holy faith, the practical Catholic never willfully embarrasses the Catholic Church. At Mass his is not one of the thoughtless who habitually arrive at the Gospel and dash out after the blessing, heedless of the venial sins they commit and the bad example they give to the young and to non-Catholics who usually are present. His genuflections show his faith in the Real Presence, and his respectful and attentive attitude prove that he has come to church to pray and to learn. He therefore never defiles the holy place by unnecessary conversation, laughter or boisterous conduct. After Holy Communion he will, as a rule, remain absorbed in prayer for some minutes after Mass, because he knows that his God is still within him. Practical in his confessions. The practical Catholic is convinced that he needs a right use of the Sacrament of Penance to save his soul. For that reason he has a definite time for confession and usually goes to a regular confessor. He not only tells his sins but seeks advice from the priest as to how he can do better and advance in virtue. He calmly, seriously plans his confession, and usually has a particular fault that he is trying to overcome or a special virtue that he is striving for, and upon this makes a report to his confessor. Such a Catholic cooperates more fully with the graces of the sacrament and speedily makes progress in holiness. Practical in his parish activities. The Catholic who esteems his faith above all else is not going to be a laggard in helping his pastor. He is willing, within reason, to sacrifice his time and effort, because he knows that it is his way to contribute to the salvation of souls. He will join the parish organizations befitting his state and faithfully attend the meetings. He will not allow any petty jealous, antagonism, hurt feelings or prejudice to prevent his participation in the good work being done. In short, he is the kind of parishioner whom the pastor will not hesitate to call when he needs a sponsor for the baptism of a convert, or a small repair job on the rectory, or any one of the extra little tasks for which priests so often have to depend upon laymen. Practical in his support of the church. The practical Catholic knows that the parish and the church at large cannot survive and progress without money. He therefore considers it a duty in conscience to contribute according to his means. He is conscious, too, that he personally benefits from his generosity, for it not only affords him an opportunity to exercise in a practical way the virtue of religion, but it strengthens his faith, his charity, his self-control, his patience and sometimes his courage. He realizes also that to maintain a school, make special repairs, or erect a building, demands extraordinary fund-raising activities. For that reason he is always ready to do all that he can to further such financial projects. Practical in his prayers. The fervent Catholic is convinced that he can get nowhere in his quest for holiness unless he prays "and prays often. For that reason besides his prayerful moments in church and at home, he makes use of many precious opportunities of grace during each day: His prayers, too, are the right kind of prayers; they are not all of the "give me" kind. Although he knows that prayers of petition are very necessary and valuable, he remembers also to say: Life in the Home 7. Practical in his home. The parish church and school and the home are the real nurseries of Catholic character. In a way, though, the most important of these three is the home, for people spend most of their lives there. Good Catholics almost always come from a good Catholic home. For that reason the practical Catholic tries to make his home another sanctuary, where the spirit of faith is evident in the conversations, in the actions, in the triumphs and failures, in the joys and sorrows and in the hearts of those who live in it. Such a home will make use of the little reminders: Such a home, too, will have its share of good

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Catholic literature, to counteract the flood of poisoned printed propaganda that is bound nowadays to filter through every front door. Finally it will be a home of family prayer, "at morning, at night, before and after meals, and in the evening the family rosary. A home that abounds in prayer will be a happy home. With few exceptions, it is a holy ambition of most Catholic parents to have a son or daughter in the priesthood or religious life. Almost always, however, it is from staunch Catholic homes, where faith is strong and in daily practice, that God calls his priests and brothers and nuns. Yet there is an appalling shortage of priests and religious, and this may be an indication that modern Catholic family life is often not all that it should be. A home is not going to be a thoroughly Catholic home unless there are good Catholics in it. Likewise, we might say the home will be just what the parents make it. If mother and father are ardent practical Catholics, if they animate their family circle with prayer and devotion and zeal, especially if they are regularly at confession and Holy Communion and active in their parish, then usually their children will be the same. It is from such inspiration and example that very often a boy or girl develops a spirit of self-sacrifice and charity that leads them to the altar or convent. And here we might add: It is surprising how often in the families from which have come priests and nuns, there is one or the other who is careless in his faith, or even fallen away. That this should not amaze us is evidenced from the fact that even in the company of the Apostles and Jesus Himself there was one Judas.

