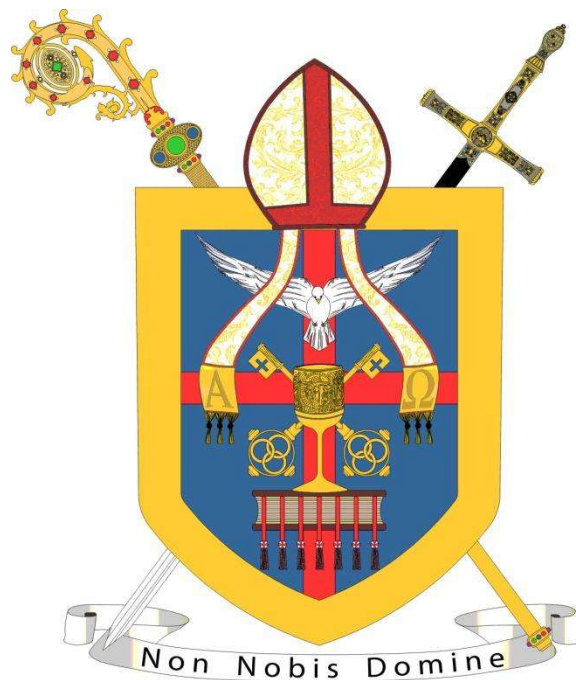


*Three Streams Spiritual Formation
Leading to the Sacrament of Holy Orders*

Part 2
The Formation Process

Archbishop Craig W. Bates — Patriarch



Unless otherwise noted, all Scripture taken from the New King James Version.
Copyright © 1982 by Thomas Nelson, Inc. Used by permission. All rights reserved.

©2011 International Communion of the Charismatic Episcopal Church

Christ in you
the hope of glory.

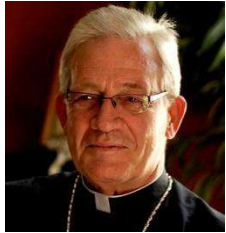
Him we proclaim, warning everyone
and teaching every one in all wisdom,
that we may present everyone mature
(*teleios*)* in Christ, for this I toil,
struggling with all his energy that he
powerfully works within me.

**Teleios* means mature, complete
as a ship with rigging and sails in
place prepared for the sea.

Contributors

This notebook was assembled under the direction of

Bishop Michael B. Davidson



Bishop Michael was born in Pueblo, Colorado, raised in Trinidad, Colorado and Laramie, Wyoming. He graduated from the University of Wyoming with a BA Degree in Philosophy; Master of Divinity and Doctor of Ministry from Fuller Theological Seminary in Pasadena, CA. He served in the U.S. Army with the 82nd Airborne Division as a paratrooper at Ft. Bragg, NC and the Dominican Republic (1963-1965). Upon graduation from seminary Bishop Mike pastored American Baptist and charismatic non-denominational churches in Rawlins, Wyoming, Tacoma, Washington and Fairhope, Alabama. His journey and final home in ministry in the CEC began with Bishop Adler in 1989, when they were in the Los Angeles County jail for protesting against abortion (Operation Rescue). At that time the Lord revealed that you cannot be charismatic without liturgy and you cannot be truly liturgical without being charismatic. During jail time the Lord clearly revealed and confirmed a void in Bishop Michael's life: Sacraments and liturgy need to be flowing along with the evangelical, charismatic streams in order to have a truly Catholic worldview of life and ministry: The Three Streams (Ps. 46:4). Bishop Michael's motto for life and ministry has always been, Making Visible A Void in Your Place to Stand to Run (Rom. 1:11-12; Ps. 119:32). His life verse is Col. 1:27b-29: Christ in you the hope of glory. We proclaim Him, warning every person and teaching every person with all wisdom, so that we may present every person mature (*teleios*-or as a ship fully rigged with sails up and ready for the seas of life) in Christ. For this reason I labor, struggling with all His energy that powerfully works in me."

with assistance from

Father John C. McNally



Fr. John McNally was confirmed in the CEC in May 1993, ordained to the Diaconate in January 1994, and the Priesthood in April 1998. He serves as the Archdeacon of the Central Diocese, and is the Rector at St. Andrew's Church, located in Petersburg, VA. He and his family were part of the church plant in Northern Virginia in 1998, moving from the Cathedral in Kansas City. Upon returning to the Cathedral, he has worked with Bishop Davidson on the Spiritual Formation manuals. He and his wife Cindy were sent to St. Andrew's Church in December 2010. Having studied with St. Michael's Seminary, he is currently in continuing education at King's College of Jamestown, in Williamsburg, VA.

Father Terry J. Hedrick

Fr. Terry is the Rector at Church of the Resurrection CEC in Wichita, Kansas. Following graduation from Central Bible College in 1975, Terry spent over 2 years training young ministers at Biblical Theological Institute in Zagreb, Yugoslavia. He married Julie in 1978. They returned to Europe to work with a mission to university students in Belgium. During this time Terry completed a Master's degree in philosophy at the University of Leuven. Upon their return to America in 1981, Terry pastored for 17 years at Church of the Savior in Wichita. In 1998, Terry was ordained in the Charismatic Episcopal Church. He has also received a Master's degree from Friends University and his Ph.D. in New Testament Theology from Durham University, England.



Terry G. Cornett



Terry and his wife Julie are members of Church of the Resurrection CEC in Wichita, Kansas. Terry holds a B.S. in Education from the University of Texas, a Master's degree in Communications (Missions/Inter-Cultural Studies) from Wheaton College and a Master's degree in Religion from Azusa Pacific University. Terry and Julie served 23 years as inner-city missionaries involved in teaching and church-planting ministries. Terry is the Academic Dean (Emeritus) of The Urban Ministry Institute.

Table of Contents

Introductory Materials

Preface to the Three Stream Spiritual Formation Manual (Part 2).....	7
How to Use the Spiritual Formation Manuals.....	8
Overview of Three Streams Spiritual Formation.....	9

Inquirer

Inquirer-Seed Stage Assignments.....	13
On Metaphors	15
The Beatitudes: The Blessed/Happy Life	16
The Harvest Principle	17
Self-Assessment of Spiritual Formation	21

Applicant

Applicant-Soil Stage Assignments	25
The Patriarch's Bookshelf	27
ICCEC Identity Statements.....	28
Developing a Time-Line of Your Life & Ministry	30
Guidelines for Developing Your Time-Line.....	34
Three Major Functions of the Time Line.....	37
Self-Assessment of Spiritual Formation	38

Aspirant

Aspirant-Roots Stage Assignments	43
Preparing to be a Clergy Wife	45
Master Plan of Evangelism Study Guide: Selection.....	51
Life of Christ Leadership Study Guide: Selection.....	52
Self Assessment of Spiritual Formation	53

Postulant

Postulant-Trunk Stage Assignments	57
Master Plan of Evangelism Study Guide: Association.....	59
Life of Christ Leadership Study Guide: Association	61
Master Plan of Evangelism Study Guide: Consecration	62
Life of Christ Leadership Study Guide: Consecration	65
Self Assessment of Spiritual Formation	67

Candidate

Candidate-Branches Stage Assignments	71
Master Plan of Evangelism Study Guide: Impartation.....	73
Life of Christ Leadership Study Guide: Impartation.....	76
Master Plan of Evangelism Study Guide: Demonstration.....	78
Life of Christ Leadership Study Guide: Demonstration	81
Self Assessment of Spiritual Formation	83

Table of Contents (Continued)

Ordination

Ordained-Leaves Stage Assignments.....	87
Master Plan of Evangelism Study Guide: Delegation.....	88
Life of Christ Leadership Study Guide: Delegation.....	92
The Master Plan of Evangelism Study Guide: Supervision.....	94
The Life of Christ Leadership Study Guide: Supervision.....	97
Obedience Reference Paper.....	99
Ordination Service: Deacon.....	101
Ordination Service: Priest.....	104

Formation

Formation-Fruit Assignments	111
The Master Plan of Evangelism Study Guide: Reproduction	112
The Life of Christ Leadership Study Guide: Reproduction	114

Appendix

<i>Your Life Like a Tree</i> Illustration	119
<i>Your Ministry Like a Ship</i> Illustration	120
<i>Your Heart Like a House</i> Illustration.....	121
Spiritual Formation Scope and Sequence.....	122
<i>Jesus Mean and Wild</i> Study Questions	129
<i>Pentecostal Spirituality</i> Study Questions.....	130
<i>Beyond Smells and Bells</i> Study Questions	131
<i>Liturgy and Life</i> Study Questions	133
Bibliography for Spiritual Formation	135
Formation Process Flowchart.....	173

**There is a river whose streams shall make glad the city of God,
the holy place of the tabernacle of the Most High. Psalm 46:4**

PREFACE TO PART 2

Part 2 is built around The Harvest Principle (see pages 17-18).

The metaphors used in this manual are a seed and soil, tree, ship and a house (see pages 119-121). These pictures help us to grasp an image of what God is doing in our lives. They will be fully explained when you begin the course with your Spiritual Director.

The Beatitudes outline demonstrates the heart attitude we must have as men of God. As you can see the Beatitudes relate to the Sacraments (see page 16). They show us that all of life is sacramental. Holy Orders is a Sacrament.

Developing a Time Line of Your Life and Ministry is from Robert Clinton. This is very worthwhile to work through. You will gain perspective on your life and this will enable you to cooperate with God and to finish well.

Our Patriarch, Archbishop Bates, has stated that we are formed in accordance with our vows. We vow to obey. Catholic spirituality is based upon obedience which forms us in holiness. As we obey we change. It is not so much what we *do* as what we *are* by the ontological change made in us by the Holy Spirit. Change is difficult. That is why we state that, all change comes by crisis.

The foundation of spiritual formation is Jesus Christ: The Greatest Life. We focus on the Gospels. Jesus is THE Spiritual Director. His life is a pattern for us to follow and obey. Along with this we use The Master Plan of Evangelism, a classic on how Jesus trained the twelve and how we can train others to follow Christ.

May God richly bless you as you are formed in the sacred calling of Holy Orders.

Standing with you in Christ,

+Bishop Michael B. Davidson
Cathedral Church of the King
Lent 2010



HOW TO USE THE SPIRITUAL FORMATION MANUALS

Three Streams Spiritual Formation Leading to Holy Orders in the ICCEC

The Spiritual Formation Process is presented in two (2) Parts:

Part 1: Administrative Guidelines

Part 2: The Formation Process

Please keep in mind that ...

Part 1 concerns Administration. All the forms that you need to submit to your Bishop are included. The flow chart in the back of the manual will give you the big picture at a glance.

Part 2 concerns the Formation Process: Specific assignments. There is also a flow chart in the back that will show you the overall process.

Following the chart below will help you to coordinate what needs to be done at each stage. Begin by reading through each manual to familiarize yourself with the contents. Then just go topic by topic in each Manual: Open both manuals and put them side by side. Read what needs to be done in Part I along with the assignment listed in Part 2.

Part 1

Part 2

<i>Date</i>	<i>TOPIC</i>	<i>Completed</i>	<i>Date</i>	<i>TOPIC</i>	<i>Completed</i>
	<i>Introduction</i>			<i>Preface</i>	
	<i>Inquirer</i>			<i>Inquirer</i>	
	<i>Applicant</i>			<i>Applicant</i>	
	<i>Aspirant</i>			<i>Aspirant</i>	
	<i>Postulant</i>			<i>Postulant</i>	
	<i>Candidate</i>			<i>Candidate</i>	
	<i>Ordination</i>			<i>Ordination</i>	
				<i>Formation</i>	

May the Lord richly bless you as you continue this journey. We are grateful to Him for your commitment. Please contact Bishop Michael Davidson, standintl@hotmail.com if you have questions or comments on how to improve this process.

Standing with you in Christ,
+Michael Davidson
October 2010

Overview of Three Streams Spiritual Formation

YOUR LIFE AS A TREE ♦ YOUR MINISTRY AS A SHIP ♦ YOUR HEART AS A HOUSE

PHASE	CONTENT
<i>Introduction</i>	<i>Metaphors explained</i>
1. Inquirer: The Seed	Discerning the call: Canons of ICCEC; Bishop's Vision; Spiritual Formation under CEC Priest Your Life: The Seed. (background / history)
2. Applicant: The Soil Clinton, <i>The Making of a Leader</i> Galli, <i>Jesus Mean and Wild</i>	Application complete; continued assignments explained; sign sexual abuse policy; background/reference checked; spiritual and academic qualifications evaluated. Write your Purpose-Vision-Mission-Philosophy of Ministry (your Time-Line); copy of resume. Your Life: The Soil. (your current place)
3. Aspirant (Roots-Identify) – Place Clinton, <i>The Bible and Leadership Values</i> Coleman, <i>The Master Plan of Evangelism: Introduction and Selection</i> Cheney & Ellisen, <i>Jesus Christ the Greatest Life</i> Charismatic Steven Jack Land, <i>Pentecostal Spirituality</i>	Application accepted and program of preparation established. Spiritual Director assigned. Net mending prayer ministry. Christian Education Audit Your Ministry: Tree and Ship: Certificate Program Phase 1.
4. Postulant (Trunk-Involve) – Stand <i>The Master Plan of Evangelism:</i> Association and Consecration Evangelical Torrance, <i>A Passion for Christ</i>	Continued spiritual and academic preparation. External factors (others). Your Ministry: Tree and Ship: Certificate Program Phases 2-3
5. Candidate (Branches-Invest) – Stand <i>The Master Plan of Evangelism:</i> Impartation and Demonstration Sacramental/Liturgical Galli, <i>Beyond Smells & Bells</i> Schmemmann <i>Liturgy and Life</i>	Basic formation of Holy Orders has been completed: evaluation by Bishop and Committee. Internal Factors (Self). Your Ministry: Tree and Ship: Certificate Program Phase 4.
6. Ordained (Leaves-Increase) – Run <i>The Master Plan of Evangelism:</i> Delegation and Supervision Eucharist as generational perpetuation.	Basic formation established. Preparation to be set in place. Develop plan for lifetime learning/formation. Basic time-line complete along with Purpose-Vision-Mission-Philosophy of Ministry. Your Ministry: Tree and Ship: Certificate Program Phase 5
7. Formation (Fruit) – Finishing Well <i>The Master Plan of Evangelism:</i> Reproduction And Epilogue Life Long Learning and Continuing Education	Follow assigned formation plan. Your Heart: Like a House - Life long formation
8. Resources (Appendix)	It is easy to obtain but hard to maintain!

INQUIRER

[illegible]

Inquirer - Seed:

Generational concerns: How were you formed?

Definition:

An Inquirer is one who seeks for truth by asking and discussing questions.

Your Goal:

To seek wisely God's ways in the CEC
(Proverbs 24:3-4; Ecclesiastes 7:10).



An inquirer is in a discernment process regarding the pursuit of Holy Orders, and is inquiring, with a sponsoring priest, as to his potential call to ordained ministry. During this phase you should have an honest and healthy dialogue with your Rector as to whether he and others see evidence that you have the calling, the gifts, the spiritual maturity, and the perseverance needed to serve the people of God through ordained ministry. It is the responsibility of your Rector to provide spiritual formation at this point in the process. However a Spiritual Formation Team can be formed and used at this stage of the process. (A Spiritual Formation Team must be utilized beginning at the Aspirant stage).

