

Braman Foundation of Charities

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The BFC Editorial

As we continue through 2018, we thank God for He has guided us with our entire platform; missions, community, programs, and our Corrections & Prison Ministry.

In our missions we are very active in both India and Africa. The Bible Conferences in Africans have been very useful in teachings. So, the Lord has strategically aligned BFC with LRI. Leadership Resources International out of Chicago. Through their African team led by Jacques Masiko, we are being used to deepen the word in pastors and bishops in South Sudan, Uganda, and Kenya. BFC is now working with the C & MA Church to help strategically align the body of Christ in India. We returned in July from India with a small delegation from AWF (Alliance World Fellowship). Plans are being made to move forward with AWF in India. We continue to plan and work with PEFA Church in Kenya as well as The Light of Christ Bible Church in the Sudan.

Travel in out for a bible conference in Juba, South Sudan and in November the 75th Anniversary Celebration of Asapalli in Assam, India – please pray for our travel plan.

Locally, here in New York state the Holy Spirit has strategically aligned us with Church of God in Christ (COGIC) – a Memphis based Pentecostal. Through the COGIC platform we are serving the seven churches in the New York district – using Operation Blessing Bags, helping with Sunday School and youths from the churches financially.

Corrections/Prisons continues to move forward – we have completed the “Behind the Walls” update as requested by NYS DOCCS. We are moving forward in the __ facility. Please pray for _ to be open in the Amsterdam, Gloversville, and Johnstown areas.

To God be the Glory – In this issue, we have focused on Asapalli and its growth. Please prayerfully consider how you, your church or your organization may support this building project of its third school building. The Holy Spirit continued to seek to use Asapalli to expand its kingdom. Enjoy the writings of Madame Jeanne Guyon. A powerful woman of God from the 17th century. Also, we have print Volume III of the RWB Sermons. You will find Rev. Richard’s sermons available online or if you prefer a printed version, just ask.

Welcome Eve Otieno to the staff – Eve is our Prayer Leader. Thus far we have improved our website which highlights a prayer line, added a prayer line in our office. Eve is sending out prayer points to people on the BFC prayer list.

As we always thank you; this quarter is even more in need of prayer! Please remember us as we carry out what we believe our mission is to support building the Lord’s Kingdom.

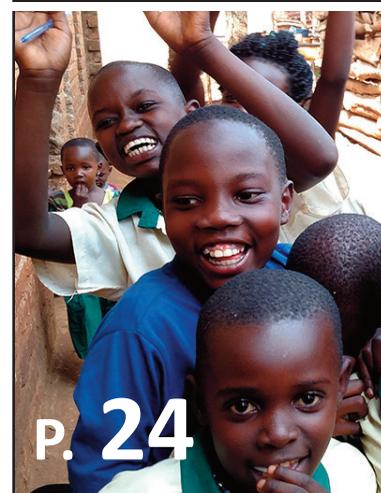
Always in Divine Friendship

BFC
September 2018

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God's Refiner: Madame Jeanne Guyon

by: Harold J. Chadwick

In his devotional commentary on "Genesis," Matthew Henry wrote that man was dust refined, but woman, being taken out of man, was dust "double refined." In thus saying, Henry sensed the purpose of God in so creating the nature of a woman that He could use her to refine His people. One of the most famous and influential of "God's Refiners" was Madame Jeanne Guyon.

Madame Guyon was born Jeanne Marie Bouvier de la Motte on April 18, 1648. Although she had wealthy parents and later was married to an even wealthier man, her life was filled with hardships and persecutions because of her determination to love God with all of her being. Like Paul, her heart hungered to "know Him,"¹ and she pursued Christ with a fervent love all the days of her life. And like Paul, increasing experiences in Jesus Christ brought her such contentment and peace that not even illness, privation, or prison could take them from her. Indeed, it was out of those very hardships that she learned that if there is no rest in God, there is no rest anywhere.

From age four to fifteen, Jeanne was in several religious seminaries where she was placed by her pious father. In one of them she found a Bible someone left behind and literally devoured it. This formed a lifelong habit of Bible study in an age when Bible reading was discouraged by the Roman Catholic Church to which she belonged. Even with this, Jeanne's spiritual life vacillated during her early years, especially as she developed into a strikingly beautiful young lady. She acquired a "peevish attitude," often "went several days without thinking of God," and began "to pass a good deal of my time before my mirror."²

Just before her sixteenth birthday, her father arranged a marriage between her and M. Jacques Guyon, a 38-year-old man of great wealth. Although there were several young men nearer her own age to whom Jeanne was attracted and would have preferred in marriage, her father ignored her desires, possibly because of Guyon's large fortune. So Jeanne set aside her own desires and in obedience to her father's request, but with great sorrow, she signed the articles of marriage, without being permitted to know what they were, on January 28, 1664. She did not meet her "spouse-elect in Paris until two or three days

before" their marriage on March 21, 1664. From that time on she was known as Madame Jeanne Guyon.

In her autobiography, Jeanne wrote about her wedding day, "the joy of our nuptials was universal through our village. Amid this general rejoicing, there appeared none sad but myself. I could neither laugh as others did, nor even eat; so much was I depressed. I did not know the cause. It was a foretaste that God gave me of what was to befall me."

It was when she was pregnant with her second child that God opened her heart to the glories of the mystery, "which is, Christ in you." Of that moment, she wrote in her autobiography, "I had often spoken to my confessor' about the great anxiety it gave me to find I could not meditate, nor exert my imagination in order to pray. Subjects of prayer which were too extensive were useless to me. Those which were short and pithy suited me better.

"At length, God permitted a very religious person ... to pass by my father's dwelling. At my father's urging ... I spoke to him of my difficulties about prayer. He replied, 'It is, Madame, because you seek without what you have within. Accustom yourself to seek God in your heart, and you will find Him.'

"Having said these words, he left me. They were to me like the stroke of a dart, which penetrated through my heart. I felt a very deep wound, a wound so delightful that I desired not to be cured. These words brought into my heart what I had been seeking so many years. Rather they discovered to me what was there, and which I had not enjoyed for want of knowing it."

Love poured from her heart with a new purity. "The taste of God was so great," she wrote, "so pure, unblended and uninterrupted, that it drew and absorbed the power of my soul into a profound recollection without act or discourse. I had now no sight but of Jesus Christ alone. All else was excluded in order to love with the greatest extent, without any selfish motives or reasons for loving."

As the years passed, she developed faith in God for everything. Not only for salvation, but for every material necessity and every situation and circumstance in her life. She literally abandoned herself to God. "Great faith," she wrote, "produces great abandonment." No matter what happened to her, she saw it all as the hand of God ridding her of her self-life so that the resurrected life of Christ could have predominance in her. Practical and complete inner peace was possible for everyone, Madame Guyon believed, lived, and taught. And all this, she insisted, was obtainable by faith alone, and not by any external works or religious ceremonies or rituals.

About 1685, she wrote the book you are now reading on how to experience union with God through prayer. It was then titled, *A Short and Very Easy Method of Prayer*. At a time when her church was stringent in its dogma that salvation and advancement in religion were through external ceremonies and duties and almost abusive self-denial, her book, teaching that true advancement in God was internal and was by faith alone created a storm. In one town, an enthusiastic Frenchman distributed 1500 copies of her book from door to door. In another town, an incensed church official forcefully removed 300 copies from homes and burned them.

From the day this book was first published, and for the rest of her life, Madame Guyon was either proclaimed for her teachings or denounced as a heretic wherever she went. Eventually, this book, plus her commentary on the "Song of Solomon," was given to the king of France, Louis 14th, as evidence that she should be arrested.

In 1695 she was tried and sentenced to seven years in prison. For the first three years she was kept in a prison in Vincennes, then in 1698, she was transferred to solitary confinement in the infamous French Bastille in Paris. It has been said that in the cell next to her was the famous "prisoner in the iron mask," who was rumored to be Louis the Fourteenth's twin brother, who he imprisoned for fear he would someday wrest the crown from him.