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### Chapter 8 : Converting Our Ambitions, 7th Tuesday (II), May 22,

*letters in canada university of toronto quarterly, volume 76, number 1, winter The second half of Holy Ambition provides careful textual analysis of three sermons - a chapter devoted to each one, with detailed application of.*

That which was from the beginning The preface to the First Epistle of John This is a homiletical Epistle, the address of an absent pastor to his flock, or to disciples widely scattered and beyond the reach of his voice. It is a specimen of apostolic preaching to believers, a masterpiece in the art of edification. The address is based on the gospel history, which it presupposes throughout. Some have thought the Epistle written on purpose to accompany St. The two lie so near to each other in their cast of thought and dialect, and are connected by so many turns of expression, that it is evident they are the outcome of the same mind, and, we may safely say, of the same stage and state of mind. The preface to the Epistle is, in effect, a summary of the Gospel according to John, as we see at once when we compare it with the opening and closing words of that narrative John 1: The revelation of God through His Son Jesus Christ, a revelation entirely human and apprehended already by his readers, is that which the writer desires to communicate and set forth in its living effect. This revelation is the spring of a new eternal life for all men, a life of fellowship with God Himself, in which St. John would fain make his fellows sharers with him. It is this preface that we have now to consider, consisting of 1 John 1: Its subject is the eternal life manifested. It is the carrying of tidings or messages from the authentic source: So in verse 2: Readers of the Greek will note the expressive transition from the perfect to the aorist tense and back again, that takes place in verses This is now the fixed possession of himself and of his readers, the past realised in the present; and to this immovable certainty he reverts once and again in verses 2, 3. The sudden change of tense in the middle of verse 1, missed by our authorised translation, carries us back to the historical fact. So much for the verbal elucidation of the passage. Let us look at its substantial content. John had witnessed, as he believed, the supreme manifestation of God. Here lies the foundation of St. It assumes the solidarity of being, the unity of the seen and unseen. It contradicts and excludes, from the outset, all Gnostical, dualistic, and docetic conceptions of the world. This essential and aboriginal life, he tells us, became incarnate, that it may have fellowship with men; it was slain, that its blood may cleanse them from iniquity--for the cross is not far off, we shall find it in the next paragraph. It is the fourth verse, rather than the first of the Gospel, which supplies the text for the Epistle: In the second place, observe the energy with which the apostle asserts the actuality of the manifestation of the life of God in Jesus Christ. In any age of the world, and under any system of thought, such a revelation as that made in Jesus Christ was sure to be met with incredulity. It is equally opposed to the superstitions and to the scepticisms natural to the human mind. In truth, the mind that is not surprised and sometimes staggered by the claims of Christ and the doctrines of Christianity, that has not felt the shock they give to our ordinary experience and native convictions, has hardly awakened yet to their full import. John feels that the things he declares demand the strongest evidence. He has not believed them lightly, and he does not expect others to believe them lightly. This passage, like many besides in the New Testament record, goes to show that the apostles were well aware of the importance of historical truth; they were conscientious and jealously observant in regard to this cardinal requirement. Their faith was calm, rational, and sagacious. They were perfectly certain of the things they attested, and believed only upon commanding and irresistible proof, that covered the whole extent of the case. But the facts they built their faith upon are so largely of the spiritual order, that without a corresponding spiritual sense and faculty they can never be absolutely convincing. The Godhead incarnate, the manifestation of the infinite in the finite, was pronounced impossible and self-contradictory; we know beforehand, the wise of the world said, that it cannot be. The incarnation, the miracles, the resurrection, the ascension--what are they but a myth, a beautiful poetic dream, a pictorial representation of spiritual truth, from which we must extract for ourselves a higher creed, leaving behind all the supernatural as so much mere wrappage and imaginative dress! So the Apostle John confronts them, and their like in every time, with his impressive and authoritative declaration. Behind him lies

