

SCHOOL OF CHURCH LEADERSHIP
Syllabus for Spiritual Formation
In Cooperation with Bethel University
And Converge Worldwide – BGC

COURSE TITLE AND PROFESSORS

Course Title: Spiritual Formation, PHIL620

Adjunct Professor: Jesse Tink

Initial and Current Enrollment Period: Spring of 2012

Course Prerequisites: None. Course may be taken for accrued credit or audit.

Course Description:

This course is designed to assess, describe, and sustain beliefs and practices that generate individual, relational and corporate health, and spiritual well-being. This course will explore biblical models of transformation, faith development, and cultural dimensions of formation models and traditions. It will combine elements of academic study and Christian experience. You will be invited to think rigorously, to move into new ideas and work with them. However, if your learning stops at the academic level, your ability to facilitate other's growth in Christ may also be at that level. To get the most benefit from this course for yourself and your ministry you will need to participate as well as reflect. You will need to plan for both intentional study and growth through experience.

Learning Objectives:

At the end of this course the student should be able to:

1. Understand in greater depth the theological principles and foundations for Christian Spiritual growth and wholeness.
2. Have deepened in one's prayer, listening, and skills of spiritual discernment.
3. Analyze the implications of their own formation journeys for their ministry to and with persons on different formation trajectories – including persons of different gender, ethnicity, generations, personality and socioeconomic level.
4. Have increased personal skills of self-reflection and self-revelation.
5. Consider how God is inviting us to participate in our own growth at this particular time in our life.
6. Understand and have experienced spiritual formation methodology and process for
7. congregational application.
8. Interact with course material and one another in ways that demonstrate a non-anxious, reflective, dialogue-centered approach

The above are academic course objectives. We hope we accomplish them. Our greatest hope, however, is that we will experience, in increasingly authentic ways, life in God's presence. For some of us, that authenticity may bring us into darker, more ambiguous

places than we have previously experienced. For others, light and clarity may burst in in unexpected ways. As C. S. Lewis reminds us, God is not a “tame” God, and an authentic experience of God is not a predictable one. But it is one for which we have been created, and it is the outcome we’d most like for all of us.

Methodology:

Class lecture, discussion, information sharing, intense group participation in developing awareness, goal-setting, writing exercises, mobilization of inner and interpersonal resources, reading, deliberate theological reflection.

Required Textbook:

Mulholland, M. Robert, *Invitation To A Journey: A Road Map for Spiritual Formation*. Downers Grove: IVP. 1993. ISBN: 0-8308-1386-1.

Recommended Reading List:

Bakke Jeannette A. *Holy Invitations: Exploring Spiritual Direction*. Grand Rapids: Baker, 2000. ISBN: 0-8010-6327-2.

Benner, David. *Surrender to Love: Discovering the Heart of Christian Spirituality*. Downers Grove: IVP, 2003. ISBN: 0-8308-2302-6.

Boa, Kenneth. *Conformed to His Image: Biblical and Practical Approaches to Spiritual Formation*. Grand Rapids: Zondervan, 2001. ISBN: 0-310-23848-X.

Brown, Jeannine K, Carla M Dahl, & Wendy Corbin. *Becoming Whole and Holy: An Integrative Conversation about Christian Formation*. Grand Rapids: Baker Academic, 2011. ISBN: 0801039256.

Foster, Richard J. *Celebration of Discipline: The Path to Spiritual Growth*. San Francisco: Harper, 1988. ISBN: 0-0-06-062839-1.

Foster, Richard J. *Prayer: Finding the Hearts True Home*. San Francisco, 1992. ISBN: 0-06-062846-4.

Foster, Richard J. *Streams of Living Water: Celebrating the Great Traditions of Christian Faith*. San Francisco: Harper, 1998. ISBN: 0-06-062822-7.

Fowler, James W. *Stages of Faith*. San Francisco, Harper, 1981. ISBN: 0-06-062866-9.

Hagberg, Janet O. & Robert A. Guelich. *The Critical Journey: Stages In The Life of Faith*. Salem: Sheffield Publishing, 1982. ISBN: 1-879215-28-4.

Mulholland, M. Robert. *Shaped By The Word: The Power of Scripture in Spiritual Formation*. Nashville: Upper Room Books, 2000. ISBN: 0-8358-0936-6.

Smith, Gordon T. *The Voice of Jesus: Discernment, Prayer and the Witness of the Spirit*. Downer’s Grove: IVP, 2003. ISBN: 0-8308-2390-

Stokes, Kenneth. *Faith Is A Verb: Dynamics of Adult Faith Development*. Mystic: Twenty-Third Publications, 1989. ISBN: 0-89622-397-3.