The damp, unheated, and poorly ventilated cell where she was confined so weakened Madame Guyon's always frail constitution that she remained in ill health the rest of her life. Few could have withstood, even as well as she did, those long, solitary, hours, the days and nights that could hardly be distinguished from each other, the damp walls, the cold of the winters, and the blistering heat of the summers. Her only view of the outside world for four years was a high small window that showed a bit of the sky during the day and a few stars at night. Her only food and clothing were whatever she or her friends could pay for and the guards did not steal. Of her imprisonment someone wrote, "Her only crime was loving God."

Madame Guyon spent four years in the Bastille. She was released from there in 1702. At the time of her liberation, she was fifty-four years old. When she was first released,

she was allowed to visit her daughter, the Countess of Vaux, who lived either in Paris or in the immediate vicinity. But the people connected with her personal history and name were so many in that area, and so strong was the influence she was still capable of exerting, that she was only permitted to remain there for a short time. Though

she had already suffered so much for her teachings, afflictions continued to be pressed upon her in a new form. The sorrows of a distant exile followed the anguish of four years of solitary confinement, during which she was not allowed contact with any of her family, friends, or acquaintances.

She was banished by Louis 14th to Blois, a large city one-hundred miles southwest of Paris, on the Loire

river. The banishment was for life, and she was warned that if she ever left that city she would be returned to the Bastille for the rest of her life. She remained in Blois until her death fifteen years later on June 9, 1717, at the age of sixty-nine. Her banisher, Louis 14th, died two years before she did.

During her years at Blois, thousands traveled to her home to sit at her feet and be taught the inner life of peace and contentment through inner pray and absolute trust in God for everything. Exile could not silence the apostle John, and neither could it silence Madame Guyon. Until a few weeks before her death, she wrote daily to others, encouraging and guiding them in their spiritual quest. While at Blois she also completed her autobiography, which was written in obedience to the commands of her director, Father La Combe. That book alone has inspired hundreds-of-thousands to seek the deeper life.

During her lifetime, Madame Guyon wrote forty books-paraphrases of several of them are now available. Though dead almost three hundred years, yet she lives, to inspire, to encourage, to refine. Only God knows how many trace their deeper-life experiences to her life and teachings.

There is no doubt that she gave birth to much of the piety and holiness that characterized the life and doctrines of John Wesley-who personally translated her book from the original French into English-and, consequently, the early Methodists. About her, Wesley wrote, "We may search many centuries before we find another woman who was such a pattern of true holiness. How few such instances



...because you seek without what you have within. Accustom yourself to seek God in your heart, and you will find Him.'

do we find of exalted love to God, and our neighbor; of genuine humility; of invincible meekness, and of unbounded resignation."

The fire of God that burned in Jeanne Guyon lit fires in others who burned almost equally bright. Among her enthusiastic admirers were Count Zinzendorf, leader of the Moravians, who were the first missionaries. The early Quakers and their leader George Fox. The renowned Christian writer Jesse Penn-Lewis. Hudson Taylor, who founded the "Inland China Mission" and established one-thousand faith missions in China. Watchman Nee had her book on prayer translated into Chinese for distribution to all new converts of "The Little Flock." Paul Billheimer, the late author of "Destined for the Cross," said only the apostle Paul and Madame Guyon truly exemplified the life of Jesus.

In a harsh age of hardships and persecution, Jeanne Guyon found and lived in "the peace of God that passeth all understanding."⁴ Today, in our hyperactive society and sometimes hyperactive religion, her teachings in this book could well bring a fresh oasis of peace and contentment in the midst of an often stormy and dry desert.

1. Philippians 3: 10
2. From the *Autobiography of Jeanne Guyon*
3. In the Roman Catholic Church to which Jeanne belonged, there was usually a priest assigned as a *Confessor*, who would hear the person's sins and grant forgiveness, and one assigned as a *Director*, who would guide the person in the spiritual life.
4. Philippians 4:7



Meet Madame Jeanne Guyon

Madame Guyon's writings were a way to God that had not been generally practiced in the church for hundreds of years. But in the mid 1600's her work was highly controversial and landed her in prison.

Madame Guyon's books today are still widely regarded and read, even though they are 300 years old.

Her works in *Final Steps in Christian Maturity* are taken from excerpts of a larger, three volume work entitled "Justifications". It is this body of work that landed her in prison in France.

BFC has included 3 chapters from her work "Experiencing Union with God Through Inner Prayer" and "The Way and Results of Union with God".

May your spirituality take on a deeper meaning as you enrich yourself with her words. Abide in Christ!



BFC Future Travel Plan

The week of September 28, 2018 the Braman Foundation will be taking part in a bible conference in the South Sudan.

The week of December 10-17, 2018, BFC will be heading to India for our annual pilgrimage.

“Your Faithfulness endures through all generations.”

Psalms: 119: 90

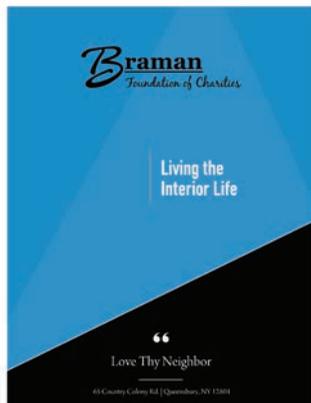


BFC Community Programs

Announcing a strategic alliance with the N.Y. District of Church of God in Christ



BFC has, through the movement of the Holy Spirit, announced in May of 2018 that it will work within the churches of: Church of God in Christ, the N.Y. District, New York City, and Schenectady. BFC will provide Operation Blessing Bag for those churches that wish to utilize the nap sack for Evangelism. In addition, BFC will help financially to begin food pantries.



BFC programs will also be utilized to work with women's issues stemming for abortion, depression, substance abuse, and domestic violence. The program, Living the Interior Life will be used. Other programs will be announced as we move forward in serving together.



The Church of God in Christ (COGIC) is a Christian organization in Holiness-Pentecostal tradition. It is the largest Pentecostal denomination in the United States. The membership is predominately African-American with more the 6.5 million members.

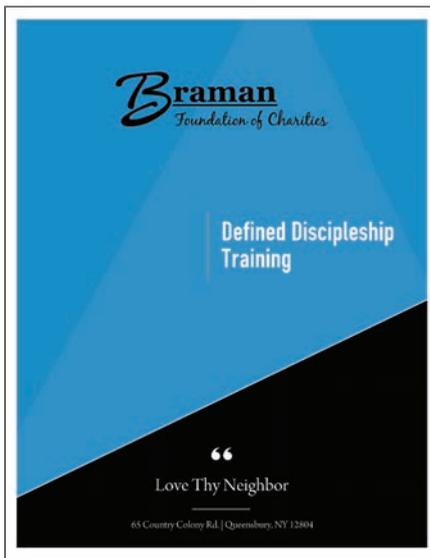
Operation Blessing Bag



Trust in God, love yourself and make a decision to be lifted up!

Many of us struggle with addiction, homelessness, and mental health related issues. This is a small gift to help you understand that we love you and God loves you.

Our Blessing Bags are reusable and weather resistant. These bags contain items such as toiletries, protein bars, life st, and a Christian Bible. The BFC ships Blessing Bags throughout the world.



What is Defined Discipleship Training

In this body of work, you are learning that scripture is one of the most vital truths of overcoming self. We emphasize recognition as a beginning point as we discuss sanctification. There is a deepening of understanding of abandoning oneself to be replaced by the Holy Spirit. Trust this is not to be a give and take, but rather we are seeking you to go all the way in a permanent presence of God.