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the whole weight of the character, intelligence, and disciplined experience of the witnesses of Jesus. Of what use was it for men at a distance to argue that this thing and that thing could not be? They knew what they were talking about. No dreamer, no fanatic, no deceiver, since the world began, ever wrote like the author of this Epistle. And now, in the third place, there is founded upon the facts thus attested, there is derived from the eternal life revealed in Christ, a new Divine fellowship for men. To promote this end St. The Father told it to Jesus, Jesus to them, they to us, and we to others. Those who have seen and heard such things, cannot keep the knowledge to themselves. The Apostle John is writing to Greeks, to men far removed from him in native sympathy and instinct; but he has long since forgotten all that, and the difference between Jew and Greek never once crosses his mind in writing his letter. He has risen above it, and left it behind through his fellowship with Christ. John the idea of the Church catholic as a spiritual brotherhood is perfected. But our fellowship is not only with prophets, apostles, martyrs, saints of God. If the facts the apostles test are true, they are true for us as for them. If the life manifested in the Lord Jesus was eternal, then it is living and real today. Jesus Christ had brought His disciples into spiritual union and fellowship with the living God. He had shown them the Father. He had made them individually children of God, with Himself for elder brother. He had passed away from their sight, to be with them forever in His Spirit. They felt themselves to be in direct communion and communication, every day they lived, with the Almighty Father in heaven, and with His Son Jesus Christ whom they had known and loved on earth. To this fellowship they invite and summon all mankind. The manifestation of God in Christ makes fellowship with God possible in an altogether new and richer way. Does not the very distinction revealed in the Godhead render such communion accessible, as it could not be otherwise to human thought? We have fellowship with Christ in the Father. He has explained the Father John 1: On the other hand, we have fellowship with God in the Lord Jesus Christ. God has told us what He thinks about His Son, and wishes us to think with Him. Showing Him to the world, He says: We solemnly accept the testimony of God concerning His Son. Then we are at one with God in respect to Christ. And all harmony and peace centre there. The faith which came by seeing Jesus. Too often intimate acquaintance lowers our reverence even for the great. Such was the faith which came by seeing Christ. What a faith it was! The faith which comes by hearing of Jesus. We cannot as yet rise to the level of the faith which grew by seeing Jesus; but we, too, hope to see, hear, handle Christ. The joy of faith. A faith so vigorous could not be otherwise. John seeks to fill us with the same. We are unworthy servants, weary pilgrims, fainting soldiers, desponding amid sorrows, led astray by deceptive joys. We want a faith which shall make our courage strong, and our joy full. Principally to refute existing errors, the apostles gave out those beautiful expositions of Christian doctrine and duty which make the glory of the epistolary scriptures. Thus we see how, under the reign of omnipotent love, error itself is made to elicit truth, and the evils of a day to work out forms of good that shall brighten and unfold forever. The declaration respecting Christ. The eternal existence of Christ. You are unable to do it. We can explain nothing which lies beyond the horizon of our limited life. To us, that which is infinite never can be definite. Mysterious as is the word eternity, this one thing is clear--He who is eternal must be Divine. Jesus assumed human nature. The mystery is no argument against its truth. You are unable to explain the wonderful union of God and man in the nature of Christ; but are you more perfectly able to explain the union of matter and spirit in your own? Jesus is the Word. What words are to thought, Christ is to God? He utters God; and of every imaginable manifestation of God, He is the manifestor. Nature shows the Divine perfections, but we may still doubt if it proves the Divine personality. The personal man yearns for the knowledge of a personal God. But Christ has given a yet more advanced revelation than this. He has uttered the Divine love to sinners. Fellowship with the Father I. John was now an old man in a new world. It was an age of busy thought and daring speculation.

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## Chapter 9 : Natal Mars in Virgo – The Astro Codex

*There is always a need to be met – not a need in God, but in the world – by a holy ambition. Holy ambitions are not about self-exaltation. They are always a form of love.*