During the Inquirer stage you should:

1. Become familiar with the Canons and basic vision of the Charismatic Episcopal Church along with the vision of Archbishop Craig Bates, found in the introduction of the Certificate Program.
2. Understand "Net Mending" ministry: Personal prayer time for you and your wife.
(See the following internet site for more information:
<http://ccotk.faithweb.com/cgi/resources/netmendingreceiverpreparationforms.pdf>)
3. Take the Christian Education Audit.
4. Complete the initial meeting with the Rector and the parish rector's council, and/or The Spiritual Formation Team. This meeting will cover the key issues of CEC for Life, Christmas Offering, Foundation Day Offering, Tithes, Offerings, Marriage with ramifications of divorce, Creeds, . . . etc.
5. Read the Inquirer section of this manual and demonstrate an understanding of the stages of the Ordination Process and its central metaphors.

6. Read and understand the Purpose - Vision - Mission - Philosophy of Ministry from your bishop. (Guidelines are found in the Saint Michael's Seminary Certificate Program, Phase 1). Meet with the Bishop and discuss his vision and yours.
7. Complete the *Self-Assessment of Spiritual Formation* questions using the form on page 21. Then schedule a meeting with your Spiritual Formation Director to discuss your progress and set goals for the future.
8. Become familiar with the symbols used in this manual.



This symbol alerts you that a reading assignment is required.



This symbol alerts you that a writing assignment is required.

On Metaphors

We will use metaphors to teach Spiritual Direction leading to Formation. Your life begins as a **seed/soil** (Mt 13:3-9), and takes root as a **tree** (Ps 1; Jer 17:7-10; Mt 7:16-18) which bears fruit. The tree is to be harvested and built into a **ship** and a **house**: Your ministry is like a *ship* (Col 1:27b-29) on a journey guided by the Holy Spirit. Your heart is like a *house* (Mt. 7:24-25; 1 Pe 2:5; Rev. 3:20) in which Christ lives through the Holy Spirit. **These metaphors will organize and guide the team formation and the Spiritual Formation process.**

“Literalists, maybe especially religious literalists, have a difficult time with metaphors. A metaphor is a word that makes an organic connection from what you can see to what you can't see. In any conversation involving God, whom we can't see, metaphors are invaluable for keeping language vivid and immediate. Without metaphors we are left with colorless abstractions and vague generalities. Jesus liked metaphors and used them a lot.” (pp 1-2)...

“Metaphors have teeth. They keep us grounded to what we see right before us. At the same time they keep us connected to all the operations of the Trinity that we can't see. This is what is involved in realizing and embracing the Holy Spirit-centered realities of church. We take a long and loving look at what we see right before our eyes in our chosen or assigned or last-chance congregation. And then, persisting in what we see, internalizing in our prayers as church takes form in worship and baptism and Eucharist, we give witness to what we gradually but very surely know the church is in the only terms in which the Holy Spirit formed it — on this earth, this ground, this local (place), with these local and named saints and sinners.” (p. 28).

[Eugene H. Peterson, *Practice Resurrection: A Conversation on Growing Up in Christ*]

The Process of Sacramental Spiritual Formation As Taught By Jesus Christ.

In this manual, these primary metaphors of sowing, growing, harvesting, building, and journeying will be used to designate the stages of Spiritual Formation that accompanies each of the steps toward ordination. However the process of spiritual formation described by these metaphors is not completed at ordination but continues for the remainder of our lives. We are in an unseen war that begins at baptism and ends when we take our last breath. We strive to FINISH WELL and give God a life that counts (Eph 2:10).

Established In Your Place To Stand To Run!
The Tabernacle* (Christ) reveals the principles and the pattern for making godly disciples.

In the midst of day to day busyness and stress, the metaphors of spiritual formation remind us that each activity we undertake is to have a central goal, the goal of growing up into Christ.

*The Scriptures teach that Jesus “tabernacled” (John 1:14) among us. His life is a pattern that can be seen in the study of the Old Testament revelation of the Tabernacle in Exodus and other Scriptures.

THE BEATITUDES: The Blessed/Happy Life

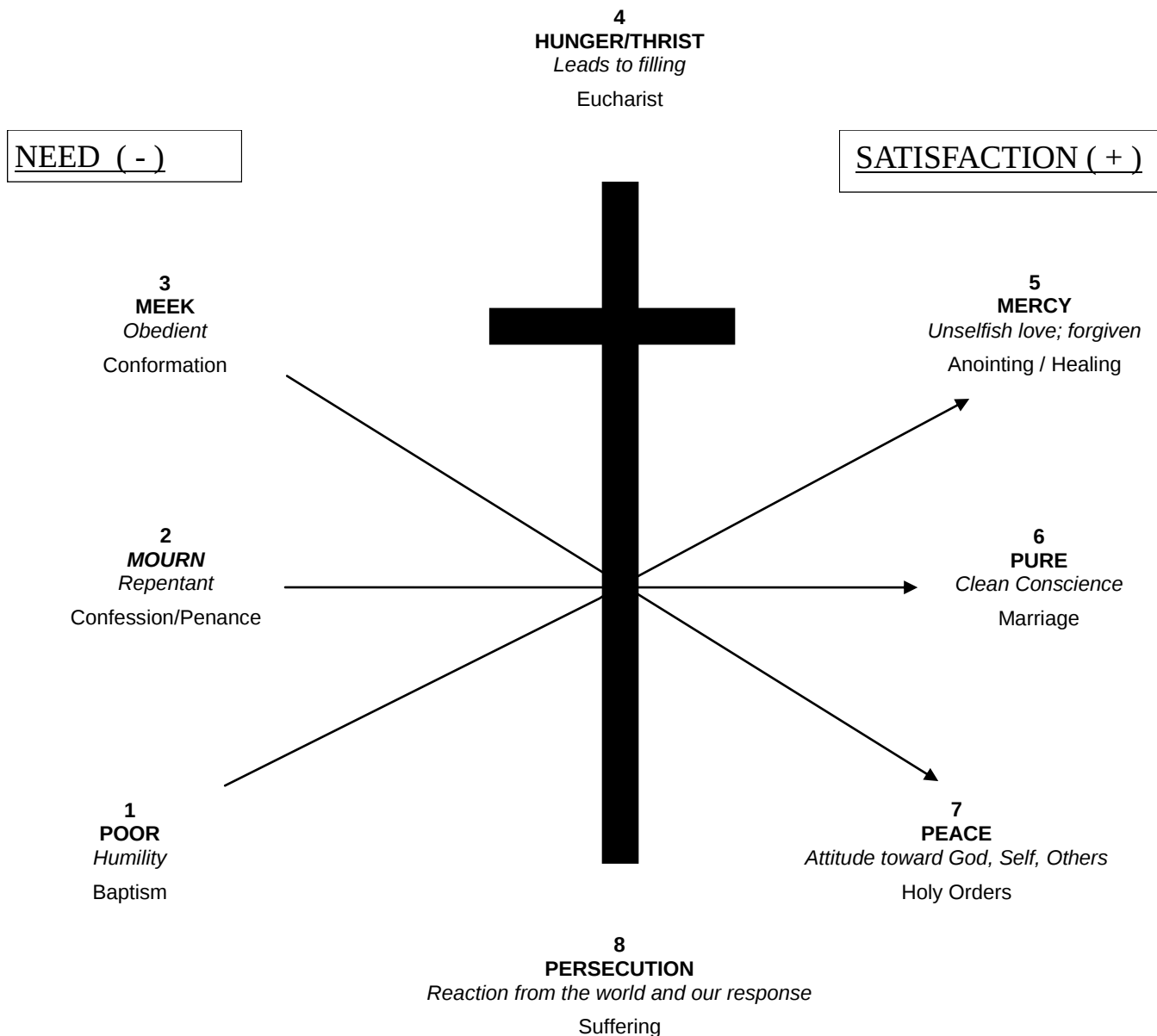
Matthew 5:3-12

Completeness of Personality: The Teleios Heart

Obey this pattern and The Holy Spirit will form
True Christian Character and Heart: We will guard our fellowship/hearts

HOW TO STOP ALL STRIFE

1-Baptism 2-Penance 3-Confirmation 4-Eucharist 5-Anointing 6-Marriage 7-Holy Orders



HOW TO STAND FIRM IN CHRIST

“Transformation in Christ is based upon an unconditional willingness to change!”
(Von Hildebrand)

The Harvest Principle

The need to bear and harvest fruit is a central theme in the teaching of Jesus. He envisioned those He trained for ministry as laborers who are sent to reap the harvest (John 4:34-38). Everyone who enters Christian ministry must understand the priority of bearing lasting fruit for the Kingdom of God.

Luke 13:6-9

“He also spoke this parable: A certain man had a fig tree planted in his vineyard, and he came seeking fruit on it and found none. Then he said to the keeper of his vineyard, ‘Look, for three years I have come seeking fruit on this fig tree and find none. Cut it down; why does it use up the ground?’ But he answered and said to him, ‘Sir, let it alone this year also, until I dig around it and fertilize it. And if it bears fruit, well. But if not, after that you can cut it down.’”

John 15:2 & 8

“Every branch in Me that does not bear fruit He takes away; and every branch that bears fruit He prunes, that it may bear more fruit. . . . By this My Father is glorified, that you bear much fruit; so you will be My disciples.

The “Harvest Principle” reminds us:

- ◆ there is a non-negotiable goal to Christian ministry: bearing and harvesting fruit,
- ◆ there are conditions to be met and patterns to follow if we are to successfully tend God’s field,
- ◆ the urgency of the harvest demands that we prioritize it in our life and ministry; cutting away everything that hinders it.

The diagram on the next page outlines some of the most important elements in living a life that God can use to gather in His harvest.



Think about the Harvest Principle in relationship to your decision to inquire about entering Holy Orders. Are you willing to reorient your life around the priority of bearing fruit for Christ and His Kingdom? Use a separate sheet of paper to write down things you believe God might ask you to do or change in your life in order to make your ministry fruitful.

The Harvest Principle

When the pattern is right the glory will fall (Note the Tabernacle).
Obeying God's pattern (form) releases His principles (filling) for equipping the saints
(mending brokenness; net mending) for gathering the harvest (fruit).

ALL BAPTIZED CHRISTIANS ARE MINISTERS Luke 13: 6-9; John 10:10; 15:8

Condition the Soil (v-8): Prayer	IDENTIFY with Christ fulfilling your spiritual need to be .	Decision translates into energy!
Sow the Seed (v-8): Witness	INVOLVED with Christ fulfilling your psychological need to belong .	Dedication (commitment) moves the stone!
Water the Seed (v-8): Intercession	INVEST with Christ fulfilling your sociological need to possess . (Time-Talent-Treasury)	Discipline saves and renews your mind!
Reap the Harvest (v-9): Fruit!	INCREASE with Christ fulfilling your biological need to beget	Details or faithful in little and in what belongs to another.

We Are to Prepare to be God's Net for the Harvest

Luke 13:6-9, reveals God's pattern for fruitfulness, the harvest...

"We are possessors of nothing, stewards of all. God has the right of possession. We must live to His level of expectation." Dr. Edwin Louis Cole

COMMUNICATON is the basis of life

BALANCE is the key to life.

EXCHANGE is the process of life.

AGREEMENT is the power of life.

HOW TO PLANT A CHURCH, A LIFE AND SEE IT GROW TO GOD'S GLORY

Plant a church (seed & soil); lay a foundation, not a corporation.

*Your life is like a tree (Psalm 1); Your ministry is like a Ship (Colossians. 1:27b-29);
Your heart is like a house (1 Peter 2:5).*

Prayer-Philosophy of ministry-People-Place-Plan-Power-Preach

"3 P" Evangelism: Presence-Proclamation-Power!

The Goal: Colossians 1: 27b-29... *Teleios* or, mature, full grown.
Sails up, armor on, wall/gates in place!!!

FINISH WELL

Further Comments on The Harvest Principle of Identify-Involve-Invest-Increase

Comprehensive And Intergrated Spiritual Formation

The Lord desires us to be whole, to have completeness of personality. This involves having a biblical worldview of what it means to be human or a person. Our Western mindset opposes the holistic view that you may be made complete or mature (*teleios*) (See 2 Cor. 13:9; Col. 1:27b-20).

For most of us we are influenced by the scientific approach which compartmentalizes life into its component parts to analyze and understand it. This is OK for chemistry or physics, but it is not all right for human beings and their behaviors. It does not do a good job reassembling the parts to make a person whole because it does not take sin seriously. We are merely put into a box and labeled as this or that kind of person. This leads to specialization or we can say, we become long on analysis and short on syntheses. Our heads become full of little boxes! We can take a person apart but can't put them back together again! We give our soul to a priest, our mind to the psychologist and bodies to the doctor. Who can bring wholeness? Jesus Christ who deals with all our needs: Spiritual, psychological, social and biological.

Therefore, a comprehensive biblical worldview means that our formation in Christ covers everything we are to be in Christ. Also it is integrative in that everything we are to be fits or is interrelated: We are Catholic (*katolon*) which means 'concerning the whole'. We are being restored to the divine image and likeness of Jesus Christ. This is our goal: To be made complete.

IDENTITY

Identity is the central issue of Christianity. When identity is right our involvement, investment and increase in life will all begin to fit into Christ centered wholeness. The current problems with identity theft give us a good illustration of a deep spiritual problem. The devil wants to steal your identity!

St. Gregory of Sinai gives us the starting point: *"Become what you are, find Him who is already yours, listen to Him who never ceases speaking to you, and own Him who already owns you."* We must know who we are as persons, i.e. our identity. When you don't know who you are in Christ, you get involved in ungodly things, have ungodly aspirations and constantly try to fulfill your emptiness with a false identity or title. Then you invest in them with your time, talent and treasury. Lastly you increase, or we may say decrease, because your investment was built on the wrong foundation (identity). We become so wrapped up in 'doing' because we no longer have time for 'being'.

Therefore, when you fully identify in Christ you will become fully involved in Him who will heal you psychologically. Then you will be able to make wise investments that help you to continue to grow in Christ. This will lead to fruitfulness or increase in your life. You will become mature and you will finish well since you have given Christ a life that counts (Eph. 2:10).

[illegible]

Self-Assessment of Spiritual Formation

Review the assessment grid on the back of this page. Use the numbers from the grid to answer the following questions. Your Spiritual Formation Director will be using this same grid to form an independent assessment of your progress. Much of the value of this assessment comes through comparing your internal analysis with his external analysis and discussing the similarities and differences.

A) Which assessment number best describes your ability to identify your own spiritual needs and address them, i.e. to live the examined life before God? (Check the box that best applies)

Weak ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 Strong

B) Which assessment number best describes your practice of the classical spiritual disciplines in a way that fosters personal spiritual growth? (Check the box that best applies)

Weak ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 Strong

C) Which assessment number best describes how consistently you think, speak, and act in a Christ like way? (Check the box that best applies)

Weak ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 Strong

D) Which assessment number best describes the degree to which you consistently draw from our ICCEC spiritual heritage to facilitate personal spiritual formation? (Check the box that best applies)

Weak ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 Strong

E) Which assessment number best describes the degree to which you consistently seek spiritual accountability and submit to spiritual authority? (Check the box that best applies)

Weak ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 Strong

Area of Competency	Competency Level 1	Competency Level 2	Competency Level 3	Competency Level 4	Competency Level 5
A) Growing Self Awareness	Has no concept of living an examined life before God	Has limited experience in living an examined life, but has blind-spots; is unaware of areas where growth is needed	Has begun to practice living an examined life, but is more attuned to symptoms than the root areas of spiritual need	Has become experienced at living the examined life; is able to identify the root areas of spiritual needs, but not always the solution	Consistently lives an examined life before God; accurately identifies spiritual needs and how to address them
B) Application of Spiritual Disciplines	Has no Experience with Spiritual disciplines	Struggles to maintain basic spiritual disciplines such as Bible reading and prayer	Maintains the basic spiritual disciplines and is gaining appreciation for other classical disciplines such as fasting	Maintains the basic spiritual disciplines and has experienced practicing other classical disciplines	Consistently practices a variety of classical disciplines in a way that fosters personal spiritual growth
C) Growth in Christ-likeness	Has no desire for Christ like character	Desires to be like Christ, but doesn't know where to begin	Has begun to grow in Christ likeness, but still struggles in obvious ways	Has continued to grow in Christ likeness, but still struggles in subtle ways	Consistently thinks, speaks, and acts in a Christ like way
D) Appreciation of our ICCEC Spiritual Heritage	Has no appreciation of our spiritual heritage	Has a desire to learn about our spiritual heritage	Has begun to become acquainted with our spiritual heritage	Has personally benefitted from applying the insights of several figures from our spiritual heritage	Consistently draws from our spiritual heritage to facilitate personal spiritual formation
E) Spiritual Accountability	Has no desire to be spiritually accountable	Expresses willingness to be accountable to Spiritual Directors	Has begun opening up to directors and is benefitting from being accountable to them	Consistently seeks the accountability of directors and is obedient to authority	Has a plan in place to maintain relationships of spiritual accountability after seminary

APPLICANT

[illegible]

Applicant – Soil:

*Positional concerns: Where have you been planted?
What is going on in your life?*



Definition:

An Applicant is one who earnestly and in good faith requests to be considered for a position.