Willard, Dallas. *Renovation of The Heart: Putting On The Character of Christ*. NAV Press, 2002. ISBN: 1-57683-296-1.

Willard, Dallas. *The Spirit of The Disciplines: Understanding How God Changes Lives*. San Francisco: Harper, 1991. ISBN: 0-06-069442-4.

Course Requirements:

Attendance and Participation

Students are expected to attend all class sessions, participate in class dialogue, and be prepared to discuss the required reading that have been assigned for the class session. The format of the class will vary weekly but will include lecture and dialogue; spiritual exercises; and listening and learning in small groups.

Concentrated Time in Spiritual Nurture and Personal Wholeness/ Journal

It is important to provide appropriate, adequate time to nurture our relationship with the Lord. It is not sufficient to read or even write papers about spiritual exercise. When we participate in Christian disciplines we grow and change. Students are expected to spend at least 30 minutes a day in spiritual nurture and personal discipleship.

You will be required to keep a journal recording and responding to your encounters with God through the practice of spiritual disciplines. You should reflect on the basic question, "How am I experiencing and discerning God's presence and movement in my life today?"

The intention of journaling your daily encounters with God is to help you:

- To notice God's presence in your life on a daily basis.
- To notice what invites you toward God and what seems to pull you away from the presence of God.
- To be aware of the movements in your spiritual life and how you respond to God in the midst of the daily circumstances of life.
- To try to articulate how it really is with you and God.
- To articulate how the course discussions are beginning to be integrated into your spiritual understanding of yourself (personality, shadow side, formation retreat etc.)

Please date your entries. You are required to enter at least three substantive journal entries per week. These are to be handed in according to the class schedule for review by the instructor.

NOTE: If there are sections of the journal that the student does not want the professor to read or review, the student simply needs to identify those sections as personal or private. The professor will skip over those sections and will not read or review such identified sections.

Concentrated Study/Presentation

Select a topic of interest within the domain of spiritual growth and Christian Wholeness about which you would enjoy doing additional study. The focus of this paper is how you

plan to implement this topic for “the sake of others”, in the context of the church community. Your exporation will be reflected in a 2000-2500 word (8-10 page) paper. The paper should include evidence of your interaction with this area of study (using at least four additional sources from your Recommended Reading List).

Possible topics for consideration might include

- Conversation and Spiritual Growth
- Meditation
- Discernment: Individual or Group
- Fasting
- Discipleship
- Spiritual Direction and Counseling
- Prayer
- Contemplative Prayer
- Social Action and Spirituality
- Journaling
- The interaction of Group and Individual Practices in facilitating Spiritual Growth
- Revival
- Your Denomination and Spirituality (Roots, History, Understanding of Spirituality etc.)
- AA Spirituality
- Women’s Spirituality, or Men’s Spirituality, or a comparison
- Ethnicity and Spiritual Formation
- Your Culture and Spirituality

Spiritual Growth Plan

Students will be required to develop a Personal Spiritual Growth Plan, which will allow them the opportunity to assess areas of continued spiritual growth and Christian Wholeness, along with the implementation of a strategic plan and strategy for accountability and follow-through. The spiritual growth plan should be 500-750 words (two to three pages) in length.

Reading Record

In addition to reading the required text, students will be required to read an additional 400 pages from the Recommended Reading List. Students will submit a page at the end of the course indicating the number of additional pages they have completed.

Participation:

Since our lectures, discussions and groups are critical for a total class and group experience – You are expected to attend and participate in class.

Inclusive Language:

In accordance with Bethel Seminary policy, inclusive language should be used in class discussion and papers.

Plagiarism:

Zero Tolerance. If a student plagiarizes any of their work, it will result in failure for the course and will be reported to the Student Development Committee.

Late Papers

Deductions in points will be made after three days past the due date.

All grading will take as its norm the standards of the *APA* writing style

Grading

Attendance/Participation	75 pts
Reading Record	25 pts
Concentrated time/Journal	100 pts
Concentrated Study/Presentation	200 pts
Spiritual Growth Plan	100 pts

Netiquette (Internet etiquette)

In the event that we include online interaction in this course, here are some helpful guidelines to help you avoid the pitfalls of ambiguity in written online conversation:

- Make sure your communications have a meaningful subject line and end with your name. People need to be able to ascertain quickly what an email or other communication is about and who it is from. The signature also indicates to the reader that the entire message was delivered.
- Clarify your own communication as much as possible (define potentially ambiguous words and phrases) and carefully edit your text before sending it for content as well as spelling, grammar and punctuation .
- Use emoticons (emotional icons) to reduce ambiguity, but do not overuse them. The three most common are ;-) (semi-colon-dash-right-parenthesis - the wink, meaning “I’m being a little mischievous”), :-) (colon-dash-right-parenthesis - the smiley, meaning “I’m smiling as I write this”) and :-((colon-dash-left-parenthesis - the frown, meaning “I’m disappointed about what I’m writing”).
- Seek to communicate as diplomatically as possible, including the manner in which you use humor.
- Ask open-ended questions when you start feeling defensive.
- When using written communication in a potentially stressful conversation, “sit” on your responses a while before sending them.
- Keep personal communications personal. Avoid copying personal messages from a personal environment to a more public one without permission.
- Avoid using CAPITAL LETTERS unless you literally mean to be SHOUTING. Emphasize words using italics or *paired stars* instead.
- Only use abbreviations or acronyms if you take the time to define them.

Remember that good communication is good communication, no matter what medium you choose to use. So the same sorts of principles that will make you successful in traditional letter writing or formal paper writing will also help make you successful when writing text online.

SELECTED BIBLIOGRAPHY

Ackerman, John. *Listening to God: Spiritual Formation in Congregations*. Bethesda: The Albin Institute, 2001.

_____. *Spiritual Awakening in Congregations: A Guide to Spiritual Life in Congregations*. Bethesda: The Albin Institute, 1994.

Barry, William, S.J. *Discernment in Prayer: Paying Attention to God*. Notre Dame: Ave Maria Press, 1990.

Beasley-Topliffe, Keith. ed. *Upper Room Spiritual Classics Series 1: Selected Writings of John Wesley, Thomas Kelly, Teresa of Avila, Augustine, John Cassian*. Nashville: Upper Room Books, 1997. ISBN: 0-8358-0832-7.

Dougherty, Rose Mary. *Group Spiritual Direction: Community for Discernment*. Mahwah: Paulist Press, 1995.

Estep, James. *Christian Formation: Integrating Theology and Human Development*. B&H Academic, 2010. ISBN: 0805448381.

George, Timothy and Alister McGrath, eds. *For all the Saints: Evangelical Theology and Christian Spirituality*. Louisville: Westminster John Knox Press, 2003. 0-664-22665-5.

Kise, Jane, and Sandra Hirsch. *Soul Types: Finding the Spiritual Path that is Right for You*. Hyperion Press, 1998. ISBN: 0786882891

Linn, Dennis, Sheila Fabricant Linn and Matthew Linn. *Sleeping with Bread: Holding What Gives You Life*. Mahwah: Paulist Press, 1995. ISBN: 0-8091-3579-5

Linn, Matthew, Dennis Linn and Sheila Fabricant Linn. *Healing the Eight Stages of Life*. Mahweh: Paulist Press, 1988. ISBN: 0809129809.

Mulholland, M. Robert. *The Deeper Journey*. Downers Grove: IVP, 2006. ISBN: 08308232777.

Palmer, Parker J. "The Clearness Committee: A Communal Approach to Discernment." Bainbridge Island: Center for Teacher Formation, 2003. On-line. Available from www.teacherformation.org.

Shultz, F. LeRon & Steven J. Sfantage. *Transforming Spirituality: Integrating Theology and Psychology*. Grand Rapids: Baker, 2006. ISBN: 978-0-8010-2823-6.

Wilholt, James C. *Spiritual Formation as if the Church Mattered: Growing in Christ Through Community*. Grand Rapids, Baker, 2008. ISBN> 978-0801027765.

Wink, Walter. *Transforming Bible Study: A Leader's Guide*. Nashville, Abingdon Press, 2nd ed. 1989. ISBN: 0-687-09626-X

Wright, Wendy M. "Passing Angels: The Art of Spiritual Discernment." *Weavings* Vol. X Number 6 (November/December 1995): 6-5.

Wuellner, Flora Slossen. *Prayer, Stress and Our Inner Wounds*. Nashville: Abingdon Press, 1985. ISBN: 0835805018.

Standards for Writing Quality

Graduate education assumes strict standards for all written work. Your papers are thus expected to be of high professional quality in content, organization, style, and grammar: The Strunk & White (1999) book will help you to improve your writing. The best papers will be carefully focused on meeting the assignment, draw on the assigned readings without simply restating those points, and display critical thinking and creativity in the use of illustrations and

conclusions. They should incorporate personal experiences and observations when appropriate.