The Sermons of Richard W. Braman

Now featuring Vol. 3

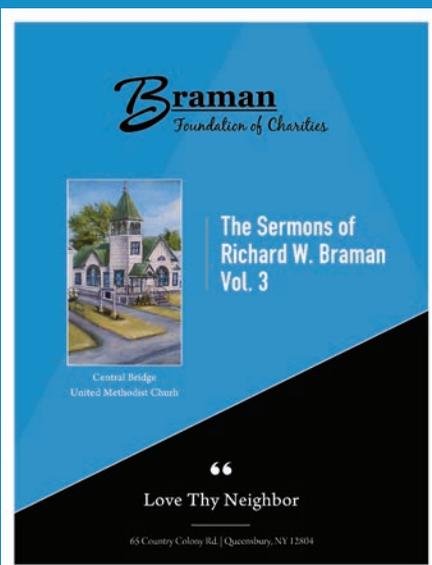
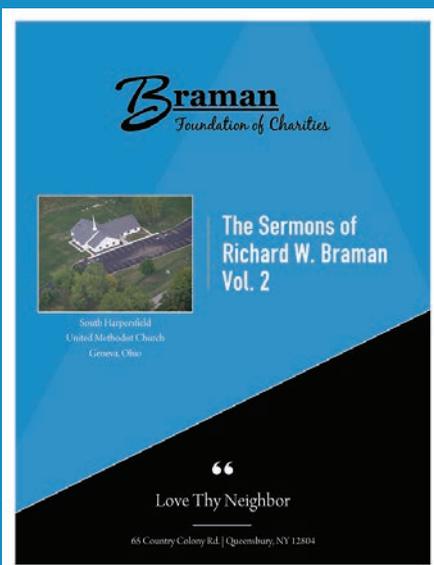
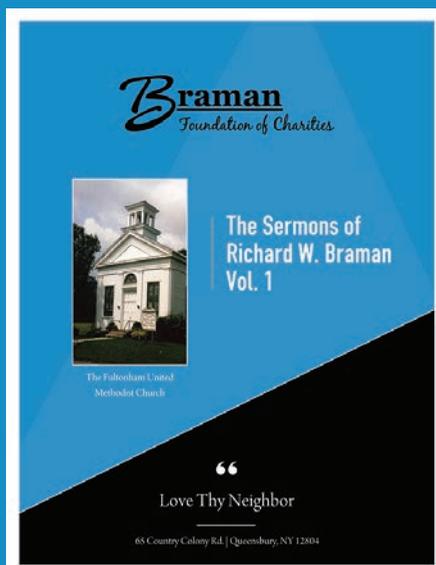


Rev. Braman began a home Correspondence course through the United Methodist Church in 1956. He worked on his studies for several years until ordained in 1962. He continued to study the Correspondence course in addition to many Cokebury publications until his passing.

The Rev. Braman was a writer of Evangelism. He felt strongly that all his sermons and writing should be directed by scripture or several scriptures. As you read his sermons this will become evident. His style was direct and to the point.

Richard believed that Jesus Christ was Gods only son and that who ever believed in Him shall have eternal life. In fact John 3:16 was his favorite Bible verse. He preached not only in the Fultonham United Church, but also in two churches in Ohio: South Harpersfield United Church and the United Methodist Church in Cork, OH.

As you read these sermons may the Holy Spirit continue to guide your path and may the Grace of our Lord continue to bless your life and your families' lives. If you have never had the experience of realizing Jesus as your personal Savior just ask him to come in your heart and He will.



Braman Institute of Higher Learning

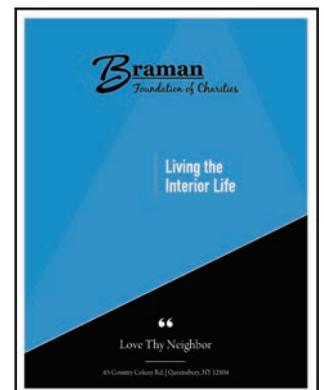
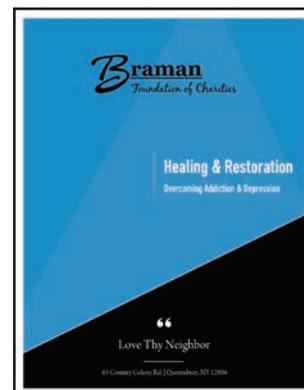
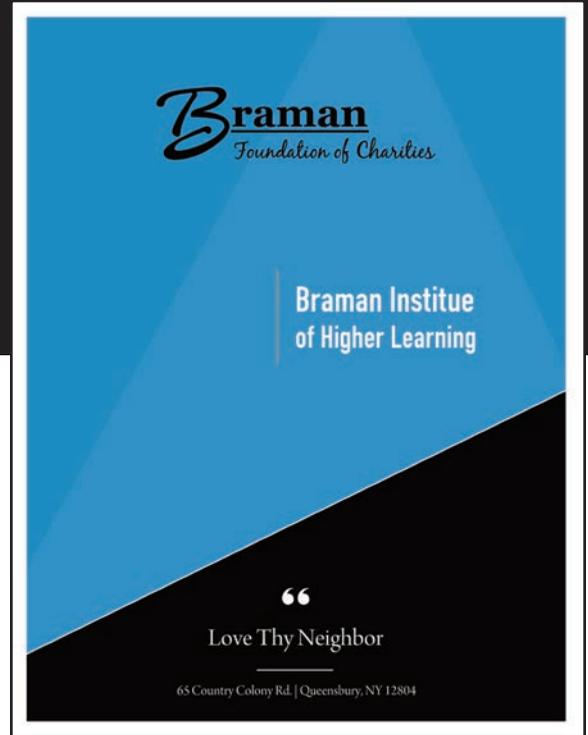
What is B.I.H.L (Braman Institute of Higher Learning)?

It is a program designed within the BFC to lead men and women to live a life that is free from restrictive tendencies, born due to: mental illness, addictive properties, generational strong holds of sin, deeper rooted defeated thinking processes that have led their souls to live an incarcerated lifestyles, institutionalism and in bondage to sin.

B.I.H.L through its programs:

Living the interior life, health and restoration from addiction, overcoming sexual addiction, overcoming materialism, as well as a well ordered Christ centered life will provide an environment in which the individual can become whole, healed, and able to function well in any society.

The goal is simple to allow natural processes to occur by providing a stress free atmosphere in which the insuffering individual can hear and implement safeguards that allow him or her to become a useful member of society. We would find wholeness or usefulness as the ability to earn a living a pay for all of life's equipment without government subsidy, to live a drug and alcohol free existence, to be able to sustain a home, to engage in marriage, and to abide by all laws that are required to live a well balanced life.



The Easy Way to Union With God

by: Madame Jeanne Guyon

It is impossible to achieve union with God by meditation alone, or by your affections or devotion, no matter how [spiritually] enlightened they may be. There are many reasons for this—here are the major ones.

No one shall see God and live

According to Scripture, "no man shall see God and live." Now all the activity of intellectual, reasoning, prayer, and even active contemplation, that are considered to be the ultimate in prayer—[requiring nothing more], and not merely a preparation for true passive prayer, are still living exercises—[that is, it is still you doing the praying]. [Because it is you praying], you cannot see God—that is, be united with Him [that way]. All that is of yourself, no matter how noble or exalted, must first be destroyed.

Silence in heaven

The apostle John says that "there was silence in heaven." Now heaven represents the substance and center of the soul, where everything must be hushed to silence when the majesty of God appears. All self efforts—indeed, the very existence of self—[in the soul] must be eliminated. All the evil in humanity comes from self-appropriation, [seizing for oneself all it can]—this is the source of humanity's evil nature. [This can be easily seen in that] the purity of a soul increases in direct proportion to the amount of selfhood—[self-centeredness]—that it loses. Consequently, after the soul has departed from self-centeredness, which caused an obvious difference between it and God, and acquired the purity and innocence [that results], what was a fault while the soul lived in self-appropriation is no longer a fault.

Uniting God's Purity and our impurity

To unite two things so opposite as the purity of God and our impurity, the simplicity, [or oneness], of God and our multiplicity, [or excessive ways], much more is needed than our efforts. Nothing less than an effective operation of the Almighty can ever accomplish this. Two things cannot become one until they have some relation or similarity, just as dross, the impurity from a metal, cannot be united with the purity of gold.

What, then, does God do? He sends His own wisdom be-

fore Him [to accomplish the work in us]. [It is like the] fire that will be sent upon the earth to destroy all that is impure. Nothing will be able to resist the power of that fire, it will consume everything. In the same way, God's wisdom destroys all the impurities within our soul in order to prepare it for divine union.