Your Goal:

To fix our mind on what God is doing in the CEC.

During this phase you should agree to submit yourself to the process by which ordination candidates are prepared and examined and devote yourself wholeheartedly to it.

During the Applicant stage you should:

1. Complete your Application and all administrative materials.
2. Begin to acquire the following books:

Applicant Phase:

- a. *A Bible* appropriate for study (i.e. a translation, not a paraphrase). It is advisable to check with your Bishop to see if there is a preferred translation in your Province. NOTE: It should be obvious that the most significant book for spiritual and ministerial formation is your copy of the Holy Scriptures. “Get your hands on the Bible and God will get his hand on you!”
- b. *The Making of a Leader* by J. Robert Clinton (NavPress, 1988)
- c. *Jesus Mean and Wild* by Mark Galli (Baker Books, 2006)

Aspirant Phase:

- d. *The Bible and Leadership Values: A Book by Book Analysis* by J. Robert Clinton (Self-Published, 1993)
- e. *The Master Plan of Evangelism* by Robert E. Coleman (Revell, 1993)
- f. *Jesus Christ the Greatest Life* by Johnston M Cheney and Stanley Ellisen (Paradise Publishing, 1999) NOTE: The version referred to here is the 8½” x 11” workbook style paperback.
- g. *Pentecostal Spirituality: A Passion for the Kingdom* by Steven Jack Land (CPT Press, 2010).

Postulant Phase:

- h. *A Passion for Christ* by Thomas F. Torrance, James B. Torrance, and David W. Torrance (Wipf & Stock, 2010)

Candidate Phase:

- i. *Beyond Smells & Bells: The Wonder and Power of Christian Liturgy* by Mark Galli (Paraclete Press, 2008)
- j. *Liturgy and Life: Christian Development through Liturgical Experience* by Alexander Schmemmann (OCA, 1993).

Ordination Phase and Beyond:

- k. You are also encouraged to begin perusing the “The Patriarch’s Bookshelf” (located on the page 27) and “The Bibliography for Spiritual Formation” (located in the Appendix) for books that can form the foundation of your personal ministry library. Acquiring great books, over time, is an important part of your preparation for ministry. As you shape your library be sure to include ancient as well as modern sources and books from each of the three streams of historic Christianity (Sacramental, Charismatic, and Evangelical).
- 3. Study the identity and distinctives of the ICCEC presented on pages 28-29. Can you give your full assent to this statement? Do you believe that you are called to minister in this context, to make this identity your identity and to defend these doctrines?
 - 4.  Read *Jesus Mean and Wild* by Mark Galli and complete the study questions found in the Appendix on page 129. Discuss your reading with your Spiritual Formation Director.
 - 5.  Read *The Making of a Leader* by J. Robert Clinton.
 - a) Begin the process of reflecting on, and writing down, your vision for ministry by developing a Time-Line of your life and ministry to date. (See the instructions on the following pages of this section and in Phase 1 of the St. Michael Seminary Certificate Program).
 - b) Using the principles studied in *The Making of a Leader*, and the guidelines found in Phase 1 of the Saint Michael’s Seminary Certificate Program, begin writing down your Purpose-Mission-Philosophy of Ministry.
 - 6. Fill out the *Self-Assessment of Spiritual Formation* on page 39 and then meet with your Spiritual Formation Director to discuss your answers.



The Patriarch's Book Shelf

Archbishop Craig Bates



Priest and Deacon: Spiritual Formation for Holy Orders

The Theology of the Priesthood:

From a Western Perspective:

1. *A Spiritual Theology of the Priesthood: The Mystery of Christ and the Mission of the Priest.* by Dermot Power (Catholic University of America Press, 1988)
2. *Dear Father* by Catherine de Hueck Daugherty (Madonna House Publications, 2001)
3. *Theology of the Priesthood* by Jean Galot, S.J. (Ignatius Press, 2005)
4. *The Priest is Not His Own* by Fulton Sheen (Ignatius Press, 2004)
5. *Those Mysterious Priests*, by Fulton Sheen (Alba House, 2005)
6. *The Priest, His Dignity and Obligations*, St. John Eudes (Loreto Publications, 2008)
7. *The Priesthood* by Bishop Wilhelm Stockums (Saint Benedict Press/Tan Books, 2009)
8. *Christ the Ideal of the Priest* by Fr. Columba Marmion (Ignatius Press, 2005)
9. *The Unchanging Heart of the Priesthood* by Fr. Thomas Acklin (Emmaus Road Publishing, 2006)

From an Eastern Perspective;

1. *On The Priesthood* by St. John Chrysostom (St. Vladimir's Seminary Press, 1996)
2. *Eucharist, Bishop, Church: The Unity of the Church in the Divine Eucharist and the Bishop During the First Three Centuries* by John D. Zizioulas (Holy Cross Orthodox Press, 2001)

The Theology of the Diaconate

1. (To be determined)

Other Books

1. *The Country Parson and the Temple* (Classics of Western Spirituality) by George Herbert, John Nelson Wall, ed. (Paulist Press, 1981).
2. *The Gospel and the Catholic Church* by Michael Ramsey*
3. *The Church of the Holy Spirit* by Nicholas Afanasiev (University of Notre Dame Press, 2007)

Resources for Clergy Wives

1. (To be determined)

*Not to be used as a theology of the priesthood.

International Communion of the Charismatic Episcopal Church

Our Identity

We are men and women of faith gathered from diverse backgrounds seeking an expression of the church that is fully sacramental - liturgical, fully evangelical, and fully charismatic; a church that is submitted to the authority of scripture, interpreted by the continuing witness of the ancient church and governed by consensus. Our worship is Biblical, liturgical and Spirit filled, ancient and contemporary, holy and joyful. We are committed to advancing God's kingdom by proclaiming the Gospel to the least, the lost and the lonely.

A Church fully Sacramental/Liturgical: At the center of worship is the sacrament of Holy Eucharist (The Lord's Supper) in which we believe is the Real Presence of Christ. We celebrate the living historic forms of the liturgies of the Church and the seven Sacraments of Baptism, Confirmation, Holy Eucharist (The Lord's Supper), Confession, Healing, Holy Orders and Holy Matrimony.

Our lived commitments in the Sacramental/Liturgical stream include:*

- Experiencing the Sacraments as a "means of grace"
- The use of signs and symbols in worship: Incense, crucifix, icons, etc.
- The belief that God uses the material (bread, wine, oil, incense, holy water, etc) to convey, not merely symbolize, the spiritual. In the Sacraments, Spirit and matter unite so that there is a Real Presence of Jesus Christ.
- Bishops ordained in Apostolic Succession so that we function as a continuation of the historic church.
- An emphasis on the corporate life of the church: "Not looking for things to meet my personal needs" but "Making my contribution to the community of faith together."

A Church fully Evangelical: We are a church holding to a high view of the Holy Scriptures of the Old and New Testaments, believing them to contain all things necessary for salvation; nothing can be taught as necessary for salvation that is not contained therein. We are committed to the preaching of the Gospel to fulfill the great commission. We believe that we are saved by grace alone and justified by faith in Christ who is calling us to a personal relationship with Him.

Our lived commitments in the Evangelical stream include:

- A firm belief in the authority of Holy Scripture for faith and practice, as interpreted by the historic witness of the Church, especially the Early Church Fathers (Acts 2:42).
- Emphasis on a personal relationship with Jesus Christ.
- An understanding that we are justified by grace through faith in Christ.
- The priesthood of all believers: All baptized Christians are in the ministry, not just the clergy.

*The material in the boxes is taken from comments by Patriarch Craig Bates about the Three Streams.

A Church fully Charismatic: We are a church open to the historic working of the Holy Spirit. We believe that through the baptism of the Holy Spirit all believers are empowered to participate in the fullness of ministry. The baptism of the Holy Spirit releases in the believer both the fruit and gifts of the Spirit for the building up of the church and the advancement of the Kingdom.

Our lived commitments in the Charismatic stream include:

- A clear recognition that the Holy Spirit is a Person with whom one has a relationship.
- Experiencing the Baptism in the Holy Spirit with the gifts flowing.
- Specific spiritual gifts are manifested and evident in daily life.
- Reliance on the Lord's guidance for the direction of church and personal life.
- An enhanced prayer life and a deep sense of the importance of prayer.
- Exuberant, joyful and lively worship.
- Recognition of the importance of Small Groups which meet for prayer, worship, and Bible Study.

Consensus Government: We are a church governed by Bishops in apostolic succession who are humbly submitted to the leading of the Holy Spirit and to each other. We are a house of prayer at all levels of government, desiring to hear the voice of God. Decisions are made in council upon coming to consensus. The church is administered by the orders of Bishops, Priests, Deacon and Laity. All baptized Christians are ministers of the church.

*"Beware of one stream swallowing up another stream.
When we are aware of (and comfortable with) our identity in Christ,
there is a flow of the Holy Spirit that brings unity in diversity."
—Patriarch Craig Bates*

Developing a Time Line of Your Life and Ministry

Source: J. Robert Clinton

Psalm 1; Psalm 46:4; Jeremiah 17:5-10 ; Revelation 2:22

Remember your former leaders who spoke God's message to you. Think back on how they lived and died, and imitate their faith. Jesus Christ is the same yesterday, today, and forever. Hebrews 13:7-8

PSALM 1

¹ Blessed is the man who walks not in the counsel of the ungodly, nor stands in the path of sinners, nor sits in the seat of the scornful;

² But his delight is in the law of the LORD, and in His law he meditates day and night.

³ He shall be like a tree planted by the rivers of water, that brings forth its fruit in its season, whose leaf also shall not wither; and whatever he does shall prosper.

⁴ The ungodly are not so, but are like the chaff which the wind drives away.

⁵ Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

⁶ For the LORD knows the way of the righteous, but the way of the ungodly shall perish.

PSALM 46:4

⁴ There is a river whose streams shall make glad the city of God, the holy place of the tabernacle of the Most High.

JEREMIAH 17:5-10

⁵ Thus says the LORD:

"Cursed is the man who trusts in man and makes flesh his strength, whose heart departs from the LORD.

⁶ For he shall be like a shrub in the desert, and shall not see when good comes, but shall inhabit the parched places in the wilderness, in a salt land which is not inhabited.

⁷ "Blessed is the man who trusts in the LORD,
and whose hope is the LORD.

⁸ For he shall be like a tree planted by the waters, which spreads out its roots by the river, and will not fear when heat comes; but its leaf will be green, and will not be anxious in the year of drought, nor will cease from yielding fruit.

⁹ "The heart is deceitful above all things, and desperately wicked; who can know it?

¹⁰ I, the LORD, search the heart, I test the mind, Even to give every man according to his ways, according to the fruit of his doings.

REVELATION 2:22

² Indeed I will cast her into a sickbed, and those who commit adultery with her into great tribulation, unless they repent of their deeds.

The emergence of a leader is a life-time process in which God both sovereignly and providentially is active in the spiritual formation, ministerial formation and strategic formation of a leader.

All of life is used to develop the capacity of a leader to influence.*

- ♦ *Internal processes* (individual spiritual/psychological shaping) and
- ♦ *External processes* (social, cultural, contextual shaping) are combined with
- ♦ *Divine processes* (divine shaping) in the activities and events of life to develop the capacity and responsibility a leader has to influence specific groups of God's people toward God's purposes for the leader and the group.

*NOTE: This is Incarnational: the divine and human work together in the release of ministry.

Leaders who finish well. . .

1. Maintain a *learning* posture throughout their lives.
2. Value *spiritual authority* as as primary power base.
3. Recognize *leadership selection and development* as a priority function.
4. Have a *dynamic philosophy of ministry* (purpose-vision-mission-philosophy of ministry).
5. Have a sense of *destiny*.
6. Perceive their ministry in terms of a *lifetime perspective*.

Benefits of developing a time-line

1. You learn the providence of God.
2. Sense a continuity of God's working in your life.
3. Have a high degree of excitement about the future (great expectations and a positive outlook- optimistic eschatology)
4. Learn vicariously through the experiences of others
5. Begin to perceive others in terms of the concepts learned and become more deliberate/ intentional in developing others as leaders.

The Response Premise-Strong motivation for grasping your time-Line

The time of development of a leader *depends upon response to processing*.

Rapid recognition and positive response to God's processing speeds up development.

Slower recognition or negative response delays development.

FOUR CHALLENGES

1. When Christ calls leaders to Christian ministry He intends to **develop them to their full potential** (*teleios*-Colossians 1:27b-29-Maturity, to reach the desired end). We are responsible to continue developing in accordance with God's processing all our lives.

2. A major function of all leadership is to **develop other leaders**. Leaders must continually be aware of God's processing of younger leaders and work with that processing.
3. Leaders must develop a **philosophy of ministry** that honors biblical leadership values, embraces the challenges of the times in which they live, and fits their unique giftedness and personal development if they expect to be productive over a lifetime.
4. **Ministry essentially flows out of beingness**. You must continually assess your spirituality and maintain it if you are to give spiritual leadership in The Kingdom of God. Remember: It is easier to obtain than to maintain! A great exercise would be to prayerfully read John Owens's, *The Mortification of Sin*. He says, "We must constantly be killing sin or it will be killing us."

A task without a vision is drudgery. A vision without a task is a dream. A task and a vision are victory.

The following pages will guide you through the process of developing a personal time line of your ministry.

Guidelines for Developing Your Time-Line

Overview of the Life Cycle of a Leader

I. Ministry Foundations	II. Early Ministry	III. Middle Ministry	IV. Latter Ministry	V. Finishing Well
(16 to 26 years)	(5 to 12 years)	(8 to 14 years)	(12+ years)	(?)