Papers should be double spaced on word processor in a 12 font, with margins of at least one inch on all sides. Papers must be in Microsoft Word (.doc or .docx) or Rich Text Format (.rtf). Compatibility with Microsoft Office is a program requirement, though Open Office is an acceptable alternative, since it can open and save using the Microsoft Office file formats.

Scores will be lowered for technical, grammatical, or other language mistakes, so proofread before printing. Pages should be numbered.

Document quotations and distinctive sources of information in APA style. Using quoted or paraphrased material without documentation is a serious scholarly sin and will be treated accordingly in this course and program. All papers and assignments in this court (and much of the program) require accurate, thorough use of APA citations.

Keep the following specific points in mind:

- Paragraphs should be of reasonable length and focused on one theme; a single sentence cannot be a paragraph. APA requires a minimum of three (3) sentences per paragraph.
- Be careful with pronouns, making it clear to whom or what each one refers. Avoid using plural pronouns with singular nouns, such as referring to one person as “they” or “them”—use “he/she” or “one” instead. In North America, a company or organization is a singular noun and so requires a singular pronoun. Use gender-neutral pronouns unless referring to a person of a specific gender. Don't use second person pronouns (“you” and “your”) unless in quotations.
- You may write in the first person when the assignment calls for your own experience, observation, or opinion, but it is best avoided in most scholarly writing.
- Use apostrophes correctly in possessives and contractions.
- Avoid fragment and run-on sentences; a colon is appropriate to set off independent clauses.

Your APA Guide sets forth these and other standards, and I expect you to follow them in all of your writing assignments. The Perrin (2008) book will help you improve your APA skills quickly.

Activities Overview

1--Spiritual Formation Defined

Biblical Foundations
Definitions and descriptions

2--Invitation to a Journey-Mulholland

3--Faith development

Faith as a Noun
Models of Faith Development
Westerhoff
Fowler
Hagberg and Guelich
Stages on the Journey of Faith (6)

4—Human Development-Eric Erickson

Ages-0-8 months, 2-3 Years, 3-5
6-12, 12-18

Adult Stages

Early- 17-40 years
Middle- 40-60 years
Late- 60+

5—Personality and Piety

Creation Gifts
One-sided Spirituality
Holistic Spirituality

6—Spiritual Disciplines

Kenneth Boa
Richard Foster
Dallas Willard
Lectio Divina

7—Reading, Meditation, Prayer, Contemplation

Robert Mulholland
Personal Spiritual Retreat

Six Traditions- Richard foster

8—Role of Community in Spiritual Formation

Demarest and Bakke
Sin/ Guilt/ Surrender/ Obedience
Sabbath

9—Stages of Faith Development

Fowler
Westerhoff
Psychological and Faith Development-Erickson
Finding your Spiritual Life
Following Your Spiritual Path
An Hour of Silence with God- Carl Lundquist

10— Life of Devotion Retreat- Lundquist

11—Evangelical Order of the Burning Heart-Lundquist

Appendix

Spiritual Formation Defined

“Where one has all the right answers, all the easy answers, all the quick fixes, there is no room for mystery. There is no room for paradox. And if there is no room for mystery, there is no room for God, because God is the ultimate mystery.

One part of genuine spiritual pilgrimage is coming to the point where we let go of our limited concept of God. We let go of that box within which we have enclosed God, and we open ourselves to allow God to be whatever God wants to be in our life. When we do this, we also lose our former awareness and sense of God’s presence. We lose our grasp upon God.” *Invitation To A Journey*, M. Robert Mulholland

Biblical Foundations

Matthew 23:36-40 (NIV) The Greatest commandment

Hearing that Jesus had silenced the Sadducees, the Pharisees got together. One of them, an expert in the law, tested him with this question: “Teacher, which is the greatest commandment in the Law?” Jesus replied: “‘Love the Lord your God with all your heart and with all your soul and with all your mind.’ This is the first and greatest commandment. ³⁹ And the second is like it: ‘Love your neighbor as yourself for all the Law and the Prophets hang on these two commandments.’”

Philippians 3:12-14 (NIV)

Not that I have already obtained all this, or have already arrived at my goal, but I press on to take hold of that for which Christ Jesus took hold of me. Brothers and sisters, I do not consider myself yet to have taken hold of it. But one thing I do: Forgetting what is behind and straining toward what is ahead, I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus.

Hebrews 12:1-3 (NIV)

Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles. And let us run with perseverance the race marked out for us, ² fixing our eyes on Jesus, the pioneer and perfecter of faith. For the joy set before him he endured the cross, scorning its shame, and sat down at the right hand of the throne of God. ³ Consider him who endured such opposition from sinners, so that you will not grow weary and lose heart.