The impurities that are fatal to union with God

The impurities that are so fatal to union are self appropriation and activity. Self-appropriation because it is the source and fountain of all that defilement that can never be united to God's purity. The rays of the sun may shine upon mire, but they can never be united with it. Activity because God exists in an infinite stillness, and for the soul to be united to Him it must participate in His stillness. Otherwise, the opposition between stillness and activity would prevent assimilation [of your soul by God].

Our soul, therefore, can never arrive at divine union until we put our will to rest—[stop all self-activity]. Further, it can never become one with God until it is re-established in complete rest at its center, and returned to the purity it had when it was first created.

God purifies our soul by His wisdom

God purifies the soul by His wisdom, as refiners purify metals in the furnace. Gold cannot be purified except by fire, which gradually consumes all dirt and foreign material and separates them from the metal. Those things cannot be made fit for use by changing them into gold, [that is obviously impossible]. So the mass of material must be melted and dissolved by the force of fire to separate every particle of dirt and foreign matter from the gold. It must be cast into the fire again and again until the gold has lost every trace of pollution, and there is no possibility of its being further purified.

The goldsmith cannot now discover any impure mixture because of the gold's perfect purity and simplicity. The fire no longer touches it, and if it remained for a hundred years in the furnace, its purity would not be increased or its substance diminished. It is now fit for the most exquisite workmanship, and if this gold ever seems hidden or defiled after that, it is nothing more than an accidental impurity caused by contact with some foreign body, and is only superficial. This [minor and temporary] impurity does not hinder its use [by God], and is widely different from the former corruption that was hidden in the ground of its nature and identified with it. There are some un-instructed people, however, who upon seeing the pure gold stained by some external pollution would be inclined to prefer an impure and gross metal that appeared superficially bright and polished.

Pure and impure gold are not mingled

Also, pure gold and impure gold are not mingled. Before they can be united, they must be equally refined. The goldsmith cannot mix dross and gold. What will he do, then? He will purge out the dross with fire so that the inferior may become as pure as the other then they can be united. This is what the apostle Paul means when he declares that, "the fire shall try every man's work of what sort it is" To that he adds, "If any man's work shall be burnt, he shall suffer loss: but he himself shall be saved; yet so as by fire." He here indicates that there are works so degraded by impure mixtures, that though the mercy of God accepts the person, that person must pass through the fire to be purged from self. It is in this sense that God is said to examine and judge our righteousness. [As it is written], "by the deeds of the law there shall no flesh be justified in His sight" ... but only by "the righteousness of God which is by faith in Jesus Christ."

Thus we can see that the divine justice and wisdom must be like a pitiless and devouring fire and destroy everything that is earthly, sensual, and carnal, and all self-activity, before the soul can be united to its God. Now this can never be accomplished by our activity. In fact, we always submit to it with reluctance, because, as I have said, we are so in love with self and so fearful of its destruction, that if God does not act upon us powerfully and with authority we would never consent.

Does God rob us of our free will?

You may object here and say that since God never robs us of our free will we can always resist the divine operations. Therefore, I am mistaken in saying God acts absolutely and without our consent.

Let me, however, explain. By your giving a passive consent, God may assume full control and complete guidance [of your soul] without doing it against your will. That is because when you were first converted to Christ, you made an unreserved surrender of yourself to all that God wills of you, by you, [or through you]. By so doing, you gave your active consent to whatever God might afterwards require [of you]. However, when God begins to burn, destroy, and purify, your soul might not realize that these operations are intended for its good, but rather believe the opposite. Just as gold at first seems rather to blacken than brighten in the fire, so your soul thinks that its purity is lost. So much so, that if an active and unreserved consent were then required, your soul would hardly be able to give it, and would often withhold it. All your soul can do, therefore, is remain firm in passive consent, enduring as patiently as possible all these divine operations, which it is not able to prevent [anyway, and

should not even desire to try].

Our soul purified from all self-originating activities

It is by this action of God that your soul is purified from all its self-originating, distinct, perceptible, and multiple activities that constitute a great [opposing] difference between it and God. Gradually your soul is changed to conform to God's will, and then changed so that its will and God's will are uniform-[that is, the same]. When this occurs, your ability to remain passive before God is elevated, ennobled, and enlarged. Since this is done in a secret and hidden manner, it is called mystical [by many]. Nevertheless, the soul must agree to all these [hidden] operations of God, but it must do so passively. It is true, indeed, that in the beginning [of these operations] its activity is needed. As the divine operations become stronger, however, the soul must gradually cease any activity. It must simply yield itself to the impulses of the divine Spirit until it is wholly absorbed in Him. This [final] process takes a long time--- [it is not accomplished in a few weeks or even a few months].

I do not say, then, as some have supposed, that there is no need of [any] activity. On the contrary, activity is the gate [through which the soul must enter]. We should not, however, remain at the gate, since we should be moving toward ultimate perfection, which is not possible unless the first helps are laid aside. Although they may have been necessary at the entrance to this path, after that they become greatly detrimental to those who hold stubbornly to them, preventing them from ever reaching the end.²³ It was for this reason that the apostle Paul wrote, "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Travelers on a long journey

Would you not say that travelers who had started a long journey are somewhat foolish if they make the first inn where they stay their permanent home, because they had been told that many travelers had come that way, that some had lodged there, and that the owners of the inn lived there? All that I wish, then, is that those [who start this journey] press on toward the end, taking the shortest and easiest path and not stopping at the first stage. Let them follow the counsel and example of the apostle Paul and allow themselves to be led by the Spirit of God, who will unerringly conduct them to the end for which they were created-the enjoyment of God.

It is strange that while we confess that the enjoyment of God is the only purpose for which we were created, and

that every soul that does not in this life achieve divine union and the purity of its original creation can only be saved as by fire, we dread and avoid the process. It is as if we think that this process is the cause of evil and imperfection in this present life. But the purpose [of this present life] is to [begin] to produce the perfect of glory in the life to come-[a foretaste here of what we shall have there].

God is the Supreme Good

Surely no one can be ignorant of the fact that God is the Supreme Good, and that ultimate happiness, the highest state of contentment and joy, is union with Him. Nor can any be ignorant of the fact that saints differ in glory, according to how perfect their union is with God.

Also, that the soul-[which is to say, the person]cannot achieve this union by the mere activity of its own powers. It is God who must communicate Himself to the soul, and He does it in direct proportion to how great, noble, and extensive the soul's passive capacity is-[that is, its ability to remain passive while God performs the work of union]. We can only be united to God in simplicity and passivity, and since this union is blessing itself, the way that leads us in this passivity cannot be evil-it can only be the most free from danger and the best.

This way is not *dangerous*

Would Jesus Christ have made this the most perfect and necessary of all ways, had it been so? No! All can travel it. And since all are called to happiness, all are likewise called to the enjoyment of God, both in this life and the next, for that alone is [true] happiness. I say the enjoyment of God Himself, and not of His gifts. The gifts do not constitute ultimate happiness, since they cannot fully satisfy the soul. The soul is so noble and so great that the most exalted gifts of God cannot make it happy, unless the Giver [of the gifts] also gives Himself. Now God's total desire is to give Himself to every soul, and He does in proportion to the capacity of each soul to receive Him. But, alas, how reluctantly God's children are to allow themselves to be drawn in to God-how fearful they are to prepare for divine union!

We cannot put ourselves in union with God

Some say that we must not put ourselves into this state [of union with God]. I agree, but I say also that no creature could ever do it. It would not be possible for any to unite themselves to God by all their own efforts. It is He alone who must do it. It is altogether useless, therefore, to exclaim against those who [claim they] are self-united, since such a thing is impossible.

They also say that some may pretend to have attained this state. None can any more pretend this than a person who is starving to death can pretend, for any length of time at least, to be full and satisfied. Some wish or word, some sigh or sign, will inevitably escape from anyone so pretending, and betray [the fact] that they are far from being satisfied.