Eph. 2:10 Life Development	Basic character shaped. Some destiny hints	Commitment to leadership; Leadership character formed; Learn by doing; Intimations of life purpose and giftedness emerge.	Life purpose and giftedness and major role firm up. Breakthrough insights for ministry occur. Conflicts and authority issues occur. Efficient ministry.	Movement toward ideal role. Efficient Ministry becomes effective ministry. Peak ministry occurs. Ultimate contribution clarifies.	Life ministry consolidated. Ultimate contributions developed. Values passed on to rising generations of leaders.
Formational Development	Spiritual formation	1. Ministerial formation 2. Spiritual formation	1. Ministerial formation 2. Spiritual formation 3. Strategic formation	1. Strategic formation. 2. Spiritual formation.	1. Spiritual formation 2. Strategic formation
Shaping Activities God Uses	Character shaping	-Leadership committal -Authority insights -Conflict & crises -Giftedness discovery -guidance	-Ministry insights -leadership backlash -challenges -paradigm shifts	-Spiritual warfare -Deep processing -power processes	-destiny fulfillment
Critical Incidents			C1 Doing to Being	C2 Efficiency to Effectiveness	C3 Finishing Well mode
Patterns					
Destiny	Destiny preparation	Destiny Revelation	Destiny Revelation	Destiny Revelation and Fulfillment.	Destiny Fulfillment
Ministry Faithfulness	Small to More Responsibility	More to Larger Responsibility	Continued faithfulness leads to Maximum potential	Maximum potential	Reap the fruit of a life of faithfulness.
Testing	Positive leads to expansion: negative leads to remedial shaping	Positive leads to expansion: negative leads to remedial shaping	Testing now moves toward faith challenges	Testing now moves toward reaching potential.	
Giftedness Natural Abilities; Basic Skills	Early spiritual gifts: Further acquired skills	Confident identification of spiritual gifts and giftedness set	Later spiritual gifts; giftedness used efficiently	Very mature use of giftedness.	
Like Attracts like Giftedness Pattern	Leader attracted to other leaders with like gifts	Leader attracts emerging leaders who are like gifted	Uses like attracts like pattern to help in leadership selection	Strong use of like attracts like pattern of leadership development.	

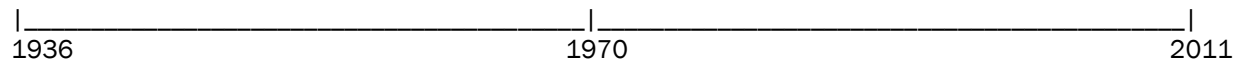
(Guidelines produced by J. Robert Clinton)

Basic Steps in Constructing Your Time-Line

1. Formulate the Horizontal Baseline with the Three Main Anchor Points

1. Draw a horizontal line about 9 inches
2. Use a 8 ½ by 11 inch paper turned sideways
3. Put small vertical lines at the beginning and the end of the line
4. Put your birth date under the far left vertical line. (This is Anchor Point 1)
5. Put the present date under the far right vertical line. (This is Anchor Point 2)
6. Locate along the base line another small vertical line, proportionally, which fixed the date when a) either you went into full-time ministry, or b) you entered bi-vocational ministry as a deliberate choice. (This is Anchor Point 3).

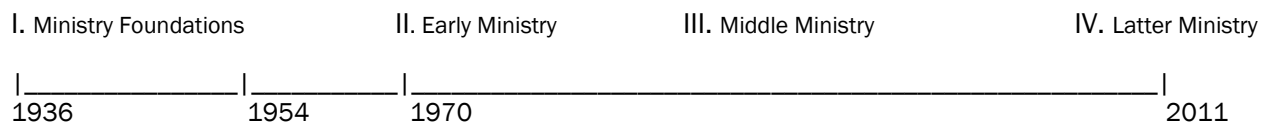
EXAMPLE:



2. Work Backward from Anchor Point 2 to Identify Phase I Time Segments

1. Place a Roman numeral above the base line to Anchor Point 1 signifying the beginning of Phase I.
2. Place a Roman numeral II above the baseline at Anchor Point 2 signifying the beginning of Phase II.
3. Identify the time when you first became involved in ministering to others—some form of lay ministry. Mark this with a small vertical line with the date placed underneath it. (This is Anchor 1-1).
4. Now identify any sub-phases back to the left of Anchor 1-1. Suggestions:
 - a. If Anchor 1-1 occurs several years after high school then from high school to Anchor 1-1 is most likely a sub-phase. Place a vertical mark at the high school termination date. Place the date under the vertical mark.
 - b. If Anchor 1-1 occurs several years before the end of high school then the time from Anchor 1-1 to the end of high school is probably a sub-phase. Mark a vertical line with the date under it.
 - c. The remaining time to the left going back to birth can usually be broken up into one or two sub-phases. The earliest sub-phase usually marks the early childhood influences of family and schooling. This could be one sub-phase going all the way to the end of high school or could terminate before the end of high school if there was some traumatic event that breaks up this period into “before and after” time segments, e.g. a major committal to serve God, a major geographic shift that significantly affected you, loss of parent(s) or important sibling, etc. If so, mark with a vertical line and date under it.

EXAMPLE:

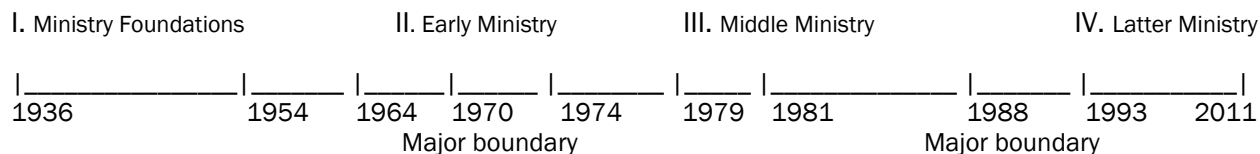


(“Basic Steps in Constructing Your Time-line” continued)

3. Work Forward from Anchor Point 2 to Anchor Point 3 to Identify Time Segments

1. There are three ways to approach this. Approach #1: If you are an intuitive person you may be able to just see where the Development Phases and sub-phases go. If you can do this, then simply put a vertical line on the time-line at the appropriate places and go on to Step 4 and label the various sub-phases and phases.
2. Approach #2 starts with Anchor Point 3 and works backward listing each individual ministry assignment/role and noting its dates. Then like ministry assignments are examined to see if they are a sub-phase or if several can be grouped together to form a sub-phase. Sub-phases are compared to see if they can be grouped to form a Development Phase.
3. Approach #3 looks at the entire span from Anchor Point 2 to Anchor Point 3 and identifies development phases by either recognizing major boundaries or by recognizing major changes in ministry roles and assignments which have altered your sphere of influence significantly. Once the Development Phases are identified, sub-phases within them can be seen by using ministry assignments and/or other significant changes within the Development Phase.
4. Some suggested guidelines:
 - a. Phases are rarely shorter than 10 years.
 - b. Sub-phases may be on the average from 1-6 years but occasionally longer.
 - c. Leaders between the ages of 20-30 who are in full-time ministry will probably have a time line which includes a full Phase I and a part of Phase II (one or two sub-phases) depending on length of time in full time ministry. Phase II is most likely still in progress and therefore can only be partially judged.
 - d. Leaders between the ages of 30-40 who have been in full-time ministry for some time will most likely have two complete phases and one phase still in progress. (Phase I, Phase II and part of Phase III). Occasionally these leaders will have three phases completed.
 - e. Leaders between the ages of 40-55 who have been in full-time ministry for 20-30 years will most likely have three complete phases and one phase in progress (Phase I, Phase II, Phase III and part of Phase IV). Occasionally these leaders will have four full phases in place.
 - f. One of the key to identifying phases and sub-phases is to tentatively identify lengths of time and then compare sphere of influence at the beginning and end of that time, or compare roles and assignments (or other major changes) at the beginning and end of that time.

EXAMPLE:



(“Basic Steps in Constructing Your Time-line” continued)

4. Assign Meaningful Labels to Phases and Sub-Phases

1. Analyze each Phase in terms of development tasks or other pertinent trends so as to come up with a label, that is, several words making up a phase that characterizes each development phase. The label should describe, generally, the whole period of time and not just one event during the time.
2. Repeat the procedure above for each sub-phase.
3. Place the Phase labels in all capital letters above the time-line and next to the Roman numerals.
4. List sub-phase labels vertically under the proper development phase and giving the length of time in parentheses.
5. Use any explanatory phases that will help.

EXAMPLE:

I. NAÏVE NATURAL LEADER (All or Nothing Ethic)	II. NATURAL TO SPIRITUAL LEADER IN TEACHING ROLE (Rough Spots Rubbed Off)	III. INFLUENCER OF LEADERS VIA TEACHING ROLE (Developing the Ideas)	IV. BROADENING ROLE FOR INFLUENCING LEADERS (Marketing the Ideas)						
A. Southern Foundations (1936-1954)	A. Teaching in the Minors (1970-1974)	A. Teaching in the Majors Seminary Base with Leaders from All Over The World (1981-1988)	A. Planned Productivity and Role Shaping (1991-?)						
B. Marriage and Early Secular Career (1954-1964)	B. A Broadening Teaching Ministry (1974-1979)	B. Influence-Mix Challenge 1 st Steps to Proactive Shaping of Role (1988-1991)							
C. Radical Committal/ Transition to Leadership (1964-1970)	C. Being Trained for a Yet Wider Teaching Ministry (1979-1981)								
_____ _____ _____ _____ _____ _____ _____ _____ _____									
1936	1954	1964	1970	1974	1979	1981	1988	1993	2011
Major boundary					Major boundary				

Comment One: Constructing a time-line is at this point in time is an art/skill. We are getting better at identifying the time segments as we learn more about boundaries and developmental measures (like Sphere of Influence); but learning to name them in such a way as to characterize the period of time is still an artistic intuitive approach.

Comment Two: Time-lines are not absolutes. You will change both identification of time segments and labels as you move along. For example, in the time-line above I have vacillated between starting Phase II in 1964 or in 1970. In 1964 I made a major leadership committal and begin my transition to leadership. Though I was a lay leader, it was that Christian ministry and not my work which dominated who I was. In 1970 I formally went into full time work. Either date could be used for beginning Phase II. I chose the latter because it is easier to identify at first glance. In the above example, all of the labels can be improved. These are just my first attempts. They communicate though perhaps they are unwieldy. More perspective on your life will help you become more precise. A time-line is not an absolute but a tool for helping you see what is happening in your life. So don't be afraid to make your first draft attempt. You know it will improve as you move through life and have more perspective from which to integrate what you are seeing.

Three Major Functions of the Time-line

The time variable serves three very important roles in leadership development theory.

- ◆ *First*, it provides a backdrop for identifying when various processes are most likely to occur. This allows for life scheduling.
- ◆ *Second*, it provides a panoramic view of your life which allows recognition of leader response patterns in or across time periods.
- ◆ *Third*, it serves as an integrating framework upon which to measure development.

Focusing on the time variable stimulates the discovery of patterns. (A pattern is an integrating term used to describe repetitive cycles of happenings). When a person analyzes a given incident (or series of incidents) while they are happening that person tends to narrowly view each incident, i.e., to treat them as unique occurrences. However, when analysis of that given incident or series of incidents is viewed as a time-line it often leads to the discovery of other similar incidents which have occurred previously. Comparisons of all of these incidents may well stimulate the recognition of a pattern of how God is working in your life. This broad overview of your life to date can be helpful in discerning:

- What your ministry calling is,
- What things still need to be done in preparation for that calling, and,
- Whether this is the appropriate time to pursue ordained ministry.



At this point you should use these guidelines to construct a time-line of your life. When you are done, discuss it with your Spiritual Formation Director and focus on any insights that it gives about your ministry calling.

[illegible]

Self-Assessment of Spiritual Formation

Review the assessment grid on the back of this page. Use the numbers from the grid to answer the following questions. Your Spiritual Formation Director will be using this same grid to form an independent assessment of your progress. Much of the value of this assessment comes through comparing your internal analysis with his external analysis and discussing the similarities and differences.

A) Which assessment number best describes your ability to identify your own spiritual needs and address them, i.e. to live the examined life before God? (Check the box that best applies)

Weak ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 Strong

B) Which assessment number best describes your practice of the classical spiritual disciplines in a way that fosters personal spiritual growth? (Check the box that best applies)

Weak ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 Strong

C) Which assessment number best describes how consistently you think, speak, and act in a Christ like way? (Check the box that best applies)

Weak ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 Strong

D) Which assessment number best describes the degree to which you consistently draw from our ICCEC spiritual heritage to facilitate personal spiritual formation? (Check the box that best applies)

Weak ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 Strong

E) Which assessment number best describes the degree to which you consistently seek spiritual accountability and submit to spiritual authority? (Check the box that best applies)

Weak ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 Strong

Area of Competency	Competency Level 1	Competency Level 2	Competency Level 3	Competency Level 4	Competency Level 5
A) Growing Self Awareness	Has no concept of living an examined life before God	Has limited experience in living an examined life, but has blind-spots; is unaware of areas where growth is needed	Has begun to practice living an examined life, but is more attuned to symptoms than the root areas of spiritual need	Has become experienced at living the examined life; is able to identify the root areas of spiritual needs, but not always the solution	Consistently lives an examined life before God; accurately identifies spiritual needs and how to address them
B) Application of Spiritual Disciplines	Has no Experience with Spiritual disciplines	Struggles to maintain basic spiritual disciplines such as Bible reading and prayer	Maintains the basic spiritual disciplines and is gaining appreciation for other classical disciplines such as fasting	Maintains the basic spiritual disciplines and has experienced practicing other classical disciplines	Consistently practices a variety of classical disciplines in a way that fosters personal spiritual growth
C) Growth in Christ-likeness	Has no desire for Christ like character	Desires to be like Christ, but doesn't know where to begin	Has begun to grow in Christ likeness, but still struggles in obvious ways	Has continued to grow in Christ likeness, but still struggles in subtle ways	Consistently thinks, speaks, and acts in a Christ like way
D) Appreciation of our ICCEC Spiritual Heritage	Has no appreciation of our spiritual heritage	Has a desire to learn about our spiritual heritage	Has begun to become acquainted with our spiritual heritage	Has personally benefitted from applying the insights of several figures from our spiritual heritage	Consistently draws from our spiritual heritage to facilitate personal spiritual formation
E) Spiritual Accountability	Has no desire to be spiritually accountable	Expresses willingness to be accountable to Spiritual Directors	Has begun opening up to directors and is benefitting from being accountable to them	Consistently seeks the accountability of directors and is obedient to authority	Has a plan in place to maintain relationships of spiritual accountability after seminary

ASPIRANT

[illegible]

Aspirant - Roots:

IDENTIFICATION: *This is the first step in the process of Identification → Involvement → Investment → Increase*

Step One: The Crisis of Being Chosen!

“And when it was day, He called His disciples to Himself; and from them He chose twelve whom He also named apostles” (Luke 6:13).



At this point you have identified with Christ and the CEC. When you fully identify with Christ you satisfy your spiritual need to be.

Definition:

An Aspirant is one who eagerly desires and follows after a noble object.

Your Goal:

To eagerly desire a place in the CEC.

During this phase you should examine your motives for seeking Ordination and listen closely to your Spiritual Formation Director and Confessor who can help you discern false motives (esteem needs; unconscious desire for power, influence, or status, etc.) and pursue godly ones (love for Christ and his church; desire to live a life of sacrificial service; a passion to share the Gospel and make disciples, etc).

During the Aspirant stage you should:

1. Study Phase One of the Certificate Program.
2. If you are married, both you and your wife should read pages 45-50 (*Preparing to be a Clergy Wife*) and discuss them together. NOTE: If you are single you should still read these pages so that you understand the role fulfilled by spouses of the clergy in the CEC.
3.  Using *The Bible and Leadership Values* by J. Robert Clinton, as a reference guide:
 - a) Select two leaders that serve as an example for your life and begin studying the Biblical passages associated with each leader. For each of these leaders create a one page sheet with the name of the leader at the top

(Moses, Samuel, David, etc.) and begin to list the principles of leadership you learn while studying this leader's life. NOTE: We can learn from a leader's failures as well as their successes. (Of 100 major biblical leaders less than 30% finish well). What factors contribute to leadership failure? How do you plan to finish well?



b) Select a book of the Bible to study. Focus your attention on how the truths found in this book will help you to “Finish Well” as a leader. When you have finished the study submit a one page report summarizing your learning to your Spiritual Formation Director and discuss with him what you have learned.

These particular assignments (3. a & b) will be started now and continued forward through each stage of the ordination process until completed. When you have finished each one, schedule a time with your Spiritual Formation Director to discuss what you have learned.