Confucianism was perceived by the Mongols as a Chinese religion, and it had mixed fortunes under their rule. The teachings of the Neo-Confucian school of Zhu Xi from the Song period were introduced to the Mongol court at Zhongdu in the late 13th century. The thought of Confucius The story of Confucianism does not begin with Confucius. Nor was Confucius the founder of Confucianism in the sense that the Buddha was the founder of Buddhism and Jesus Christ the founder of Christianity. Rather, Confucius considered himself a transmitter who consciously tried to reanimate the old in order to attain the new. He proposed revitalizing the meaning of the past by advocating a ritualized life. He had faith in the cumulative power of culture. The fact that traditional ways had lost vitality did not, for him, diminish their potential for regeneration in the future. Confucius, illustration in E. The historical context The scholarly tradition envisioned by Confucius can be traced to the sage-kings of antiquity. Although the earliest dynasty confirmed by archaeology is the Shang dynasty 18th–12th century bce, the historical period that Confucius claimed as relevant was much earlier. This elaborate system of mutual dependence was based on blood ties, marriage alliances, and old covenants as well as on newly negotiated contracts. Its implementation enabled the Western Zhou dynasty to survive in relative peace and prosperity for more than five centuries. Inspired by the statesmanship of Zhougong, Confucius harboured a lifelong dream to be in a position to emulate the duke by putting into practice the political ideas that he had learned from the ancient sages and worthies. Although Confucius never realized his political dream, his conception of politics as moral persuasion became more and more influential. Lord on High may have referred to the ancestral progenitor of the Shang royal lineage, but heaven to the Zhou kings, although also ancestral, was a more-generalized anthropomorphic god. This emphasis on benevolent rulership, expressed in numerous bronze inscriptions, was both a reaction to the collapse of the Shang dynasty and an affirmation of a deep-rooted worldview. Partly because of the vitality of the feudal ritual system and partly because of the strength of the royal household itself, the Zhou kings were able to control their kingdom for several centuries. In 771 bce, however, they were forced to move their capital eastward to present-day Luoyang to avoid barbarian attacks from Central Asia. Real power thereafter passed into the hands of feudal lords. Since the surviving line of the Zhou kings continued to be recognized in name, they still managed to exercise some measure of symbolic control. In so doing he attempted to redefine and revitalize the institutions that for centuries had been vital to political stability and social order: Confucius did not accept the status quo, which held that wealth and power spoke the loudest. He felt that virtue de , both as a personal quality and as a requirement for leadership, was essential for individual dignity, communal solidarity, and political order. The Analects has often been viewed by the critical modern reader as a collection of unrelated reflections randomly put together. That impression may have resulted from the unfortunate perception of Confucius as a mere commonsense moralizer who gave practical advice to students in everyday situations. Interchanges with various historical figures and his disciples are used to show Confucius in thought and action, not as an isolated individual but as the centre of relationships. The purpose, then, in compiling the distilled statements centring on Confucius seems not to have been to present an argument or to record an event but to offer an invitation to readers to take part in an ongoing conversation. Through the Analects Confucians for centuries learned to reenact the awe-inspiring ritual of participating in a conversation with Confucius. When one of his students reportedly had difficulty describing him, Confucius came to his aid: Why did you not simply say something to this effect: His strong sense of mission, however, never interfered with his ability to remember what had been imparted to him, to learn without flagging, and to teach without growing weary. What he demanded of himself was strenuous: It is these things that cause me concern: The community that Confucius created was a scholarly fellowship of like-minded men of different ages and different backgrounds from different states. They were

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attracted to Confucius because they shared his vision and to varying degrees took part in his mission to bring moral order to an increasingly fragmented world. That mission was difficult and even dangerous. Confucius himself suffered from joblessness, homelessness, starvation, and occasionally life-threatening violence. Yet his faith in the survivability of the culture that he cherished and the workability of the approach to teaching that he propounded was so steadfast that he convinced his followers as well as himself that heaven was on their side. Since the death of King Wen [founder of the Zhou dynasty] does not the mission of culture wen rest here in me? If heaven intends this culture to be destroyed, those who come after me will not be able to have any part of it. If heaven does not intend this culture to be destroyed, then what can the men of Kuang do to me? To him, learning not only broadened his knowledge and deepened his self-awareness but also defined who he was. He frankly admitted that he was not born endowed with knowledge, nor did he belong to the class of men who could transform society without knowledge. Rather, he reported that he used his ears widely and followed what was good in what he had heard and used his eyes widely and retained in his mind what he had seen. In that sense Confucius was neither a prophet with privileged access to the divine nor a philosopher who had already seen the truth but a teacher of humanity who was also an advanced fellow traveler on the way to self-realization. As a teacher of humanity, Confucius stated his ambition in terms of concern for human beings: His aim was to restore trust in government and to transform society into a flourishing moral community by cultivating a sense of humanity in politics and society. To achieve that aim, the creation of a scholarly community, the fellowship of junzi exemplary persons, was essential. They take humanity as their burden. Is that not heavy? Only with death does their road come to an end. Is that not long? Its mission was to redefine and revitalize those institutions that for centuries were believed to have maintained social solidarity and enabled people to live in harmony and prosperity. An obvious example of such an institution was the family. That maxim is based on the Confucian conviction that cultivation of the self is the root of social order and that social order is the basis for political stability and enduring peace. Rulers should begin by rectifying their own conduct; that is, they are to be examples who govern by moral leadership and exemplary teaching rather than by force. Law and punishment are the minimum requirements for order; the higher goal of social harmony, however, can be attained only by virtue expressed through ritual performance. To perform rituals, then, is to take part in a communal act to promote mutual understanding. One of the fundamental Confucian values that ensures the integrity of ritual performance is xiao filial piety. Indeed, Confucius saw filial piety as the first step toward moral excellence, which he believed lay in the attainment of the cardinal virtue, ren humanity. To learn to embody the family in the mind and the heart is to become able to move beyond self-centredness or, to borrow from modern psychology, to transform the enclosed private ego into an open self. Filial piety, however, does not demand unconditional submissiveness to parental authority but recognition of and reverence for the source of life. The purpose of filial piety, as the ancient Greeks expressed it, is to enable both parent and child to flourish. Confucians see it as an essential way of learning to be human. Confucians, moreover, are fond of applying the family metaphor to the community, the country, and the cosmos. When Confucius said that taking care of family affairs is itself active participation in politics, he had already made it clear that family ethics is not merely a private concern; the public good is realized by and through it. The dual focus on the transformation of the self Confucius is said to have freed himself from four things: Persons of humanity, in wishing to establish themselves, also establish others, and in wishing to enlarge themselves, also enlarge others. The ability to take as analogy what is near at hand can be called the method of humanity. Yet the Confucians did not exert much influence in the 5th century bce. The hermits the early Daoists, who left the world to create a sanctuary in nature in order to lead a contemplative life, and the realists proto- Legalists, who played the dangerous game of assisting ambitious kings to gain wealth and power so that they could influence the political process, were actually determining the intellectual agenda. The Confucians refused to be identified with the interests of the ruling minority, because their social consciousness impelled them to serve as the conscience of the people. They were in a dilemma. Although they wanted to be actively involved in politics, they could not accept the status quo as the legitimate arena in which to exercise