None can achieve union by their own efforts

Since then none can achieve union with God by their own efforts, we do not pretend to introduce any into it, but only to point out the way that leads to it. We also beseech everyone [who starts this journey] not to become attached to the accommodations-those beginning external activities-on the road. They must all be left behind when the signal [to move on] is given [by the Holy Spirit]. The experienced teacher knows this, points [the beginning travelers] to the water of life, and gives them whatever aid [is needed] to obtain it. Would it not be extremely cruel to show a spring to thirsty travelers, then hold them back so they could not reach it, and let them die of thirst?

This is just what is done every day. So let us all agree in the way, even as we all agree [that God's desire] in the end [is union with Him], which is obvious and uncontested. The way has its beginning, progress, and end-its consummation. The nearer we come to the end, the further we leave the beginning behind us. It is only by leaving the one that we can arrive at the other. You cannot get from the place where you start to a distant place without traveling over the road in between. So if the end is good, holy, and necessary, and the starting place is also good, why should the way by which you must travel-the direct road leading from the one to the other-be evil?

The blindness of human pride

O the blindness of the greater part of humanity, who pride themselves on science and wisdom! How true is it, O my God, "that thou hast hid these things from the wise and prudent, and hast revealed them unto babes!"



Children's Ministry

BFC supports vacation bible school in India, Uganda, and Kenya. BFC has formed a strategic alliance with C.E.F. (Children's Evangelistic Fellowship Fellowship). C.E.F. formed in 1997, supporting secondary school "prayer" and vacation bible school throughout the world. BFC is planning 2019 vacation bible school in India, Uganda, and Kenya. BFC supports our 3,000 children throughout the supporting missions.



Homeland School



Asapalli School



BFC Children's Ministry

The Braman Foundation supports all VBS and all children's ministry throughout its work. All children are so vital to the Lord's Kingdom.

In addition, we spread the love of Christ through the bracelet ministry and the Pen Pal Program. Children communicate with one another in the Spirit of the Lord.

We thank Lena's Adult Day Care of South Glens Falls NY, for meeting the "WEST to the EAST", "THE YOUNG to the Elderly".

At Lena's the folks have a labor of love. They share their love of making Bracelets for our young friends in Africa and India. We thank you folks at Lena and recognize that God is At work in your lives. A labor of love God Bless you!!!!



Asapalli: A Village of Hope

Asapalli “A Village of Hope”. founded in 1944 reaches into the communities in the Northeast Region of Assam, India. For over 40 decades Asapalli, through the movement of the Holy Spirit, has been reaching the lost to bring them into an

understanding of Jesus’ commandments to Love Thy Neighbor. The Braman Foundation returned in June 2018 for additional VBS sessions. We have scheduled one more trip to Asapalli in December to host another VBS session.

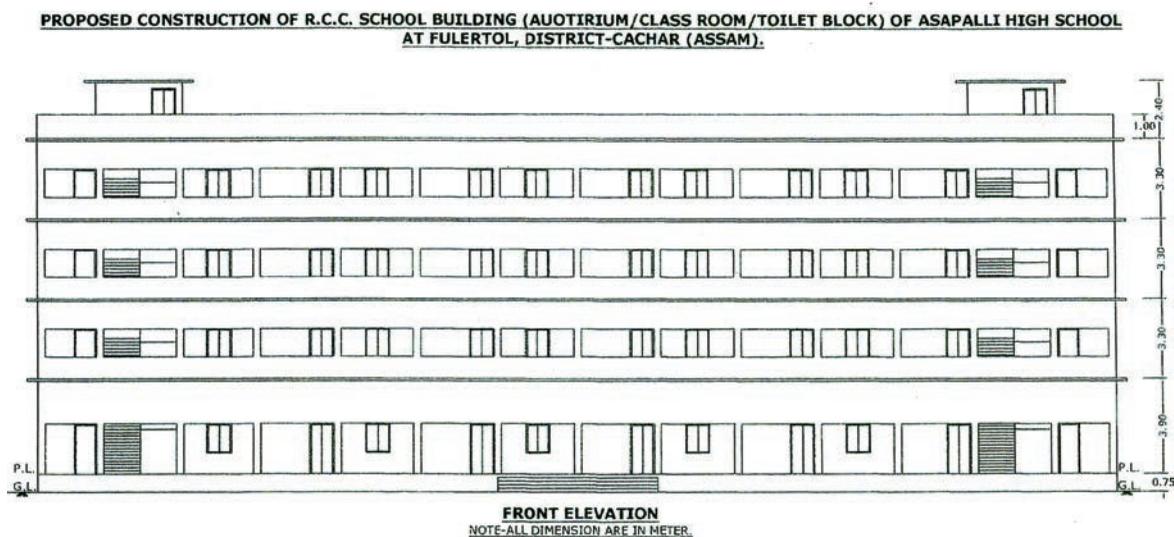


Asapalli New School Building



Join us as we pray and grow support for our third school building on the Asapalli grounds. Started in 1944 with 5 children, Asapalli now gathers over 700 children, teaching the Love of Christ. Our third building will allow us to serve over 1250 children.

Each child is taught the Love of Christ and educated to achieve a high school diploma. Our teachings grounded in biblical standards and disciplines. Children experience authentic Christian and biblical discipleship as a child in their respective class. In addition, we offer permanent residence for over 700 children.



Teachers Needed

Growing the Love of Christ, educating our children in the Love of Jesus.

Contact the Braman Foundation at info@bramanenterprises.com for more information on how you can help with our efforts in Assam, India.

Asapalli Girls Dorm Project

The Braman Foundation is pressing forward and helping to improve hygiene, privacy and cleanliness for the children of Asapalli.



Asapalli Christian School & Hostel Child Sponsorship Program

Your contribution of \$20 per month will allow a student to attend the Asapalli School & Hostel.

Prayerfully consider how you can support the Mission of Asapalli.

If you would like more information. Contact us at the Braman Foundation.

Donations needed to help support a child's education.



Village of Hope
Asapalli Christian Hostel
& School

Asapalli Sponsorship Program

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Results of Union With God

by: Madame Jeanne Guyon

The Resurrection

The soul that is possessed of God finds that He is so perfectly Lord over it that it can no longer do anything but what He pleases and as He pleases, and that this state is continually increasing. Its powerlessness is no longer painful but pleasant, because it is full of the life and power of the divine will.

The dead soul is in union [with God], but it does not enjoy the fruits of it until the moment of its Resurrection, when God causes it to pass into Him. [It is then that He] gives it such pledges and assurances of the consummation of its divine marriage that it can no longer doubt [the reality of the union]. For this direct union is so spiritual, so refined, so divine, so intimate, that it is equally impossible for the soul to imagine it as it is to doubt it—because the entire way is infinitely removed from any imagination. These [dead] souls are not in the least imaginative, since nothing in the intellect [affects them any longer], and [so they] are perfectly protected from deceptions and illusions since everything takes place internally.

During their passage through the way of faith, they had nothing distinct, for distinctness is entirely opposed to faith. Therefore, they could not enjoy anything of that sort, having only a certain generality as a foundation upon which everything was communicated to them. But it is far otherwise when the [new] life becomes advanced in God. For though they have nothing distinct for themselves, they do have for others. The light they receive for the use of others, though not always received by those for whom it is intended, is more [distinct and] certain because it is more direct and, as a result, unchanged.

When God receives a soul into Himself

When God raises a soul—that is to say, receives it into Himself, the living germ, which is no other than the life and Spirit of the Word, begins to appear. [Contained within the Spirit] is the revelation of Jesus Christ, who now lives [fully] in us because of the loss of the life of Adam [that formerly] existed in self.

The soul is thus received into God, and is there gradually changed and transformed into Him, just as food is transformed into the one who has partaken of it. All this takes

place without any loss of the soul's own individual [and distinct] existence, as has been explained elsewhere. When transformation begins, it is called annihilation, since in changing the structure of the soul—[that is, the way it has always done things], we become dead to that way of doing things in order to take on His way. This operation goes on constantly during life, changing the soul more and more into God, and conferring upon it a continually increasing participation in the divine qualities. In so doing, it makes the soul unchangeable, immovable, etc. God also makes the soul fruitful in Him, but not out of Him.