4.  Using the schedules found on pages 51 and 52 read the selections from *The Master Plan of Evangelism* by Robert E. Coleman* and the assigned *Gospel* readings from *Jesus Christ the Greatest Life* by Cheney and Ellisen** and answer the study questions over this material.
5.  Read *Pentecostal Spirituality: A Passion for the Kingdom* by Steven Jack Land and answer the study questions in the Appendix (p. 130). Then meet with your Spiritual Formation Director to discuss what you have learned.
6. Fill out the *Self-Assessment of Spiritual Formation* on page 53 and then meet with your Spiritual Formation Director to discuss your answers.

* From this point forward abbreviated as *MPE*

** From this point forward abbreviated as *TGL*

Preparing to be a Clergy Wife

THE FAMILY

The Family: God's Priority

- ♦ Genesis 18:19 - God is looking for this kind of man; His promise to Abraham was dependent upon Abraham having house in order and fulfilling responsibilities as father.
- ♦ Malachi 4:5-6; Deuteronomy 28:41 – Problems found at the close of the age: divided homes, failing fathers, dominating women, rebellious children into captivity.
- ♦ The Situation Today: Society is hostile towards Biblical principles; redefining roles in the home (e.g. roles as portrayed on television). You need to belong to a community which draws its values from Scripture and which exemplifies and support the Biblical view of families.
- ♦ The Priority of Family – A Christian fellowship is no stronger than its families; families are no stronger than husbands/fathers:

*"We have weak churches because we have weak families.
We have weak families because we have weak fathers.
We have weak fathers because no one has taught them to
be the spiritual leaders in their families." –Bill Gothard*

Family is not an interruption. Family is the training ground for ministry in the church; if you fail here, you have no public ministry

*"You are married to your seminary.
"If you can be that kind of man in your home, you can be that kind of man
somewhere else because you've been made a kind of man." –McGrath*

- ♦ Psalm 127 - Children are gifts/rewards and assignments/arrows:
 - Children are gifts/rewards, not an accident or a curse. "Given not only for what you can do for them but for what they can do for you!"
 - Children are assignments/arrows. They begin as a stick (speaks of parents' craftsmanship) which are shaped into arrows launched toward a target (speaks of parents' leadership).
- ♦ Psalm 128 – The blessings of ordered home (wife a fruitful vine/children like olive plants).
 - In this psalm, a godly wife is viewed as one evidence of a husband's success; his greatest achievement.

"What kind of Christian is he?" "I can't tell you yet. I haven't met his wife."
 - Your Goal: To be known as a godly husband and father above all else

The Headship of the Husband

1 Corinthians 11:3; Ephesians 5:23; Genesis 3:16
The heart of headship is sacrificial love

1. The Problem: renegade males who abdicate responsibilities as husband, father, and spiritual leader.

- ◆ Two extremes:

- passive and irresponsible
- dominating and insensitive

"Too often an ineffective husband is weak when he should be strong, soft when he should be firm, harsh when he should be tender."

Too many husbands are not truly “masculine” in their leadership. Instead they are led by emotions and a desire for approval rather than respect.

2. The Solution: men properly leading their wives and children as head of the home (1 Peter 3:7).

"A leader evaluates the needs of those under him and then sets a course of action to meet those needs." –McGrath

- ◆ Have priorities in order (1 Timothy 3:4-5), i.e. family before sports, friends, hobbies, career, or ministry. Your focus should be on:
 - A growing relationship with Lord.
 - Increased Self-Discipline.
 - The ability to say "no."
 - Planning and scheduling around priorities.
- ◆ Take active responsibility for wife's daily routine - help her determine priorities and schedule time; assure that her life is in order (i.e. shepherd)
 - Spiritual - guarantee study and prayer; demonstrate respect.
 - Social - oversee friendships; allow time alone (i.e. watch children for her)
 - Physical - guarantee adequate sleep and exercise.
 - Children - discipline.
- ◆ Take initiative in spending quality time for intimate conversation and interaction
 - Regular planned time
 - Place without distractions
 - Concentrate (be alert) - draw her out
 - Seize opportunities

- ♦ Make decisions: This does not mean that the man decides alone (a man who disregards wife's input is stupid). If there is no agreement, the husband has four options:
 - wait for agreement
 - follow her opinion
 - follow his opinion
 - seek outside counsel

The husband is not a dictator, but he does exercise real authority (submission is not agreement – his decisions are her tests).

3. Conclusion: Believe God has called, anointed, and equipped you to be head of home

- Stand strong (resisting secular values and opinions)
- Look to other brothers and couples for discipleship and support (Proverbs 15:33b)

The Crucial Role of the Minister's Wife

1. A Stable and Intimate Marriage is Vital for Those in the Ministry

- ♦ "Her husband's heart trusts in her" Proverbs 31: 11
 - Your marriage *must* be a relationship in which your husband *knows* he will be built up and not torn down. This builds a cumulative trust within your relationship.
 - Your comments presented in a critical manner will tear at the very fiber of trust between you.
 - Sarcasm and sideways remarks are a way of communicating our true feelings without the risk of intimacy.
- ♦ In a minister's home this intimate trust is *vital*.
 - Your husband will receive more and more positive affirmation from outside your relationship, much of it from other women.
 - Your husband must know he is first in your affections, even if he can't be first for your time.
 - Remember your calling is first to serve your family.
- ♦ Intimate conversation is a need that must be met for both of you.
 - Your marriage is *the* place for intimate conversation.
 - Your husband needs a *safe* place to verbalize his dreams and goals and work through changes in his thinking.
 - A woman needs intimate conversation to feel secure and loved.
 - If your needs for intimate conversation are not met inside your marriage, you both will continually seek a place to have them met.

- ◆ Dangers we must be aware of:
 - Keep in mind the effect over time of your husband receiving positive affirmation outside the home and negative or criticism within.
 - It is common for other women to become infatuated with ministers. If you sense this, pray for and befriend the woman. She will almost certainly be lonely.
 - Your heart motive is not apparent to others, as your actions are. Think about how your actions appear to others. What message are you sending?
 - Always be careful to show honor to your husband in front of those he ministers to. This will present a united front, and make it clear to everyone that you are behind him and that your marriage is secure.
 - Be circumspect in your dealings with men. Point men in need of "ministry" toward your husband, or one of the staff.

2. You Will Either Set Your Husband Free to Minister or You Will Hold Him Back

- ◆ You hold him back by:
 - Delaying your own growth. Know where the Lord is challenging you to grow and take every opportunity to work on it. If you don't know, ask God to show you (or ask your husband or your pastor). This may be spiritual growth, emotional growth, or a habit change. Be willing to be vulnerable.
 - Not paying attention to your husband's requests, spoken and unspoken. Is there something he continually asks you to change or to do for him, or has he stopped asking? Are you listening between the lines? He may never demand. Have a heart to make your husband's job as your spiritual leader a joy (Hebrews 13:17).
 - Denying you are already an example to the women of the church.
 - ✓ *Everything* you do is being watched by someone. Not everyone watches with a critical eye. Some are wanting to know what is right. This is a great responsibility, and God is giving it to *you*. You must realize this is already happening. It doesn't magically begin when your husband is ordained.
 - ✓ Serve by simple courtesy. Our dignified service of others honors them with our highest praise. Show others the serving life of Jesus.
 - ✓ Work at ministering God's love to everyone at church (*you* are a gift to the people of the parish).

"In the same way, their wives are to be women worthy of respect, not malicious talkers but temperate and trustworthy in everything "
1 Timothy 3: 11

- ◆ You set him free by:
 - Releasing him from your agenda for his life. Even if the ministry has always been your desire for him, our new direction has rewritten the definition of ministry. We must be willing to allow God to redefine who he is and who he will become. Support his work in the ministry. Be as aware as you can of what he is doing, so you can help direct the questions of others.

- Being willing to lay down your own plans for the future. Realize that God has made you one, so there can only be *one* direction for your family.
 - Lingering feminist attitudes. We must be willing to examine ourselves in the light of historical Christianity and ruthlessly seek out the error of modernity that has crept into our thinking.
 - Read and study. Be prepared so your husband has a place to talk through the new things he is learning. Avoid ending up on a different spiritual plane. This can be in doctrine or intimacy with God.
 - Be his confidant. Be available to listen and encourage. *Never* repeat his confidences to anyone, and never pressure him to either.
 - Have your home ordered rightly. Priorities!
-
- ✓ God - Your personal relationship with the Lord is essential. You won't be effective as a minister's wife unless you learn to sustain your own spiritual feeding and growth. Make use of the Rite of Reconciliation to deal with recurrent sin in your life. You will live what you truly believe. Your actions will describe your beliefs to others.
 - ✓ Husband & Family - Your relationship with your husband is primary. They must know they are first in your affections, even when they *can't* be first in your time priority. They need an orderly environment. Neatness is not for ourselves, it is a gift we give to others. They need a peaceful, non-critical environment. There will be many times you must be willing to take up the slack at home and let your husband's ministry come first.
 - ✓ Hospitality - Your children will learn hospitality in all its forms from your example. Good manners are small sacrifices we make in love of others. Your home should have a welcoming feeling that comes both from its appearance and your attitude.
 - ✓ The Women of the Church - This area will consist of what you can give of time and energy after your responsibilities to the other categories are fulfilled. We have a scriptural command to teach younger women, Titus 2:3-5. Every one of us has a woman who is younger: in age, in experience, and in maturity. We teach by submission, example, and word.

3. The Clergy Wife's Call is to Become God's Definition of Femininity

- ◆ This is *not* the world's definition. You will be fighting the current of our culture in many areas. You must be firm and strong in areas in which the world will waver. You will submit in areas the world won't understand.
 - ◆ God has a different definition of beauty.
 - "...When they see the purity and reverence of your lives." 1 Peter 3:2
 - Outward adornment is worthless without inward adornment. 1 Timothy 2:9.
 - Biblical requirements of a deacon's wife. 1 Timothy 3:11.
-
- ✓ Dignified-self respecting, noble manner, esteem.
 - ✓ Not gossips; no idle talk, no repeating rumors about the affairs of others or things that don't concern you. (Don't pry everything out of your husband. He won't be able to reveal the confidences of those he counsels, so begin now by giving him the freedom to keep things private when he feels he should).
 - ✓ Temperate-moderate, not extreme.
 - ✓ Faithful in all things-loyal, steadfast, trustworthy.

- "...the beauty of your inner self...a gentle and quiet spirit." 1 Peter 3:4
 - ✓ Don't complain. God's heart concerning murmuring is clear. Share your needs, but with a teachable attitude.
 - ✓ Don't burden the people God has called you to serve. Take your troubles to your husband or your leaders.
 - ✓ Watch your words in front of your children (natural and spiritual).
 - ✓ Sarcasm is an example you don't want to set. Be thankful, continually! This is your best guard against a bitter spirit.
- "...but with good deeds appropriate for women who profess to worship God." 1 Timothy 2:10.
- Help those in need, especially those in your family. 1 Timothy 5:16
- "She was always doing good and helping the poor" Acts 9:36
- "For this is the way the holy women of the past...used to make themselves beautiful. They were submissive to their own husbands." 1 Peter 3:5.
 - ✓ This includes not challenging or criticizing him publicly.
 - ✓ Be an example in this to the church by both word and example.
 - ✓ You are called to please God first, then your husband.
 - ✓ When it is hard to be quiet, remember *that* is what God calls beauty .
 - ✓ As a servant of God, gently serve those around you as a gracious and humble servant to your husband, your family, and the rest of the body of Christ.

4. Take Time to Examine Your True Feelings About Your Husband Becoming a Minister

- ◆ How will it affect your marriage?
 - Sacrificing or postponing free time together.
 - Increased interruption in your home. Your doorbell, your phone, and your schedule will all be busier.
- ◆ How will it affect your children?
 - Living in a fishbowl
 - How will you avoid P.K. syndrome?
- ◆ How will it affect your finances?
 - Will your husband be leaving a job, or profession?
 - Once in the ministry, you will be living on "The Widow's Mite. " How will that affect your spending habits? ("Live simply, so others may simply live.")
- ◆ How will it affect your self-image?
 - Do you see yourself as a deacon's wife? As a priest's wife?
 - What will you do differently? What will your role in ministry be?
- ◆ How will it affect your relationships outside the home?
 - Your parents and in-laws. Will they be supportive or will they disapprove of, or question your change in lifestyle?
 - Friends in the congregation. The complete openness in these friendships will have to take on limits once you are a leader in the church.
 - Friends outside the church

The Master Plan of Evangelism **Study Guide: Selection**

“‘Jesus’ concern was not with programs to reach multitudes; but with men whom the multitudes would follow One must decide where he wants his ministry to count—in the momentary applause of popular recognition or in the reproduction of his life in a few chosen men (women) who will carry out his work after he has gone. Really it is a question of which generation we are living for.”

Read the Preface and Chapter One: “Selection” of *MPE*

1. In Chapter One, Coleman writes: “In an age when facilities for rapid communication of the Gospel are available to the church as never before, there are actually more unevangelized people on the earth today than before the invention of the horseless carriage.” Why may this be so?

2. Someone has said, “It’s easier to recruit a leader and train him to lead spiritually than to recruit a spiritual follower and train him to lead”. Discuss this statement with regard to selecting and developing spiritual leaders for Christ’s kingdom.



The Life of Christ Leadership Study Guide: Selection



Read the following selections from the Gospels.

Day 1: Read John 1:1-18 (p. 21 *The Greatest Life* - TGL)

1. What do we discover about Christ and His character?
2. Why was He unique among all others?



Pray each day as you read the Scriptures that God will reveal to you how these truths about discipleship apply to you and to our church. Then answer the questions on a separate sheet of paper.

Day 2: Read Matthew 3:1-17 (pp. 38-40 TGL)

1. What can we learn of John the Baptist?
2. What was his part in the beginning of Christ's ministry?
3. What was unusual about Christ's baptism?

Day 3: Read John 1:19-42 (pp. 42-44 TGL)

1. What kinds of men were the disciples?
2. Why were they interested in Jesus?
3. Why do you think Jesus selected them?

Day 4: Read John 1:43-51 (pp. 44-45 TGL)

1. If you were selecting disciples, what might you do differently than Jesus did?
2. Why would (did) Jesus choose you?
3. Why would (did) you follow?

Day 5: Read Matthew 4:18-22 (p. 58 TGL)

1. Why would these fishermen leave their nets to follow Christ?
2. What might have motivated them to turn their backs on their business?

Day 6: Read Luke 5:1-11 (pp. 60-61 TGL)

1. How did Jesus draw these men to follow Him?
2. What impact did the catch of fish have on them?
3. To what extent did the disciples now follow Him?

Some additional questions to consider:

1. Why didn't Jesus call 50 or 100 disciples to follow Him?
2. Why didn't He choose men of wealth or position or education?
3. How will He ever reach the world if He only trains a few?

Self-Assessment of Spiritual Formation

Review the assessment grid on the back of this page. Use the numbers from the grid to answer the following questions. Your Spiritual Formation Director will be using this same grid to form an independent assessment of your progress. Much of the value of this assessment comes through comparing your internal analysis with his external analysis and discussing the similarities and differences.