Romans 12:1-2 (NIV)

Therefore, I urge you, brothers and sisters, in view of God's mercy, to offer your bodies as a living sacrifice, holy and pleasing to God—this is your true and proper worship. ² Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing and perfect will.

2 Peter 1:3-7 (NLT)

By his divine power, God has given us everything we need for living a godly life. We have received all of this by coming to know him, the one who called us to himself by means of his marvelous glory and excellence. And because of his glory and excellence, he has given us great and precious promises. These are the promises that enable you to share his divine nature and escape the world's corruption caused by human desires. In view of all this, make every effort to respond to God's promises. Supplement your faith with a generous provision of moral excellence, and moral excellence with knowledge, and knowledge with self-control, and self-control with patient endurance, and patient endurance with godliness, and godliness with brotherly affection, and brotherly affection with love for everyone.

Additional verses that reflect the process of Spiritual Formation:

How would you define Spiritual Formation?

Definitions and Descriptions:

“The Christian Scriptures are the primary text for Christian Spirituality. Christian spirituality is, in its entirety, rooted in and shaped by the scriptural text. We don’t form our personal spiritual lives out of a random assemblage of favorite texts in combination with individual circumstances; “We have said ‘no,’ for instance, to working ourselves up into visionary states of ecstasy in order to get in touch with God. Heightened emotional states are very attractive, particularly to adolescents. There is such a thrilling sense of immediacy to it; it feels so, well, *authentic, so alive*”.

“If Holy Scripture is to be something other than mere gossip about God, it must be internalized... Words – spoken and listened to, written and read – are intended to do something *in us*, give health and wholeness, vitality and holiness, wisdom and hope. Yes, *eat this book*”.

Eat This Book, Eugene Peterson

“One of the greatest weaknesses in our teaching and leadership today is that we spend so much time trying to get people do to good things without changing what they believe. It doesn’t succeed very well, and that is the open secret of church life. We frankly need to do much less of this managing of action, and especially with young people. We need to concentrate on changing the minds of those we would reach and serve. What they do will certainly follow, as Jesus well understood and taught.”

The Divine Conspiracy, Dallas Willard

“How can we be shaped in such a way that our life becomes an expression of the spirit of Christ himself? ... Many spiritual practices support this process: public and private worship, study, prayer, reading and memorizing Scripture, reflecting on God’s activity in nature and history, and service to others. Other spiritual disciplines such as the practices of solicitude, silence and fasting also facilitate spiritual formation. But these activities can also misfire and become burdensome, killing the very life we seek. All spiritual disciplines require care to produce growth and progress.”

Longing for God, Foster and Beebe

“Christian spiritual formation is the process through which the embodied/reflective will takes on the character of Christ’s will. It is the process through which (and you know Gal. 4:19) Christ is formed in you and me. Think of Paul’s magnificent statement: “The life which I live in the flesh I live by the faith of the Son of God who loved me and gave himself for me.” Not faith in, but the faith of. I have taken his faith into me. I am now being inwardly the person that Christ has called me to be, and this inward faith has now spread throughout my socially embodied self.”

Christianity Today, Dallas Willard

“Spiritual formation is integral to Christian higher education it is the biblically guided process in which people are being transformed into the likeness of Christ by the power of the Holy Spirit within the faith community in order to love and serve God and others.”

Definition of Spiritual Formation defined by Council for Christian Colleges and Universities Spiritual Formation Symposium, June 2010.

According to the CCCU report on the Spiritual Formation Symposium, “The 63 symposium participants from 11 president-led teams also established 16 core definitional elements (of spiritual formation) to serve as indices of the spiritual formation definition.”

1. God-initiated, Christ-centered, Holy Spirit-led
2. Rooted in and guided by Holy Scripture
3. Informed by historic Christian tradition
4. Fosters an ongoing awareness of the human condition, personally and universally
5. Affirms repentance as evidenced by change of behavior
6. Aims at love of God and others
7. Motivates to self-less service
8. A holistic developmental process which involves mind, body, and soul
9. Communal and relational in nature
10. Embraces practice of various spiritual disciplines
11. Involves a spiritual/social ecology
12. Increasing evidence of appropriating the character of Christ and the fruit of the Spirit
13. Supports the local and global church
14. Advances gospel witness, biblical justice and reconciliation
15. Renews and transforms the mind
16. Expresses itself in positive character qualities and behavior

The Council for Christian Colleges & Universities is a higher education association of 184 intentionally Christ-centered institutions around the world. There are now 111 member campuses in North America. All are fully-accredited, comprehensive colleges and universities with curricula rooted in the arts and sciences. In addition, 73 affiliate campuses from 24 countries are part of the CCCU. The Council’s mission is to advance the cause of Christ-centered higher education and to help its institutions transform lives by faithfully relating scholarship and service to biblical truth.