This fruitfulness [normally] extends to certain persons whom God gives and attaches to the soul communicating to [and through] it His love [for them]—[a love] full of generosity and goodness. For the love of these divine souls for the individuals thus bestowed upon them, while it is far removed from any natural feelings, is infinitely stronger than the love of parents for their children. And though it appears eager and impetuous, it is not. For those who exhibit such love merely follow the movement [of God's love] impressed upon them—[that is, upon their soul].

Some things we need to know to understand

To understand all this, we must know that God did not deprive the senses and faculties of their life and leave them dead. For though there might be life in the center of the soul, the senses and faculties would remain dead if that life were not also communicated to them. The communication of that life increases by degrees and animates all the faculties and senses, which until then had remained barren and unfruitful. It enlarges them in proportion to the amount of life communicated, and makes them active, but with an activity derived from God and regulated by Him according to His own designs. Persons [who are still] in a dying or dead condition, must not condemn the activity of such souls, for they could never have been put in divine motion if they had not passed through the most wonderful death. During the whole way [or stage] of faith, the soul remains motionless. But after God has infused into it His divine activity, its area of activity is vastly extended. Great as the activity may be, however, the soul cannot execute a self-originating movement.

The Life in God

There is nothing more to be said here about degrees. The only degree is that of glory, for every means [used to change our soul] is now left behind, and the future consists of our enjoying an infinite stretch of [God's] life, and that more and more abundantly. As God transforms the soul into Himself, His life is communicated to it more plen-

tifully. The love of God for us is incomprehensible, and His persistent pursuit inexplicable. Some souls He pursues without interruption, goes before them, seats Himself at their door, and delights Himself in being with them and in loading them with the signs of His love. He impresses His chaste; pure, and tender love upon the heart. The apostles Paul and John felt this maternal affection the most. But to be as I have described it, it must be bestowed upon the soul in the state of grace, [the union], that I have just spoken about. Otherwise, such emotions are purely natural-[of the flesh and not of the Spirit].

During the stage or way of naked faith, prayer [is almost impossible because] of an absolute deadness of all the faculties of the soul-[it can no longer pray effectively]. Further, it is also impossible to work, however delicately, or pray toward ending that deadness. Not being able to sense that it can pray anymore, or set aside fixed times for prayer, since all such exercises have been taken away, the soul in that state is led to think that it has absolutely lost every kind of devotion [it ever had]. But when life returns, prayer returns with it, accompanied by a marvelous easiness [in praying]. As God takes possession of the senses and faculties [of the soul], its devotion becomes sweet, gentle, and very spiritual, but always to God. Its former devotion caused it to sink within itself so that it might enjoy God. But that which it now has, draws it out of itself so that it may be more and more lost and transformed in God.

A remarkable difference

This difference is quite remarkable, and can only be accomplished by experience. In the state of death [previously discussed], the soul is silent, but the silence is barren and is accompanied by a frantic rambling [as the soul desperately tries to pray]. Thus there is no sign of silence, except the [silence created by the] impossibility of addressing God either with the lips or the heart. But after the resurrection, the soul's silence is fruitful and accompanied by an exceedingly pure and refined anointing that is deliciously poured over the senses-poured with such a [holy] purity that nothing can stop its activity or defile it.

It is now impossible for the soul to take what it has not, or to put off what it has. It receives with passive willingness whatever impressions are made upon it. This condition, which is sometimes overwhelming [in its anointing], would be free from suffering if God, who moves us toward certain free things [He has for us], would give us the necessary instructions [on how to receive them]. But since our soul's present passive state could not bring forth [what God has for it], it becomes necessary that what God wills we should have be communicated to us by means of suffering, [which further purifies our soul and moves it

even closer to God].

Withdrawing from God's way to union

It would be wrong for persons in this state to say that they do not wish these means, that they desire God only. He desires, however, that they die to a certain interior support that [a remnant] of self [still gives them], and which makes them say that they desire God only. But if they were to reject these means, they would withdraw themselves from God's order-[that is, the sequence in which He moves the soul toward Himself], and stop their progress. The purpose of the suffering is often kept secret and concealed from the person, and though it is fruitful in grace and virtue, it is only a method that God uses. So it is removed when the soul is united with the means in God-[that is, the ways in God Himself that purify the soul], and He communicates Himself directly [to the soul]. God then withdraws the means- no longer moving them toward the person to whom they were attached, [and no longer giving them any ability to move the person any closer to Him]. He does this because the means might now serve as a support, since the person has recognized their purpose. Now the soul cannot have anything it had, and though its previous ways are still closely united to it, it is completely dead to them.

Indescribable silence

In this state of resurrection comes that indescribable silence, by which we not only exist in God, but commune with Him. In this state, a soul that is dead to its own working, and to any general and fundamental rights of its own, experiences a divine communication with God flowing freely back and forth. There is now nothing to soil its purity, for there is nothing to hinder it. Your soul then becomes a partaker of the indescribable communion of the Trinity, where the Father of spirits imparts [to your soul] His spiritual richness and fertility, and makes it one spirit with Himself. Here it is that your soul communes with other souls, according to the stage [of their soul's development] and its condition, and if they are sufficiently pure to receive its communications in silence. Here it is, also, that the indescribable secrets [of God] are revealed, not by a momentary illumination, but in God Himself where they are all hid. Your soul, however, does not possess them for itself, [but for others]-yet it is not ignorant of them.

Distinct revelation or illuminations

Although I have said that your soul now has something distinct, yet it is not distinct in reference to itself, but to those with whom it communicates. For what you say [verbally] is said naturally and without attention, but seems

extraordinary to your listeners. Not finding the thing [about which you speak] in themselves, even though it may be there, they consider it as something distinct and wonderful, or perhaps fanatical. Those who are still living in [natural and spiritual] gifts, have distinct and momentary illuminations. But those who have advanced into God do not have distinct revelations, but only a general illumination, which is God Himself. From Him they draw whatever they need, such as distinct illumination whenever it is required by those with whom they are talking. After they finish their conversation, however, that distinct illumination leaves them.

The transformation

There are a thousand things that might be said about the inward and heavenly life of the soul that is full of life in God. Such souls He dearly cherishes for Himself, and He continually humbles them externally, because He is a jealous God. But it would require a volume, and I have only to fulfill your request. God is the life and soul of those who now live uninterruptedly in God in inexpressible happiness, [even] though loaded with the sufferings that God lays upon them for others.

[The soul of these blessed ones] has become so simple, especially when its transformation is far advanced, that they go their way continually without a thought for any persons or for themselves. They have but one object, to do the will of God. But since God's will has to do with many of those who cannot attain to this state, some of them cause [these blessed ones] suffering by endeavoring to compel them to have concern for themselves, to take precautions, and so on, which they cannot do. Others do the same toward them because of their lack of [understanding and] conformity to the will of God.

Severe crosses

The crosses of [these blessed] souls are the most severe; and God keeps them under the most abject humiliations and a very common and weak exterior, even though they are His delight. Then Jesus Christ communicates Himself in all His states, and the soul is clothed upon both with His inclinations and sufferings. The person then under-

stands [as never before] what humanity has cost Christ, what human faithlessness has made Him suffer, what is the redemption of Jesus Christ, and how He has given birth to God's children.

The transformation [of the person's soul] is recognized by the lack of distinction between God and their soul-it is no longer able to separate itself [or act separately] from God. [To the transformed soul] everything is equally God, because it has passed into its Original Source, reunited to its ALL, and changed into Him. But it is enough for me to sketch the general outlines of what you desire to know-experience will teach you the rest. Having [now] shown you what I ought to be to you, you may judge of what I am in our Lord.

Everything to your soul is extended and expanded

In proportion [to the degree that the] transformation is perfected, the soul finds a more extended quality in itself. Everything is expanded and extended. God has made the soul a partaker of His infinity, so that it often finds itself immense, and the whole earth appears but as a point in comparison with this wonderful breadth and extension. Whatever is in the order and will of God expands it-everything else contracts it, and this contraction restrains it from passing out [of the will of God]. Since our will is the means of effecting the transformation, and the center is nothing else but all the [soul's] faculties united in the will, the more our soul is transformed, the more its will is changed and passed into that of God, and the more God Himself wills for our soul. Our soul acts and works in God's divine will, which is now substituted for its own. [This is done] so naturally that it is impossible to tell whether the will of our soul has become the will of God, or the will of God has become the will of our soul.