A) Which assessment number best describes your ability to identify your own spiritual needs and address them, i.e. to live the examined life before God? (Check the box that best applies)

Weak ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 Strong

B) Which assessment number best describes your practice of the classical spiritual disciplines in a way that fosters personal spiritual growth? (Check the box that best applies)

Weak ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 Strong

C) Which assessment number best describes how consistently you think, speak, and act in a Christ like way? (Check the box that best applies)

Weak ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 Strong

D) Which assessment number best describes the degree to which you consistently draw from our ICCEC spiritual heritage to facilitate personal spiritual formation? (Check the box that best applies)

Weak ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 Strong

E) Which assessment number best describes the degree to which you consistently seek spiritual accountability and submit to spiritual authority? (Check the box that best applies)

Weak ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 Strong

Area of Competency	Competency Level 1	Competency Level 2	Competency Level 3	Competency Level 4	Competency Level 5
A) Growing Self Awareness	Has no concept of living an examined life before God	Has limited experience in living an examined life, but has blind-spots; is unaware of areas where growth is needed	Has begun to practice living an examined life, but is more attuned to symptoms than the root areas of spiritual need	Has become experienced at living the examined life; is able to identify the root areas of spiritual needs, but not always the solution	Consistently lives an examined life before God; accurately identifies spiritual needs and how to address them
B) Application of Spiritual Disciplines	Has no Experience with Spiritual disciplines	Struggles to maintain basic spiritual disciplines such as Bible reading and prayer	Maintains the basic spiritual disciplines and is gaining appreciation for other classical disciplines such as fasting	Maintains the basic spiritual disciplines and has experienced practicing other classical disciplines	Consistently practices a variety of classical disciplines in a way that fosters personal spiritual growth
C) Growth in Christ-likeness	Has no desire for Christ like character	Desires to be like Christ, but doesn't know where to begin	Has begun to grow in Christ likeness, but still struggles in obvious ways	Has continued to grow in Christ likeness, but still struggles in subtle ways	Consistently thinks, speaks, and acts in a Christ like way
D) Appreciation of our ICCEC Spiritual Heritage	Has no appreciation of our spiritual heritage	Has a desire to learn about our spiritual heritage	Has begun to become acquainted with our spiritual heritage	Has personally benefitted from applying the insights of several figures from our spiritual heritage	Consistently draws from our spiritual heritage to facilitate personal spiritual formation
E) Spiritual Accountability	Has no desire to be spiritually accountable	Expresses willingness to be accountable to Spiritual Directors	Has begun opening up to directors and is benefitting from being accountable to them	Consistently seeks the accountability of directors and is obedient to authority	Has a plan in place to maintain relationships of spiritual accountability after seminary

POSTULANT

[illegible]

Postulant - Trunk:

*ASSOCIATION: This is the second step in the process of Identification → **Involvement** → Investment → Increase*

Step Two: The Crisis of Transparency & Involvement

“Then He appointed twelve, that they might be with Him and that He might send them out to preach, and to have power to heal sicknesses and to cast out demons”

(Mark 3:14-15).

&

The Crisis of Obedience & Loyalty

“Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age” (Matthew 28:19-20).

At this point you have involved yourself with Christ and the CEC. When you fully involve yourself with Christ and His church you satisfy your psychological need to belong.

Definition:

A Postulant is one who has made a formal petition to be admitted to Holy Orders.

Your Goal:

To make demands on yourself
in preparation to stand in the CEC.

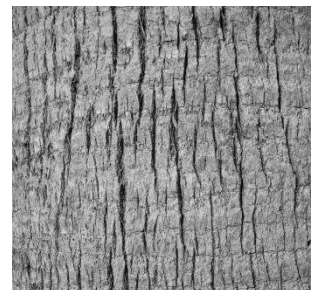
During the Postulant stage you should:

1. Study Phase Two and Three of The Certificate Program.
2. Continue working on your two leadership Bible studies from the previous section [i.e. a) what one book of the Bible you selected teaches you about leadership, and b) what the lives of the two Biblical leaders you selected to study teach you about leadership].

3.



Using the schedules found on pages 59-66 read the selections from *The Master Plan of Evangelism* by Robert E. Coleman and the assigned



readings from the Gospels (in *TGL*) and answer the study questions over this material.

4. Read *A Passion for Christ: The Vision that Ignites Ministry* by Thomas F., James B. and David W. Torrance and answer the Study Questions (titled “Stoking the Fire”) located at the end of each section in the book. Think about how the insights in this book need to affect your thinking and behavior as you prepare for ordained ministry. Then meet with your Spiritual Formation Director to discuss what you have learned.
5. Fill out the *Self-Assessment of Spiritual Formation* on page 67 and then meet with your Spiritual Formation Director to discuss your answers.

The Master Plan of Evangelism **Study Guide: Association**

“With Jesus’ ministry, knowledge was gained by association before it was understood by explanation...One living sermon is worth a hundred explanations.”

Read Chapter Two: “Association” of *MPE*



1. Robert Coleman quotes Mark 3:14: “And He appointed twelve, that they might be with Him and that He might send them out to preach.” He writes “Having called His men, Jesus made it a practice to be with them. This was the essence of His training program – just letting His disciples follow Him.” He also says: “Knowledge was gained by association before it was understood by explanation.” What do you surmise were Jesus’ reasons for selecting and associating with the twelve? It is true that in discipling others “more is caught than taught”. Explain why this is so. How can you apply this principle in your life and discipleship?



2. Coleman writes concerning Jesus and the apostles, “Frequently He would take them with Him in a retreat.” Explain the benefits and purposes of camps, retreats and conferences. Have you benefited spiritually from these experiences? Briefly explain your answer.

3. Coleman says: “But Jesus would have it no other way. He wanted to be with them. They were His spiritual children and the only way that a father can properly raise a family is to be with them”. What kind of people do you and I have to be, therefore, if we want to be successful like Jesus (and for Jesus), in evangelism, follow up and discipleship?



4. Coleman reminds us that “Jesus was well aware of the sex barrier and although He welcomed their assistance, He did not try to incorporate these ladies into the select company of His chosen disciples.” What is the “sex barrier” and how should we handle it in our ministry?

5. Coleman believes “He had to devote Himself primarily to the task of developing some men who in turn could give this kind of personal attention to others”. How do you leave a spiritual legacy? Are you committed to multiply your life into the right people? What can you do to insure that your ministry will leave behind trained Spirit-filled leaders who are committed to reaching others for Christ?

The Life of Christ Leadership Study Guide: Association

Read the following selections from the Gospels.



Day 1: Read Luke 6:12-19; Mark 3:13-19 (pp. 68-69 TGL)

1. How did Christ prepare Himself to choose His disciples?
2. Why did He only choose 12?
3. Why did He want them “with” Him?

Day 2: Read Luke 6:20-26 (pp. 70-71 TGL)

1. Why would Jesus immediately teach them these things after choosing them?
2. Would these teachings attract or repel followers?

Day 3: Read Luke 11:1-13 (pp. 152-153 TGL)

1. What is Jesus doing when the disciples interrupt Him?
2. Why doesn’t He tell them He is busy? What lessons do they learn from this?



Day 4: Read Mark 10:17-27 (pp. 180-181 TGL)

1. What was the setting of this story?
2. Can you remember other settings where Jesus associated with His disciples?
3. How does Jesus view His disciples here (v. 24)?
4. Why were they so astounded?

Day 5: Read John 13:34-14:14 (pp. 222-224 TGL)

1. What does Christ tell them about their association with Him and with one another?
2. How will the relationship with Him change?
3. What can they be confident of for the future?

Day 6: Read John 15:1-17 (pp. 225-226 TGL)

1. How will the association be maintained after Christ’s death and resurrection?
2. How does this work for us today in our relationship with Christ?

Some additional questions to consider:

1. How do we overcome the problem of our schedules, responsibilities, and the differences in our culture when applying this principle of association?
2. How do we associate with our disciples and yet not interfere with their relationship with Christ?

Pray each day as you read the Scriptures that God will reveal to you how these truths about discipleship apply to you and to our church. Then answer the questions on a separate sheet of paper.

The Master Plan of Evangelism **Study Guide: Consecration**

“It soon became apparent that being a disciple of Christ involved for more than a joyful acceptance of the Messianic Promise: It meant the surrender of one’s whole life to the Master in absolute submission to His sovereignty.”



Read Chapter Three: “Consecration” of *MPE*

1. Coleman writes, “They were called His ‘disciples’ meaning that they were learners or pupils of ‘The Master’. It was not until much later that they started to be called ‘Christian’ (Acts 11:16), although it was inevitable, for in time obedient followers invariably take on the character of their leader.” How would you define and describe “consecration”?



Coleman writes, “The simplicity of this approach is marvelous if not astounding. None of His disciples were asked at first to make a statement of faith or accept a well-defined creed, although they doubtless recognized Jesus to be the Messiah (John 1:41, 45, 49; Luke 5:8). For the moment all they were asked to do was to follow Jesus.” We often make discipleship too complicated. How would you simply and concisely explain discipleship to a new believer?

2. Coleman refers to several Scriptural passages on page 57 which reflect the commitment of Jesus to the Father's will:

John 4:34 (New Living Translation) "Then Jesus explained, "My nourishment comes from doing the will of God, Who sent Me, and from finishing His work."

John 5:30 "But I do nothing without consulting the Father. I judge as I am told. And My judgment is absolutely just, because it is according to the will of God Who sent Me; it is not merely My own."

John 15:10 "When you obey Me, you remain in My love, just as I obey My Father and remain in His love."

Luke 22:42 "Father, if You are willing, please take this cup of suffering away from Me. Yet, I want Your will, not Mine."

Discuss what these references meant to Jesus and what they teach us about consecration.



3. Coleman writes on page 56: “Their capacity to receive Revelation would grow provided they continued to practice what truth they did understand. Obedience to Christ thus was the very means by which those in His company learned more truth.” How might this be applied to having “meaningful” devotions?

4. Coleman makes a brilliant statement: “Supreme obedience was interpreted to be the expression of love.” Discuss this in light of John 15:7-14



5. Coleman writes: “Unless there is this dedication to all that we know He wants us to do now, however immature our understanding may be, it is doubtful if we will ever progress further in His life and mission. There is no place in the Kingdom for a slacker, for such an attitude not only precludes any growth in grace and knowledge, but also destroys any usefulness on the world battlefield of evangelism.” These are demanding words. If I know of areas of my life where I am not surrendered to His will, what should I do?

The Life of Christ Leadership Study Guide: Consecration

Read the following selections from the Gospels.



Day 1: Read Mark 3:13-35 (pp. 85-87 TGL)

1. Why would Jesus take so many disciples with Him?
2. What methods of teaching did He use?
3. What does the visit of His mother and brothers teach the disciples about “Consecration”?

Day 2: Read Mark 4:35-41 (p. 92 TGL)

1. What does the setting of the storm offer Jesus as a teaching tool?
2. What does the experience show the disciples about Christ?
3. Why is faith in Christ so important in the life of a disciple?
4. Would you have responded with astonishment if you had been there?



Day 3: Read John 6:25-71 (pp. 111-114 TGL)

1. What was the level of interest and sincerity of those who came to question Jesus?
2. Why were they demanding miracles?
3. Why would Jesus seem to change the subject and talk of bread and food?
4. Why did many turn and leave Him?
5. What demands are difficult for you in following Christ today?

Day 4: Read Luke 9:18-27 (pp. 139-140 TGL)

1. How did Christ’s revelation of His death make it more difficult for His disciples to follow Him?
2. What does it mean to deny yourself?
3. How does one take up his/her cross?
4. What other choice is there besides following Christ?

Day 5: Read Luke 9:51-62 (p. 148 TGL)

1. When the disciples wanted to punish those who mistreated Christ, what did He declare as His purpose for coming to earth?
2. Why did Jesus question the three who offered to follow Him?
3. Did Christ discourage their following by His response?
4. What were their excuses and how are they similar to excuses we might make?

Pray each day as you read the Scriptures that God will reveal to you how these truths about discipleship apply to you and to our church. Then answer the questions on a separate sheet of paper.

Day 6: Read Luke 14:25-35 (pp. 165-166 TGL)

1. What does Jesus mean by hating father, mother, etc?
2. Does being a disciple of Christ mean one must desert his or her family responsibilities?
3. What do the illustrations of building a tower or starting a war have to do with being a consecrated disciple?
4. How extensive is the consecration Christ demands of His disciples?

Some additional questions to consider:

1. How does obedience to Christ's commands relate to consecration?
2. What are some areas where consecration is difficult for you?
3. What about living in the 21st century makes discipleship more or less difficult than in the 1st century?
4. What steps would you need to take right now to be fully consecrated to Christ as His disciple?



*Pray about your
consecration to
Christ.*

*Is confession in
order?*

*Read Romans
12:1-2 and pray
about its
application to this
subject.*

Self-Assessment of Spiritual Formation

Review the assessment grid on the back of this page. Use the numbers from the grid to answer the following questions. Your Spiritual Formation Director will be using this same grid to form an independent assessment of your progress. Much of the value of this assessment comes through comparing your internal analysis with his external analysis and discussing the similarities and differences.

A) Which assessment number best describes your ability to identify your own spiritual needs and address them, i.e. to live the examined life before God? (Check the box that best applies)

Weak ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 Strong

B) Which assessment number best describes your practice of the classical spiritual disciplines in a way that fosters personal spiritual growth? (Check the box that best applies)

Weak ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 Strong

C) Which assessment number best describes how consistently you think, speak, and act in a Christ like way? (Check the box that best applies)

Weak ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 Strong

D) Which assessment number best describes the degree to which you consistently draw from our ICCEC spiritual heritage to facilitate personal spiritual formation? (Check the box that best applies)

Weak ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 Strong

E) Which assessment number best describes the degree to which you consistently seek spiritual accountability and submit to spiritual authority? (Check the box that best applies)

Weak ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 Strong

Area of Competency	Competency Level 1	Competency Level 2	Competency Level 3	Competency Level 4	Competency Level 5
A) Growing Self Awareness	Has no concept of living an examined life before God	Has limited experience in living an examined life, but has blind-spots; is unaware of areas where growth is needed	Has begun to practice living an examined life, but is more attuned to symptoms than the root areas of spiritual need	Has become experienced at living the examined life; is able to identify the root areas of spiritual needs, but not always the solution	Consistently lives an examined life before God; accurately identifies spiritual needs and how to address them
B) Application of Spiritual Disciplines	Has no Experience with Spiritual disciplines	Struggles to maintain basic spiritual disciplines such as Bible reading and prayer	Maintains the basic spiritual disciplines and is gaining appreciation for other classical disciplines such as fasting	Maintains the basic spiritual disciplines and has experienced practicing other classical disciplines	Consistently practices a variety of classical disciplines in a way that fosters personal spiritual growth
C) Growth in Christ-likeness	Has no desire for Christ like character	Desires to be like Christ, but doesn't know where to begin	Has begun to grow in Christ likeness, but still struggles in obvious ways	Has continued to grow in Christ likeness, but still struggles in subtle ways	Consistently thinks, speaks, and acts in a Christ like way
D) Appreciation of our ICCEC Spiritual Heritage	Has no appreciation of our spiritual heritage	Has a desire to learn about our spiritual heritage	Has begun to become acquainted with our spiritual heritage	Has personally benefitted from applying the insights of several figures from our spiritual heritage	Consistently draws from our spiritual heritage to facilitate personal spiritual formation
E) Spiritual Accountability	Has no desire to be spiritually accountable	Expresses willingness to be accountable to Spiritual Directors	Has begun opening up to directors and is benefitting from being accountable to them	Consistently seeks the accountability of directors and is obedient to authority	Has a plan in place to maintain relationships of spiritual accountability after seminary

CANDIDATE

[illegible]

Candidate - Branches:

*INVESTMENT: This is the third step in the process of Identification → Involvement → **Investment** → Increase*

Step Three:

The Crisis of Dependence on Christ

“Abide in Me, and I in you. As the branch cannot bear Fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me” (John 15:4).

&

The Crisis of Becoming an Example

“For I have given you an example, that you should do as I have done to you. Most assuredly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him” (John 13:15-16).