Invitation to a Journey - Mulholland

Dynamic

A Journey

“Spiritual Formation is a process of being conformed to the image of Christ for the sake of others”

A Process ...

Gracious and loving God, you know the deep inner patterns of my life that keep me from being totally yours. You know the misformed structures of my being that hold me in bondage to something less than your high purpose for my life. You also know my reluctance to let you have your way with me in these areas. Hear the deeper cry of my heart for wholeness and by your grace enable me to be open to your transforming presence.

...of being conformed ...

God of our creation and re-creation, you who are constantly at work to shape me in the wholeness of Christ, you know the hardness of the structures of my being that resist your shaping touch. You know the deep inner rigidities of my being that reject your changing grace. By your grace soften my hardness and rigidity; help me to become pliable in your hands. May there be a melting of my innate resistance to your transforming love.

...to the image of Christ ...

Gracious and loving God, it is with thankfulness that I hear your call to become Christlike. Something deep within my heart stirs in its heavy sleep at your call. The memory of something I was to have been, but am not, yet could still be flits on the fringes of my consciousness. O loving God, stir up this hunger in my heart until it becomes the all-consuming passion of my life.

... for the sake of others ...

Gracious God, from whom every family in heaven and on earth is named, deliver me, I pray, from the easy habit of thinking that my spirituality is something between you and me alone. It is so difficult to accept the idea that my spiritual wholeness cannot be attained outside of my life with others. Help me to open my heart and spirit to what you want to say to me. Help me to commit my relationships to you, that they may become channels of your grace in my life and that I may become a channel of your grace for others.

John Wesley – “ there can be no personal wholeness without social wholeness”

Faith Development

Faith is a Verb – Kenneth Stokes

Faith as a noun:

Faith as a verb:

Models of Faith Development

John Westerhoff, - *Will Our Children Have Faith*

A. Experienced Faith

B. Affiliative Faith

C. Searching Faith

D. Owned Faith

James W. Fowler – *Becoming Adult, Becoming Christian: Adult Development & Christian Faith*

A. Primal – A first trusting relationship, usually with parents/guardians

B. Intuitive – Projective – Experience in the surrounding world, using language, and attempting to make sense.

Janet Hagberg & Robert Guelich - *The Critical Journey: Stages in the Life of Faith*

Terms

Spirituality – The way in which we live out our response to God.

Faith – letting God direct our lives (verb).

Journey -- an extended trip whose process is as important as its destination.

Stages on the Journey of Faith

Stage 1: The Recognition of God (discovering and recognizing God)

Thesis: Faith is the discovery or recognition of God.

Characteristics of Stage 1

A Sense of Awe
A Sense of Need
A Natural Awareness
Greater Meaning in Life
A Sense of Innocence

Caged at Stage 1

Worthlessness, Spiritual Bankruptcy, Martyrdom, Ignorance

Moving from Stage 1 to Stage 2

Becoming Part of a strong Group, Let Life Take on More Significance,
Find a Charismatic Leader to Follow, Discover the Way

Crisis of Movement

Accept Self-Worth; Reduce Isolation

Question

How and when did you first recognize God in your life? (Awe or Need?)

Stage 2: The Life of Discipleship (learning about God)

Thesis: Faith is learning about God.

Characteristics of Stage 2

Meaning from belonging
Answers Found is a Leader, Cause, or Belief System
Sense of Rightness
Security in Our Faith

Caged at Stage 2

Rigid in Righteousness, We against Them, Switchers, Searchers

Moving from Stage 2 to Stage 3

Recognize Uniqueness, Identify Gifts, Recognize Contributions, Seek Responsibility

Crisis of Movement

Risk Taking, Acceptance of Gifts

Question

When have you felt a part of a faith or spiritual community?

Stage 3: The Productive Life (working for God)

Thesis: Faith is working for God.

Characteristics of Stage 3

Uniqueness in the Community
Responsibility
Value Places on Symbols
A spiritual Goal Reached

Caged at Stage 3

Overly Zealous, Weary in Well Doing, Self-Centered, Life as Performance

Moving from Stage 3 to Stage 4

Lose Sense of Certainty, Experience Faith/Personal Crisis, Feel Abandoned, Look for Direction

Crisis of Movement

Letting Go of Success, Accepting Vulnerability

Question

Which of your talents/ gifts do you feel good about and are willing to share?