God frequently exacts strange sacrifices from [those whose] souls are transformed in Him. But [the sacrifices] cost them nothing, for they will sacrifice everything to Him without revulsion. The smaller sacrifices cost the most, and the greater ones the least, for the greater sacrifices are not required until our soul is in a state to grant them without difficulty, to which it has a natural tendency.



Then said I, Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O my God: yea, Thy Jaw is within My heart.

This is what is said of Jesus Christ on His coming into the world: "Then said I, Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O my God: yea, Thy Jaw is within My heart." As soon as Christ comes into the soul [of any person] to become its living principle, He says the same thing of it. He becomes the eternal Priest who unceasingly fulfills within the soul His priestly office. This is sublime indeed, and continues until the person is carried to glory.

God now uses you to help others

God destines these [whose souls have been transformed] for the assistance of others [who are] in the most tangled paths. [Because they] no longer have any anxiety in regard to themselves, nor anything to lose, God can use them to bring others into the way of His pure, naked, and assured will. Those who are still self-possessed could not be used

for this purpose. For they have not yet entered into a state where they follow the will of God blindly for themselves. They always mingle it with their own reasonings and false wisdom. So they are not by any means in a condition to withhold nothing in following it blindly for others-[by that I mean, giving to others what God has shown is His will for them]. When I say withhold nothing, I mean of that which God desires in the present moment. He frequently does not permit us to point out to people all that hinders them, and what we see must come to pass in respect to them, except in general terms, because they cannot bear it. And though we may sometimes say hard things [to a person], as Christ did to those in Capernaum, He nevertheless bestows a secret strength to bear it. At least He does so to the souls [of those] whom He has chosen solely for Himself, and that is the touchstone[the test of genuineness].

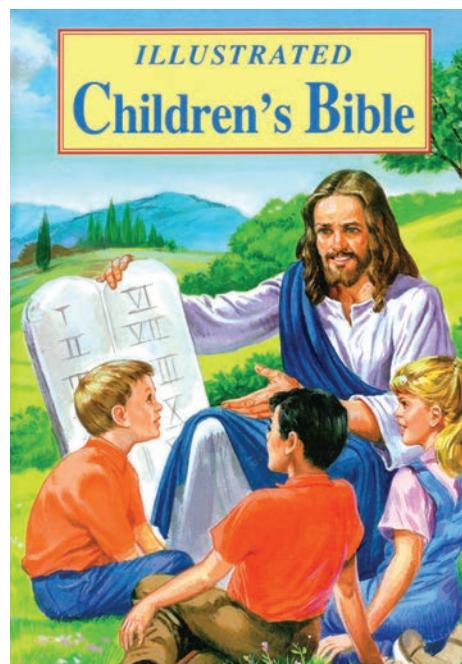
He was despised and rejected by mankind,
a man of suffering, and familiar with pain.
Like one from whom people hide their faces
he was despised, and we held him in low esteem.

Surely he took up our pain
and bore our suffering,
yet we considered him punished by God,
stricken by him, and afflicted.

But he was pierced for our transgressions,
he was crushed for our iniquities;
the punishment that brought us peace was on him,
and by his wounds we are healed.

We all, like sheep, have gone astray,
each of us has turned to our own way;
and the Lord has laid on him
the iniquity of us all.

- Isaiah 53:3-6



Our Missions We Support

Asapalli

The objective of Asapalli as stated by George Gideon is “to train the students through education to learn to discriminate the false teachings of the local pagan faith, to learn to choose the Living God by being able to read the Bible and other writings.” We also teach the children to stand on their own two feet so that they may be ready to face the world. “The motto here at Asapalli is for the equipping of the saints for the work of service to the building up of the body of Christ” (Ephesians 4:12).



Africa: Homeland

“Homeland is a united enterprise for the Lord to win souls. We invite you to join us hand in hand to help bring these souls to the Lord,” says George. Through the Grace of God the reputation of Homeland has spread throughout Mityana, Uganda Africa. However, Homeland continues to grow and is in need of funding. In addition, the Mission is also in need of additional teachers and caregivers. We would ask that you prayerfully consider whether you could make Homeland a part of the mission outreach program of your church. We would also ask you to consider sending individuals to Homeland to provide mission work. This work could be in the form of teaching, as medical assistants, or in general construction work.



Our Missions We Support

Africa: PEFA

BFC's interaction and purpose working with PEFA is...

To **Evangelize in obedience to Christ's great commission** according to the scriptures: Mark 16:15 and Matthew 28:18-20.

To **establish and maintain churches** until they become mature, and to unite such churches, both pioneer and mature into a united fellowship.

To **license and ordain ministers** for the work of the Gospel ministry. To examine candidates for the ministry and to license and ordain as ministers those who shall meet the standards of the scriptures (I Tim. 3: 1-8; Titus 1: 5-9) and the requirements of the PEFA Church, and to assume the oversight of all ministerial matters in the entire Church as far as the General Assembly may be affected thereby.

To **publish and distribute religious and any other authorized literature**. The authority to publish or distribute the literature shall be given by the Council of Elders in writing upon receipt of the request which shall also be done in writing.



Africa: Light of Christ Bible Church

“We exist to equip our local congregations to become a missionary mind and provide verdict to promote child and adult education and build the capacity to our members to become a useful tool in God’s kingdom.” Amen.

Matthew 28:1-12



Strategic Alliances of The Braman Foundation

C.O.G.I.C.

Otherwise known as The Church of God in Christ. It is a Pentecostal Holiness Christian denomination with a predominantly African-American membership. The denomination reports having more than 12,000 churches and over 6.5 million members in the United States. Regarding community programs of BFC, BFC works with the C.O.G.I.C. churches in Schenectady and other churches in its NY district with ... Living the ... Life, children's program, primarily through operation blessing bag.



A.W.F. & N.A.F.I.

A.W.F. stands for the Alliance World Fellowship, whereas the N.A.F.I. stands for the National Alliance Fellowship of India. BFC has been working with the C & MA church in India to help organize the India C & MA churches. In July, Asapalli has decided to join A.W.F. This is an ongoing project in India in which we are very grateful to serve.



C.E.F.

CEF stands for Children's Evangelistic Fellowship. BFC uses teachers from CEF to help facilitate vacation bible school and Sunday school programs in India and Africa. Since 1937, CEF has helped God's children throughout the world.



L.R.I.

Otherwise known as Leadership Resources International. Leadership Resources exists to equip and encourage pastors around the world to teach God's word with God's heart. With a unique model that is having a global impact, they invite pastors to discover how God is calling them to impact the world and fulfill the great commission. BFC has Jacques Masiko who is also a Bible Conference Instructor.

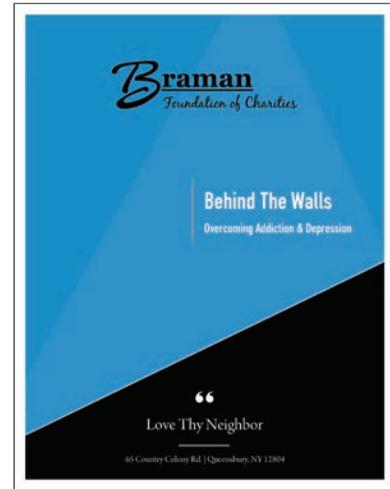


Prison Ministry

Behind The Walls

Our Corrections, Prison Ministry, through “Behind the Walls” continues to move forward. Individuals from Albany State of Corrections are waiting on more details to be written in the Bibliography section of the program. Once approved and finalized BFC will seek individual correction facilities into which we can begin work with Behind the Walls.

BFC has been volunteering in NYS Corrections since 1995. In Matthew 2:5, Christ says:” Even as you do to the least of those you do unto me, for I was in prison and you visited me...”. So as we are commanded we will continue to press into this work. Currently, on Friday night we host a N/A meeting in Washington Correctional on Friday night.