At this point you have invested your life in ministry for Christ through the CEC. When you invest you fulfill your sociological need to possess.



Definition:

A Candidate is one who is being officially considered for an office.

Your Goal:

To stand in submission and obedience for ministry in the CEC

During the Candidate stage you should:

1. Study Phase Four of The Certificate Program.
2. If you have not already done so, complete your two leadership Bible studies from the previous sections, i.e.
 - ♦ what one book of the Bible you selected teaches you about leadership,
 - ♦ what the lives of the two Biblical leaders you selected to study teach you about leadership,

Then meet with your Spiritual Formation Director to discuss what you have learned.

3.  Using the schedules found on pages 73 through 82 read the selections from *The Master Plan of Evangelism* by Robert E. Coleman and the assigned readings from the *Gospels* and answer the study questions over this material.
4.  Read both *Beyond Smells and Bells: The Wonder and Power of Christian Liturgy* by Mark Galli **and** *Liturgy and Life: Christian Development through Liturgical Experience* by Alexander Schmemmann and answer the Study Questions over this material located in the Appendix (pp. 131-134). Then meet with your Spiritual Formation Director to discuss what you have learned.
5. Fill out the *Self-Assessment of Spiritual Formation* on page 83 and then meet with your Spiritual Formation Director to discuss your answers.

The Master Plan of Evangelism **Study Guide: Impartation**

“...He lost no opportunity to impress on his followers the deep compulsion of his own soul aflame with the love of God for a lost world...His life was simply the revelation in time of God’s eternal purpose to save for himself a people. This is what the disciples needed to learn, not theory, but practice.”

Read Chapter Four: “Impartation” of *MPE*



1. What is “impartation”? How is impartation accomplished?

2. What did Jesus impart to His disciples? How can we impart these to our followers?



3. “That is why He lost no opportunity to impress upon His followers the deep compulsion of His own soul aflame with the love of God for a lost world. Everything He did and said was motivated by this consuming passion.”

Reflect upon the above quote from Coleman. How can we develop this passion? How can we model this passion so that our people will catch it in practice, not just in theory (cf. John 14:7)?

4. Coleman writes: “By His power the disciples were promised the very ability to do the works of their Lord (John 14:12). In this light, evangelism was not interpreted as a human undertaking at all, but a divine project which had been going on from the beginning and would continue until God’s purpose was fulfilled. It was altogether the Spirit’s work. All the disciples were asked to do was to let the Spirit have complete charge of their lives.”

Have you thought of evangelism in this way, as much more a work of the Spirit than a work of human effort?

Where, then, is the place for human effort and strategy in evangelism?



It is enlightening to study each reference to the filling of the Holy Spirit in the book of Acts. Every instance of the Holy Spirit’s filling resulted in Christ being proclaimed and glorified. Are you or I Spirit-filled if we have no desire for evangelism?

If I “let the Spirit have complete charge” of my life, what changes could I expect in my life? . . . in my relationships? . . . in my circumstances? . . . in my priorities, direction and goals?

5. Coleman says: They needed an experience of Christ so real that their lives would be filled with His Presence. Evangelism had to become a burning compulsion within them purifying their desires and guiding their thoughts. Nothing less than a personal baptism of the Holy Spirit would suffice. The superhuman work to which they were called demanded supernatural help – an endowment of power from on High.”

How do I obtain this “endowment of power from on High”?

What can I do to help Christians around me understand and experience the Spirit-filled life as the norm for their lives?



The Life of Christ Leadership Study Guide: Impartation



Read the following selections from the Gospels.

Day 1: Read John 13:1-20 (pp. 219-220 TGL)

1. What do you think it means that Christ loved His disciples to the fullest extent?
2. Why did He wash their feet?
3. Why was this an especially powerful demonstration?
4. What lessons did He want them to learn about Him and themselves?
5. Why is it important, not only to know, but also to do what is right (vv. 16-17)?

Day 2: Read Luke 22:24-34; John 13:34-38 (pp. 222-223 TGL)

1. How does Jesus use their argument about who is the greatest as a teaching opportunity?
2. What does He impart to them of His own character?
3. Why is this new commandment so important for His disciples' future?
4. Why does Jesus warn of His separation from them?
5. What fears do you think this may have caused?

Day 3: Read John 14:1-31 (pp. 223-225 TGL)

1. How do Christ's words relieve some of their fears?
2. What does He promise about prayer?
3. How does He assure them that He will still be with them when He has gone back to heaven?
4. How does the Holy Spirit continue to impart Christ and His power to us today?

Day 4: Read John 15:1-8 (pp. 225-226 TGL)

1. What kinds of fruit is Jesus speaking of here?
2. What is the secret to fruit bearing?
3. How are the various parts (vine, branches, vinedresser, etc.) involved in the process?
4. What does it mean to abide?
5. How is Christ imparted to us through this process?



Pray each day as you read the Scriptures that God will reveal to you how these truths about discipleship apply to you and to our church. Then answer the questions on a separate sheet of paper.

Day 5: Read John 15:26-16:15 (pp. 227-228 TGL)

1. What are some of the things the Holy Spirit does in and for us?
2. Why do we need Him?
3. What part does the Holy Spirit play in our lives during persecution? Witness?
4. How does the Holy Spirit help us with knowing God's truth?! !!

Day 6: Read John 17:1-26 (pp. 230-232 TGL)

1. What does Christ say He has accomplished in the lives of His disciples?
2. Is Christ still praying for us?
3. How will He protect and guide us even though He is in Heaven?
4. How does He view the continuing multiplication of His disciples?
5. How do we see His glory today?

Some additional questions to consider:

1. How do you experience Christ today when He is not here in person?
2. Do you have a sense of God's Spirit at work in you? How? What does He do for you?
3. What are some of the most important lessons Christ has imparted to you through His life and teaching?
4. What methods would you use to impart these things to someone else?
5. Pray that God would show you how you can impart what Christ has given you to someone else. Who would that someone be?



The Master Plan of Evangelism **Study Guide: Demonstration**

“Jesus did not ask anyone to do or be anything which he had not demonstrated in His own life, thereby not only proving its workability, but its relevance to his mission in life.”



Read Chapter Five: “Demonstration” of *MPE*

1. Coleman writes: “He explained to them some of the more basic principles of prayer and then before He finished, He illustrated what He meant by repeating before them a model prayer (Luke 11:1-11; Matthew 6:9-13). . . . “It was an indispensable part of their training, which in turn they would have to transmit to others.” . . . Coleman also says: “One thing is certain. Unless they grasped the meaning of prayer, and learned how to practice it with consistency, not much would ever come from their lives.”

The best way to teach prayer is to actually pray together in the midst of attempting great things for God. (Note that more than 20 times the Gospels call attention to Jesus practice of prayer while He was training a small band of men to change the world).



Note how Jesus was committed to transferring the basics of prayer, using the Scripture, walking by faith and soul-winning in a simple, pure, transferable way. How can we do the same without on the one hand over-intellectualizing the faith or on the other hand making people think it is beneath them?

2. Coleman says about Christ: “He never ceased to use the Scriptures in His conversation with them. Altogether, there are at least 66 references to the Old Testament in His dialogues with the disciples in the four Gospels, to say nothing of the more than ninety allusions to it in His speaking with others.”

Why do you think Jesus used the Scriptures so much in His conversations?

3. Coleman writes: “. . . What perhaps was most important in view of His ultimate purpose was that all the while He was teaching them how to win souls. Practically everything that Jesus said and did had some relevance to their work of evangelism. . . In fact, for the most part, the disciples were absorbing it without even knowing that they were being trained to win people under like conditions for God.”

What may happen if people in leadership give lip service to “winning” but do not demonstrate a passion for reaching the lost by doing actual evangelism?

4. Coleman notes: “They observed how He drew people to Himself; how He won their confidence and inspired their faith; how He opened to them the way of salvation and called them to a decision. In all types of situations and among all kinds of people, rich and poor, healthy and sick, friend and foe alike, the disciples watched the Master soul-winner at work. It wasn’t outlined on the blackboard of a stuffy classroom nor written up in a “Do It Yourself” manual. His method was so real and practical that it just came naturally.”

In summary, what can we learn from Jesus’ method of teaching evangelism by demonstration?



5. Coleman emphasizes: “It is well enough to tell people what we mean, but it is infinitely better to show them how to do it. People are looking for a demonstration, not an explanation. When it is all boiled down, those of us who are seeking to train men (or women) must be prepared to have them follow us even as we follow Christ. (1 Cor. 11:1). We are the exhibit (Phil. 3:17f; 1 Thess. 2:7,8; 2 Tim. 1:13). They will do those things which they hear and see in us (Phil. 4:9). Given time, it is possible through this kind of leadership to impart our way of living to those who are constantly with us. We must take this truth to our lives. There can be no shirking or evading of our personal responsibility to show the way to those we are training, and this revelation must include the practical outworking in life of the deeper realities of the Spirit. This is the Master’s method and nothing else will ever suffice to train others to do His work. Yet, as we know, mere knowledge is not enough. There comes a time for action. To disregard this privilege can nullify all that has been acquired in the process of learning. *Indeed, knowledge unapplied to living can become a stumbling-stone to further truth* (emphasis added). No one better understood this than the Master. He was training men to do a job, and when they knew enough to get started, He saw to it that they did something about it.”



What can we do to follow Jesus’ model more effectively? How can we train disciples who understand that truth has not been learned until it has been obeyed? Can this be accomplished in one to four hours of appointments per week? If not, what is the alternative?

The Life of Christ Leadership Study Guide: Demonstration

Read the following selections from the Gospels.



Day 1: Read Luke 5:12-16 (p. 61 TGL)

1. What did Jesus demonstrate about Himself in healing the leper?
2. Why did He tell the man to give an offering?
3. Why did Jesus, the Son of God, need to go away and pray?

Day 2: Read Mark 7:1-23 (pp. 114-115 TGL)

1. Why was the issue of eating with unclean hands so problematic for the Pharisees?
2. How did Jesus respond to their challenge?
3. What was He demonstrating to His disciples by His response?
4. Why does He so often quote the Scriptures?

Day 3: Read Luke 11:1-13 (pp. 152-153 TGL)

1. Why was Jesus transfigured before them?
2. What were the disciples' responses?
3. What was being demonstrated here?
4. How does this demonstration affect us today in our discipleship?



Pray each day as you read the Scriptures that God will reveal to you how these truths about discipleship apply to you and to our church. Then answer the questions on a separate sheet of paper.

Day 4: Read Matthew 17:1-13 (pp. 140-141 TGL)

1. What do you think prompted the disciples to ask Jesus to teach them to pray?
2. Why do you think Jesus gives them this pattern of prayer?
3. Is this a prayer to be repeated word for word?
4. What do the illustrations that Jesus uses following the Lord's Prayer teach us about prayer?

Day 5: Read Matthew 13:1-17 (pp. 87-88 TGL)

1. What is the central theme of the parable of the soils?
2. Why didn't the disciples understand?
3. What is Christ's central teaching in the parable?
4. What does He teach them about evangelism? God's Word? Themselves?

Day 6: Read Luke 24:13-35 (pp. 260-261 TGL)

1. Why did Jesus approach His disciples in this post-resurrection appearance?
2. Why were they confused?
3. How did He use the Scriptures to remove their confusion?
4. Why did their hearts burn within them?

Some additional questions to consider:

1. How does Jesus demonstrate things to us today?
2. Though being separated from Christ by 2,000 years, how can we experience what His disciples did?
3. How would you demonstrate both the Christian life and truth to someone you might mentor?



Pray concerning your relationship with Christ and His Word. Are you close enough to recognize and experience what He is seeking to demonstrate to you?

Self-Assessment of Spiritual Formation

Review the assessment grid on the back of this page. Use the numbers from the grid to answer the following questions. Your Spiritual Formation Director will be using this same grid to form an independent assessment of your progress. Much of the value of this assessment comes through comparing your internal analysis with his external analysis and discussing the similarities and differences.

A) Which assessment number best describes your ability to identify your own spiritual needs and address them, i.e. to live the examined life before God? (Check the box that best applies)

Weak ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 Strong

B) Which assessment number best describes your practice of the classical spiritual disciplines in a way that fosters personal spiritual growth? (Check the box that best applies)

Weak ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 Strong

C) Which assessment number best describes how consistently you think, speak, and act in a Christ like way? (Check the box that best applies)

Weak ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 Strong

D) Which assessment number best describes the degree to which you consistently draw from our ICCEC spiritual heritage to facilitate personal spiritual formation? (Check the box that best applies)

Weak ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 Strong

E) Which assessment number best describes the degree to which you consistently seek spiritual accountability and submit to spiritual authority? (Check the box that best applies)

Weak ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 Strong

Area of Competency	Competency Level 1	Competency Level 2	Competency Level 3	Competency Level 4	Competency Level 5
A) Growing Self Awareness	Has no concept of living an examined life before God	Has limited experience in living an examined life, but has blind-spots; is unaware of areas where growth is needed	Has begun to practice living an examined life, but is more attuned to symptoms than the root areas of spiritual need	Has become experienced at living the examined life; is able to identify the root areas of spiritual needs, but not always the solution	Consistently lives an examined life before God; accurately identifies spiritual needs and how to address them
B) Application of Spiritual Disciplines	Has no Experience with Spiritual disciplines	Struggles to maintain basic spiritual disciplines such as Bible reading and prayer	Maintains the basic spiritual disciplines and is gaining appreciation for other classical disciplines such as fasting	Maintains the basic spiritual disciplines and has experienced practicing other classical disciplines	Consistently practices a variety of classical disciplines in a way that fosters personal spiritual growth
C) Growth in Christ-likeness	Has no desire for Christ like character	Desires to be like Christ, but doesn't know where to begin	Has begun to grow in Christ likeness, but still struggles in obvious ways	Has continued to grow in Christ likeness, but still struggles in subtle ways	Consistently thinks, speaks, and acts in a Christ like way
D) Appreciation of our ICCEC Spiritual Heritage	Has no appreciation of our spiritual heritage	Has a desire to learn about our spiritual heritage	Has begun to become acquainted with our spiritual heritage	Has personally benefitted from applying the insights of several figures from our spiritual heritage	Consistently draws from our spiritual heritage to facilitate personal spiritual formation
E) Spiritual Accountability	Has no desire to be spiritually accountable	Expresses willingness to be accountable to Spiritual Directors	Has begun opening up to directors and is benefitting from being accountable to them	Consistently seeks the accountability of directors and is obedient to authority	Has a plan in place to maintain relationships of spiritual accountability after seminary

ORDINATION

[illegible]

Ordained - Leaves:

*INCREASE: This is the fourth step in the process of Identification → Involvement → Investment → **Increase***

Step Four: The Crisis of Trust/Faith

“He told them, ‘The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field’” (Luke 10:2).

At this point you have entered the harvest field and are laboring with Christ. When you increase you fulfill your biological need to beget.



Definition:

An Ordained person is one who has been consecrated into the clergy through the Sacrament of Holy Orders.

Your Goal:

To be set in place to run your race
in specific service in the CEC.

During the Ordained stage you should:

1. Study Phase Five of The Certificate Program.



2. Using the schedules found on pages 88 through 98 read the selections from *The Master Plan of Evangelism* by Robert E. Coleman and the assigned readings from the *Gospels* and answer the study questions over this material.
3. Read the notebook materials on pages 99 through 100 titled *Obedience*. Also read the Ordination Service materials (Pages 101-103 for Deacons, Pages 104-107 for Priest) paying careful attention to the content of the vows and the promise of obedience. Then meet with your Spiritual Formation Director to discuss your understanding of what it means to take Vows of Obedience and pose any additional questions that you might have.