Stage 4: The Journey Inward (rediscovering God)

Thesis: Faith is rediscovering God.

Characteristics

Life or Faith Crisis
Loss of Certainties in Life and Faith
A search for Direction, Not Answers
Pursuit of Personal Integrity in Relation to God
God Released from Box
Apparent Loss of Faith

Caged at Stage 4

Always Questioning, Consumed by Self-Assessment, Immobilized

Moving from Stage 4 to Stage 5

Let Go of Spiritual Ego (Self-Centeredness)
Accept God's Purpose for Our Lives
Seek Wholeness through Personal Healing and Pilgrimage
Be Willing to Commit to Whatever It Takes

Crisis of Movement

Finding Peace through Giving Up the Search for Self
Allowing for New Certainty in God
Open to the Cost of Obedience

Question

Has your faith fallen apart? When? Why

The Wall (The mystery of our will meeting God's will face to face)

Types of Resistance at the Wall

Strong Egos
Self – Deprecators
Guilt/Shame–Ridden
Intellectuals
High Achievers
Doctrinaire
Ordained

Going through the Wall

Discomfort
Surrender
Healing
Awareness, Forgiveness, Acceptance, Love
Closeness to God
Discernment
Melting, Molding
Solitude and Reflection

Stage 5: The Journey Outward (surrendering to God)

Thesis: Faith is surrendering to God.

Characteristics

A Renewed Sense of God's Acceptance
A New Sense of the Horizontal Life
Sense of Calling, Vocation, or Ministry
Concern and Focus on Others' Best Interests
A Deep Calm or Stillness

Caged at Stage 5

Seemingly Out of Touch with Practical Concerns
Apparently Careless about "Important" Things

Moving from Stage 5 to Stage 6

No Striving, Just Evolving – Growing Deeper
Seeing God in All of Life

Being God's Person

Crisis of Movement

"Vocation" is Satisfying
Being Whole Seems Enough

Question

Do you have a glimpse of God's purpose for your life?

Stage 6: The Life of Love (reflecting God)

Thesis: Faith is reflecting God

Characteristics

Christ – like Living in Total Obedience to God
Wisdom Gained from Life's Struggles
Compassionate Living for Others
Detachment from Things and Stress
Life Underneath or on Top
Life Abandoned

Caged at Stage 6

Separation from the World
Neglect of Self
Apparent Waste of Life

Question

How is God everything to you?

Jeannette Bakke – *Holy Invitations*

"All development theories in regard to faith describe a similar unfolding pattern. A rough approximation of the states involved includes:

1. An awakening to God's love and commitment to God
2. Study and learning about God
3. Questioning
4. Receiving and giving – reaching out to serve God and others
5. Going deeper with God

6. A radical outlaw stage, during which we decide or decide against whether to surrender completely to God
7. Acknowledgement of the mysteries of good and evil present in the world and an ability to say, 'Nevertheless, I trust in God,' in addition to more Christlike compassion toward others and love for God" (page 206)

Human Development

Adult Stages of Development – Daniel J. Levinson

Spiritual growth happens within the context of human developmental growth

Early Adulthood – ages 17-40

Early adult transition 17-22

Entering the Adult World 22-28

Age 30 Transition 28 – 33

Settling Down 33-40

Becoming One's Own Person 36 -40

Middle Adulthood – ages 40-60
Midlife Transition 40-45

Entering Middle Adulthood 45-50

Age 50 Transition 50-55

Culmination of Middle Adulthood 55-60

Late Adulthood 60+

Late Adulthood Transition 60-65

Personality and Piety – *Invitation to a Journey* – M. Robert Mulholland

People have different means through which they experience closeness to God. Whatever means helps them feel most connected with God is hard wired into the person and will be their most natural and preferred way of drawing close to God. What are your primary and secondary paths to God?

Creation Gifts (Myers-Briggs – www.humanmetrics.com)

One-Sided Spirituality

Holistic Spirituality – “In order for our spiritual pilgrimage to be a balanced growth toward wholeness in the image of Christ for others, we need to have dynamics of spiritual life that will nurture both sides of our preference pattern.” - Mulholland

Spiritual Disciplines
Kenneth Boa - *Conformed to His Image*

Solitude and Silence

Prayer

Journaling

Study and Meditation

Fasting and Chastity

Secrecy

Confession

Fellowship

Submission and Guidance

Simplicity, Stewardship, and Sacrifice

Worship and Celebration

Service

Witness

Richard J. Foster – *Celebration of Discipline*

The Inward Disciplines

The Outward Disciplines

The Corporate Disciplines

Dallas Willard – *The Spirit of the Disciplines*

Lectio Divina

Silence (Silencio)