Life Line

The Life-Line is a continuation of Braman Foundation of Charities. This program, when instituted, will enable any individual being released from a facility the opportunity to be united with a home church and a contact person in their home area. In addition, we will offer a mentoring program.

An inmate's most vulnerable time, whether they know this or not, is when they are released from incarceration. Months and years, depending on one's sentencing of forced incarceration are now dissolved. What can be done for the individual who wishes to change? The individual must truly have a change of heart. We can extend our hand!

Braman Foundation of Charities
Request for Pre-Release Contact
Life-Line

The aftercare program is a state-wide service provided by Braman Foundation of Charities to help inmates interested in attending churches upon their release. This program is coordinated by the BFC in cooperation with the prison authorities. It is a method of reintroducing the inmate to a church. First by letter contact, then permitting, and then upon release volunteers escort people to the churches in the neighborhood in their community.

AS AN INMATE RESPONDING TO A CONTACT PROGRAM, YOU NEED TO BE AWARE OF THE FOLLOWING:

1. YOU MUST BE WITHIN NINETY (90) DAYS OF YOUR RELEASE DATE.
2. A CONTACT PERSON WILL WRITE YOU AFTER THIS FORM IS PROCESSED TIME PERMITTING. THE TWO OF YOU CAN MAKE ARRANGEMENTS TO MEET AS SOON AS POSSIBLE AFTER YOUR RELEASE. THIS CONTACT WILL HELP YOU SET UP A CHURCH AND INTRODUCE YOU TO OTHER CHURCH MEMBERS IN YOUR AREA.
3. THE CONTACT PERSON SERVES A VITAL LINK BETWEEN YOU AND THE CHURCH.
4. WE NEED YOU TO SUPPLY ALL THE FOLLOWING INFORMATION IN ORDER TO GET YOU THE PROPER CONTACT PERSON. THIS INFORMATION WILL BE KEPT CONFIDENTIAL.

PLEASE PRINT

YOUR NAME _____ ON NUMBER _____

CURRENT MAILING ADDRESS: FACILITY _____

STREET _____

CITY _____ STATE/ZIP _____

WILL BE PAROLED TO: NAME _____

STREET _____

CITY _____ STATE/ZIP _____

PHONE () _____

YOUR TENTATIVE RELEASE DATE _____

IF YOU WOULD PREFER A SPANISH SPEAKING CONTACT CHECK HERE _____

PLEASE MAIL THIS FORM TO: PETER BRAMAN
65 COUNTRY COLONY ROAD
QUEENSBURY, NY 12804
PHONE: 518-223-1072
FAX: 518-436-5900
web@bramanfoundation.com

Our Desire, From Self or From God?

by: Madame Jeanne Guyon

Let us now see a person who has surrendered his life to his Lord. I find it impossible to believe that one who places his whole happiness, his whole state, in the hands of God alone could then continue to have a list of desires for his own happiness to bring to his Lord. None but that one who dwells in God by love can place all his happiness in God alone. To seek to place your happiness in God by the strength of your will, or out of fear, or even "to please God" are all horrible states and poor motives.

Love alone should cause anyone to yield up his will to the Lord. If it is not love that produces submission, eventually that submission will come out as something brutish. When the believer relinquishes his soul, his will, his all to his Lord, desires nothing of himself and desires only God for the sake of God (and that, in a state of passionate love), then we see that he has made a good beginning. Why? Because here is a state where there is no enjoyment with self as an end in view!

The glory of heaven is not the motive. Nor can the motive be the wonderful feeling of the Lord's presence. There must be no object, earthly or heavenly, that is your ultimate desire. It is only that you have loved Him, have fallen in love with Him, and are in a state of loving Him.

It has been wisely said, "Motive is but the child of love." If I love God alone, I will desire God alone. If I love God alone for Himself alone, with no thought of self, then my desire will be in Him alone. Later, to be sure, whatever comes from within will be pure and without selfish motive.

There is no dominance of "vivaciousness" in this desire of Jove. Rather there is an element of quietness and rest. Pure motive and pure desire are quiet and restful, filled and satisfied. If a love is expressed toward an infinite God, and if that Jove itself has its origins in Him, and if the believer has no goal but the blessedness of God, then the desires within the heart of that believer could not be manifested in something as common as restlessness or unsatisfied wants. There must be present a sense of rest, a sense that "I have no ungratified wish, no unfulfilled personal desire."

Please realize that this foundation alone can be the true foundation - and the only unshakable foundation - for the believer to build his spiritual life upon. Be mindful that most believers love God with some other state than this mixed in. There is a Jove for God that has within it a regard for the self and its needs. Even worse, and perhaps more common, is the believer whose love for God is actually a love (and a seeking) for the gratification of his own being. He is seeking God because of what he feels when he loves his Lord. When that love dies (that is, when the feeling that goes along with that love dies), this Christian loses a great deal of interest in God!

This is a self-seeking state, and it must be abandoned if we are to know true spiritual growth. We must love Him without any end in view and even-as must come-without any feeling present to buttress us! We must love Him with total disregard to dry spells and to times of spiritual abundance. Our love must pass beyond the gratification that we get in loving God ... otherwise we are built on sifting sand.

It is true that God may plant desires within you. He does plant motives within the heart of a believer. Paul had such a thing happen to him when he cried out, "I am in a straight between two alternatives. I desire to depart and be with Christ, which is far better, and yet I also need to be here with you."

But remember, this is the same Paul who could cry out under the influence of his love in Christ for his Hebrew brothers, "I would that I could be cut off from Christ for the sake of my brothers." (He cried out these words with a love that had been put into him by his God.) When he cried out these words it was also with an absolute freedom from any personal considerations. Self was not there! Here Paul expresses contradictory feelings, and yet they are perfectly reconciled in the depths of the human spirit. There is something going on there in the depths of the spirit which never changes.

The only happiness and interest of the believer is in the blessedness of God, for God, and in God. All perceivable desires of that believer have merged with, and been swallowed up in, the desire for God. Nonetheless, there is deposited within him a desire which originates in God, a desire which is best for God and for His Kingdom.

There is a far distance between the day when a believer comes to the Lord in this manner and an earlier day when this same believer sat in the seat of selfishness when he came before his Lord.

The desire that is born within the self, that has reference to the self, is the result of a will that is still unpurified. It is your Lord's desire to bring that will to nothing ... until the will is one with your Lord. Therefore your Lord must, from time to time, absorb-yes, and destroy-self-originating desires.

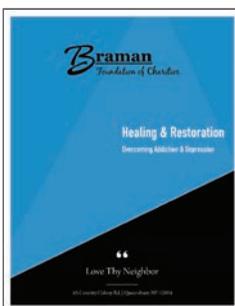
By what evidence can you know you are in this state of self originating desires and not in a will

which is in concert with God? Ah, the answer is simple and is really quite easy to discern! A believer who has been persecuted and becomes bitter ... a believer who has known disappointment because of the conduct of another believer (or someone in the world) and is resentful ... and most of all, that Christian who has been disappointed in God because of what He has done, and is unhappy with God and with the state he is in at the hands of so unfair a God ... surely a Christian who experiences these emotions is not in a state where his will is in concert with God; he is, rather, in a state where self is originating the desires of the heart.

We do not always understand the will of God, but to trust His sovereignty completely is another matter.

When the Christian fixes his mind on what God should be, and then when God does not act according to his expectation, he will surely suffer disappointment. Further, be sure, he has not a soul abandoned to the providence of God! He is not seeking the felicity and the well-being of God alone. There is a mixture. That mixture can destroy his inner walk with the Lord.

As the believer deepens in his abandonment to Christ, outward things (caused by persecution, injustice, and even what is perceived to be the unfairness of God and the displeasure of God) are things no longer perceived nor reacted to.



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Eve Otieno Prayer Department Leader

Jacques joins the Braman Foundation the Bible Conference Leader as well as an instructor. He is an integral part of expanding our efforts in Africa. The first Pastorial Conferences held in Kenya and South Sudan have gone on with great success thanks to Jacques.

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Pray for the discipleship conference in 1st quarter 2019



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