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authority and power. In short, they were in the world but not of it; they could not leave the world, nor could they effectively change it. The paradigmatic Confucian intellectual Mencius is known as the self-styled transmitter of the Confucian Way. He argued that cultivating a class of scholar-officials who would not be directly involved in agriculture, industry, and commerce was vital to the well-being of the state. In his sophisticated argument against the physiocrats those who advocated the supremacy of agriculture, he intelligently employed the idea of the division of labour to defend those who labour with their minds, observing that service is as important as productivity. To him Confucians served the vital interests of the state as scholars not by becoming bureaucratic functionaries but by assuming the responsibility of teaching the ruling minority humane government renzheng and the kingly way wangdao. In dealing with feudal lords, Mencius conducted himself not merely as a political adviser but also as a teacher of kings. Mencius made it explicit that a true person cannot be corrupted by wealth, subdued by power, or affected by poverty. Mozi, a former Confucian who had become disaffected with rituals that he viewed as too time-consuming to be practical, promoted a mode of collectivism that rested on the principle of loving everyone jianai without respect to social status or personal relationship. Yang Zhu gained infamy among Confucians for declaring that he would not sacrifice one eyelash to save the world. His point was arguably that people all too often waste their own lives in the service of social arrangements that actually undermine their best interests. Mencius, however, who as a good Confucian viewed the family as the natural paradigm of social organization, contended that excessive attention to self-interest would lead to political disorder. Mencius, however, was not arguing against profit. Rather, he instructed the feudal lords to look beyond the narrow horizon of their palaces and to cultivate a common bond with their ministers, officers, clerks, and the seemingly undifferentiated masses. Only then, Mencius contended, would they be able to preserve their profit, self-interest, wealth, and power. He encouraged them to extend their benevolence his interpretation of ren and warned them that this was crucial for the protection of their families. Mencius insisted that an unfit ruler should be criticized, rehabilitated, or, as the last resort, deposed. While he acknowledged the role of biological and environmental factors in shaping the human condition, he insisted that human beings become moral by willing to be so. According to Mencius, willing entails the transformative moral act insofar as the propensity of humans to be good is activated whenever they decide to bring it to their conscious attention. Mencius taught that all people have the spiritual resources to deepen their self-awareness and strengthen their bonds with others. Those who are admirable are called good shan. Those who are sincere are called true xin. Those who are totally genuine are called beautiful mei. Those who radiate this genuineness are called great da. Those whose greatness transforms are called sagely sheng. Those whose sageliness is unfathomable are called spiritual shen.