Reading (Lectio)

Meditation (Meditation)

Prayer (Oratio)

Contemplation (Contemplatio)

Expanding on Reading, Meditation, Prayer, Contemplation

Reading - M. Robert Mulholland - *Shaped by the Word*

Information Versus Formation – “perhaps the “how” is not so much a body of information, a technique, a method, or a model as it is a mode of “being” in relationship with God that we bring to Scripture” (p18)

Suggestions for Reading

Meditation

Suggestions for Meditation

Prayer

Finding the Heart's True Home – Richard J. Foster

“God, the great iconoclast, is constantly smashing our false images of who he is and what he is like. Can you see how our very sense of the absence of God is, therefore, an unsuspecting grace? In the very act of hiddenness God is slowly weaning us of fashioning him in our own image” (20)

Suggestions for Prayer

Contemplation

Suggestions for Contemplation

Personal Spiritual Retreat

“Be Still and Know that I am God” Psalm 46:10

“In the morning O Lord, you heard my voice, in the morning I lay my requests before you and wait in expectation” Psalm 5:3

“There are very few people who realize what God would make of them if they abandoned themselves into His hands and let themselves be formed by His grace.” St. Ignatius

Prayer

Come now, little child.
Turn awhile from your daily work;
Hide yourself for a little time from your restless thoughts,
Cast away your troublesome cares;
Put aside your wearisome distractions.
Give yourself a little leisure to talk with God, and rest awhile in Him.
Enter the secret chamber of your heart,
Shutting out everything but God, and that which may help you in seeking Him.
And when you've closed the door seek Him.
Now, my whole heart, say to God:
'I seek your face;
your face, O Lord, do I seek.'

-Taken from *The Proslogian*, St. Anselm

The three hour personal spiritual formation retreat will allow students to spend time with God through the following spiritual reflections and prayer meditations:

An Hour of Silence with God -- A series of questions based upon the Keswick Convention cycle of themes on practical holiness, arranged by Carl Lundquist.

Personal Letter to God

Corporate time of Reflections, Prayer, and Communion

Six Traditions

Richard J. Foster - *Streams of Living Water: Celebration the Great Traditions of Christian Faith*

Jesus Christ functions in four main ways in the Christian life: Savior, Teacher, Lord, and Friend.

Jesus Christ as my Savior: he forgives my sins and sets me free

Jesus Christ as my Teacher: he teaches me wisdom and guides me into truth

Jesus Christ as my Lord: he lives at the center of my life

Jesus Christ as my Friend: he understands and comforts me

Jesus lived his life in and with God

1. Devotion to God: We see Jesus praying
2. Virtue in thought, word, and action: We see Jesus battling Satan
3. Empowerment by the Spirit: We see Jesus ministering in great power
4. Compassion towards all people: We see Jesus helping the sick and needy
5. Proclamation of the gospel: We see Jesus proclaiming the good news
6. Harmony between faith and work: We see Jesus integrating sacred and secular

These correspond with six great traditions of the Spirit's movement throughout church history. These foci of spiritual attention have ebbed and flowed, emerged and declined, in one movement and then the other.

1. The Contemplative Movement/Tradition – Mark 14:32-36
Practicing the prayer-filled life
Emphasis on direct, loving encounters with God
2. The Holiness Movement/Tradition – Matthew 4:1-11
Practicing the virtuous life
Emphasis on personal purity and separation
3. The Charismatic Movement/Tradition – John 14:15-17, 25-26; 15:26-27; 16:7-15
Practicing the Spirit-empowered life
Emphasis on the Holy Spirit
4. The Social Justice Movement/Tradition – Matthew 25:31-46
Practicing the compassionate life
Emphasis on caring for marginal people
5. The Evangelical Movement/Tradition – Luke 4:16-20a, 42-44
Practicing the Word-centered life
Emphasis on Scripture and preaching
6. The Incarnational Movement/Tradition – Luke 13:10-17
Practicing the sacramental life
Emphasis on life as sacramental and finding God in the details of ordinary life

Role of Community in Spiritual Formation

Your Spiritual Awakening

One-another's

Mentoring
Bruce Demarest – *Soulguide*

Spiritual Guidance
Bruce Demarest – *Soulguide*
Jeannette Bakke – *Holy Invitations*

Sin/Guilt/Fear/Surrender/Obedience
David Benner

Sabbath
Gordon MacDonald- *Ordering Your Private World*
Charles E. Hummel - *Tyranny of the Urgent*