The Master Plan of Evangelism **Study Guide: Delegation**



Read Chapter Six: “Delegation” of *MPE*

1. Coleman writes in the section “He Assigned Them Work”:
“Jesus was always building up in His ministry to the time when His disciples would have to take over His work and go out into the world with the redeeming Gospel. This plan was progressively made clear as they followed Him. The patience with which Jesus brought this out to His disciples reflects upon His consideration for their ability to learn. *He was never premature in His insistence upon action.*” (emphasis added)

Why is this important?



2. Coleman says: “The first invitation to the disciples to follow Him said nothing about going out and evangelizing the world, although this was His plan from the beginning. His method was to get the disciples into a vital experience with God and to show them how He worked, before telling them they had to do it.”

Discuss this and apply it in our follow up and discipleship today.

3. Coleman writes: “As to their support, they were to trust God to supply their needs.” (Matthew 10:8-10; Mark 6:8-9; Luke 9:3; Matthew 6:25-34). . . . in His instructions to find some friendly person in each town they visited, and there live as long as they continued their evangelistic work in the area . . . “

What were Jesus’ reasons for instructing them to stay with friendly hosts? How might the principle of establishing a beachhead for ministry be applicable today?

4. Coleman titles his next sections “Expect Hardship” and “A Dividing Gospel.”

What will happen to the ministry of a person who is not prepared to experience hardship and rejection?



Why is it necessary for ministers sent “as sheep in the midst of wolves” (Matt. 10:16) to be “as wise as serpents, and as harmless as doves” (Matt. 10:16)?

5. Coleman writes in the section “One with Christ”: “He began by giving them His own authority and power to do His work (Mark 6:7; Matthew 10:1; Luke 9:1), and he closed by assuring them that what they were doing was as though he were doing it himself. . . . Think of this identity! The disciples were to be the actual representatives of Christ as they went forth.”

Has Jesus given this authority and power to you? Can you prove it Biblically? (cf. Matthew 28:18-20; II Corinthians 5:18-20) How is the principle of apostolic succession related to this truth?



6. Coleman says: “They were to be the human instruments announcing the good tidings, and the Holy Spirit was to be God’s personal empowerment for their mission.”

So what is the Holy Spirit’s role in delegation? Should we send people out before they understand the “clothing with power from on high”? How can we impart faith in the sufficiency of the Holy Spirit when we delegate responsibilities in ministry?

7. Coleman writes: “On a mountain in Galilee He gave His great commission to, not only the eleven disciples (Matthew 28:16), but also to the whole church numbering then about 500 brethren (I Corinthians 15:6). It was a clear proclamation of His strategy of world conquest. . . . Christian disciples are sent men (and women) – sent out in the same work of world evangelism to which the Lord was sent, and for which He gave His life. Evangelism is not an optional accessory to our life. It is the heartbeat of all that we are called to be and do.”

What place should evangelism and discipleship (“teaching them to obey everything I have commanded you”) have in your life and ministry?



The Life of Christ Leadership Study Guide: Delegation



Read the following selections from the Gospels.

Day 1: Read Matthew 9:35-10:20 (pp. 100-101 TGL)

1. What motivated Jesus to reach out to people (v. 36)?
2. What resource does He offer His disciples before He sends them out (vv. 37-38)?
3. Why does He give them both authority and responsibility?
4. Why does He specify the target audience?

Day 2: Read Matthew 10:21-31 (pp. 101-102 TGL)

1. How does He warn them of dangers?
2. What liabilities would they face in their mission?
3. Why does He seem to be so negative about their mission while commissioning them?
4. What was their central mission?

Day 3: Read Matthew 10:32-11:1 (pp. 102-103 TGL)

1. What does Jesus say about God's protection for a disciple?
2. What does He say about His relationship with the disciple He sends?
3. Why does He emphasize the sacrifices of ministry so strongly?

Day 4: Read Luke 10:1-16 (pp. 149-150 TGL)

1. Why did He send them out in pairs?
2. How does prayer enter into the mission?
3. Why is Christ so specific on how to accomplish the mission?
4. What does Luke 10:16 tell us about the importance of our ministry?

Day 5: Read Luke 10:17-24 (p. 150 TGL)

1. What was the attitude of the 70 when they returned?
2. What was Christ's response to their mission?
3. Why does Christ speak of giving "rest" to burdened people in this context?
4. What were the disciples seeing that was such a blessing?

Day 6: Read John 20:19-23 (p. 262 TGL)

1. Why did Jesus appear to them where they were meeting after His resurrection?
2. Why were they so shocked?



Pray each day as you read the Scriptures that God will reveal to you how these truths about discipleship apply to you and to our church. Then answer the questions on a separate sheet of paper.

3. What authority does He give them?
4. Do we still possess this kind of authority?

Some additional questions to consider:

1. Have we been delegated the same responsibility as the first century disciples?
If it differs, how?
2. Have we been given the same authority? How do we know?
3. How does the Holy Spirit involve Himself in the mission we have been given?
4. Spend some time praying about your responsibilities as a disciple. What is God asking you to do? What concerns or excites you about what He has delegated to you?



The Master Plan of Evangelism **Study Guide: Supervision**

“Jesus made it a point to meet with his disciples following their tours of service to hear their reports...His questions, illustrations, warnings and admonitions were calculated to bring out those things they needed to know to fulfill his work, which was the evangelization of the world.”



Read Chapter Seven: “Supervision” of *MPE*

1. Coleman writes in the section “The Principle Observed”: “He would not let them rest in success or in failure. No matter what they did, there was always more to do and to learn. He rejoiced in their success, but nothing less than world conquest was His goal, and to that end He always superintended their efforts.”

What are some values of keeping the purpose and goals before people as you supervise them?



2. Coleman says: “Here was on the job training at its best. . . The fact that they tried to do His work, even though they may have failed at it, gave them greater awareness of their deficiencies, and hence they were more disposed to the Master’s correction . . . One always appreciates an education more after he has had the opportunity to apply what he knows.”

Discuss this principle. “Knowledge does not always lead to application but application always leads to knowledge.”

3. Coleman writes in the section “The Principle Applied Today”: “No less patient yet determined supervision is needed today among those who are seeking to train others for evangelism. One dare not assume that the work will be done merely because he has shown a willing worker how to do it, and then sent him out with a glowing expectation of results. Innumerable things could happen to frustrate and sidetrack the work, and unless these matters are dealt with realistically by competent and understanding people, the worker may easily become discouraged and defeated. Likewise, many experiences of grace which bring delight to the soul need to be clarified and deepened as their meaning is interpreted in the light of the total world mission of Christ. It is thus crucial that those engaging in the work of evangelism have personal supervision and guidance until such time as they are matured enough to carry on alone.”

It is easy for young, enthusiastic leaders to get sidetracked on doctrinal issues, ministry philosophy issues, ministry methods issues, ministry materials issues or even special spiritual experiences which they come to believe every Christian must have to be “on the cutting edge” of ministry for God. When any of these issues develop and become a distraction or division in our ministry how would you advise ministers to deal with it?



4. Coleman concludes with: “When will we learn the lesson of Christ not to be satisfied merely with the first fruits of those who are sent out to witness? Disciples must be brought to maturity. There can be no substitute for total victory, and our field is the world. We have not been called to hold the fort, but to storm the heights.”

Summarize what you have learned about supervision.

What is one principle you can apply to make you more effective in your ministry for Christ?



What is the ultimate purpose of the Charismatic Episcopal Church?

The Life of Christ Leadership Study Guide: Supervision

Read the following selections from the Gospels.

Day 1: Read John 6:1-8 (pp. 104-105 TGL)

1. Whose idea was it to feed the 5,000?
2. Why did Jesus make this a test for His disciples?
3. What were their ideas of how to solve the problem?

Day 2: Read John 6:9-15 (p. 105 TGL)

1. How does Jesus involve His disciples in solving the problem of hungry people?
2. Why did He have them gather up the remaining food?
3. What was the response of the people to this miracle?
4. What do you think His disciples were to learn from this?

Day 3: Read Matthew 17:14-21 (pp. 142-143 TGL)

1. Why couldn't the disciples cure the sick boy?
2. What does Jesus say is possible for those who believe?
3. Why were the disciples powerless to cast out the demon?
4. How does this instance reveal Christ's supervision of His disciples?

Day 4: Read Mark 8:1-21 (pp. 118-119 TGL)

1. Why do you think the disciples didn't seem to remember the feeding of the 5,000?
2. Why couldn't they have enough faith to understand Christ's bread illustration?
3. How did Jesus use the feeding of the 5,000 and 4,000 to teach spiritual truth?

Day 5: Read Mark 9:33-50 (pp. 145-146 TGL)

1. Why are the disciples concerned about who is the greatest?
2. How does Jesus use a child to illustrate His point?
3. What is His point?
4. Why is John concerned about someone casting out demons in Jesus' name?
5. As Christ supervises His disciples, what central message does He want to communicate about the "little ones" ?



Pray each day as you read the Scriptures that God will reveal to you how these truths about discipleship apply to you and to our church. Then answer the questions on a separate sheet of paper.

Day 6: Read John 14:15-31 (pp. 224-225 TGL)

1. What is proof of our love for Christ?
2. Who will help us to obey?
3. What are some of the blessings connected with loving Christ?
4. How do obedience and God's Word go together?

Some additional questions to consider:

1. How does Christ supervise us now in our growth and ministry?
2. How is the Holy Spirit involved in supervision?
3. Where does God's Word enter in?
4. As you disciple someone, how are you responsible to supervise their growth and ministry?



Pray concerning your relationship with Christ and His Word. Are you close enough to recognize and experience what He is seeking to demonstrate to you?

WE ARE FORMED BY OBEDIENCE IN ACCORDANCE WITH OUR VOWS. OTHERS TEND TO BE FORMED BY THEIR TASKS.

“At the heart of Catholic priestly/religious spirituality is an understanding of obedience to those who have authority over you and the vow that one takes, which is why at every level of ordination there are vows made to a Bishop and to the Church.

Most spiritual formation in Protestantism has to do with personal piety (quiet time, Bible study, etc.) and around the tasks they are to perform, which is why there is no history of Spiritual Formation in Protestantism.

Not to be critical of our brothers in Protestantism but; to emphasize the centrality of obedience and vows which free us and draw us to the merciful and loving heart of the Father.”

+Archbishop Craig Bates
Patriarch

Obedience

By Bishop David Epps

Several times in my life, I have taken what amounts to a “vow of obedience.” The first was the occasion of my enlistment into the United States Marine Corps. The second was when I was sworn in as a Reserve Deputy for the Fayette County Sheriff’s Department. The oaths that were taken, to my best recollection, had to do with defending the Constitution and with the oaths came the implied, if not explicit, responsibility to obey the lawful orders of my superiors.

The last vow of obedience was more personal and was taken at my ordination to the priesthood. I was asked, “And will you ... obey your bishop and other ministers who may have authority over you and your work?” I wasn’t asked if I would respect the bishop, or agree with the bishop, or consult with the bishop. I was asked if I would obey him.

While the word “obedience” is rapidly being stricken from the common use of the English language, the Bible did not shy away from its use. Many are very comfortable with quoting the passage from Acts 5:29, “...we ought to obey God rather than men” (KJV), but we are much more skittish about taking seriously the injunction to “Obey your leaders, and submit to them; for they keep watch over your souls, as those who would give an account” (Heb. 13:17a NASB).

Indeed, for most of my religious life, I have obeyed those over me “as long as. . . .”; that is, “as long as they were right,” or “as long as they weren’t in error,” but most especially, “as long as I agreed with them.” I always had an escape clause that allowed me, in my mind, to disobey without being disobedient. It was a self-deluding premise, of course, for one cannot disobey without being disobedient. One obeys or one does not. One is obedient or one is rebellious.

The question I had to answer was, “Do I trust those over me in the Lord?” If I do not then surely I am prohibited from making such a vow and receiving ordination at their hands. But if I do, then I must rest in the confidence that I can trust them or, at the very least, I can trust God to correct them when they are in error. In the meantime, my part is in fulfilling my vow—my part is to obey. This is not without some discomfort. Twice, I have been called upon to obey when I did not want to do what I was assigned. In the first case, I was asked to host and be the head of a statewide convocation. Having done something similar years ago and having found it to be a terrible experience, I declined, saying, “The only way I will do that is if you order me to do it.” The bishop looked at me for a moment in silence and said, “So ordered.” The convocation was a success and I learned a great deal. The second was when my bishop asked me to go to Africa for three weeks in 1998. I said, “The only reason I will go is because you are telling me to go because I don’t want to go.” He acknowledged my desire to stay in the States and I promptly spent three weeks in Kenya and Uganda anyway, an experience that broadened my horizons more than I could have imagined.

For people who are unaccustomed to obeying authority in the Church, the very idea must seem positively “un-American.” After all, most denominations in the West invest authority in the congregation, not in the pastor or the bishop. In one large evangelical denomination, for example, an average of four pastors per week are fired or forced to resign. In this design, the leaders are expected to obey the followers else risk losing one’s job. Yet, in Paul’s second letter to the church at Thessalonica, it is clear that he expects the church to “obey our instruction” and there is even a penalty for not doing so (2 Thess. 3:14 NASB).

Constantly, it seems, I am being challenged to obey God by being obedient to his delegated authorities in the Earth. Children are to obey their parents (Eph. 6:1), servants are to obey those over them (Col. 3:22), governmental authorities and the laws of the land are to be obeyed (Titus 3:1), and, yes, even those who are part of the Church are expected to walk in a genuine submission.

The truth is that I don’t want to obey. I am a rebel and I want my own way and I want it all of the time. I claim that I am submitted to God and to God’s Word but the truth is, if I cannot or will not submit to and obey those over me in the Lord, I am submitted neither to God nor to man. In my own walk, I have discovered that obedience brings a confident peace—even when I want my own way but chose instead to fulfill my vow. I have discovered that the violation of this vow brings with it a disharmony and a sense of restlessness. I have also learned to trust my bishop and those over him. The bishop, too, has taken a vow of obedience. I realize that there are those who say, “I will vow obedience to no man.” Such an attitude brings its own torment and isolates such a one from both man and God. My answer to the question of obedience asked at my ordination was, “I am willing and ready to do so.” After all these years and several tests, I still am. The alternative is anarchy and the chaos and destruction that always inevitably follows.

Ordination Services

Ordination Service for a Deacon

This section is taken from the deacon's ordination service, directly after the sermon. It is the instruction, the examination and the promise of obedience. The focus is on the ministry, and its source; an intimate relationship with God, and those in authority over that ministry.

Preamble

All sit. The Bishop addresses the People and the Candidate on the duties of a deacon, saying:

This man, your relative and friend, is now to be raised to the order of deacon. Consider carefully the position to which he is to be promoted in the Church.

He will draw new strength from the gift of the Holy Spirit. He will help the bishop and his body of priests as a minister of the Word, of the Altar, and of charity. He will make himself a servant to all. As a minister of the altar he will proclaim the Gospel, prepare the sacrifice, and give the Lord's Body and Blood to the community of believers.

It will be his duty, at the bishop's discretion, to bring God's word to believer and unbeliever alike, to preside over public prayer, to baptize, to assist at marriages, to give viaticum to the dying, and to lead the rites of burial. Once he is consecrated by the laying of hands that comes to us from the Apostles and is bound more closely to the altar, he will perform works of charity in the name of the bishop or the pastor. From the way he goes about these duties, may you recognize him as a disciple of Jesus, who came to serve, not to be served.

He then addresses the Candidate:

My son, you are being raised to the order of deacons. The Lord has set an example for you to follow.

As a deacon you will serve Jesus Christ, who was known among his disciples as the one who served others. Do the will of God generously. Serve God and mankind in love and joy. Look upon all unchastity and avarice as worship of false gods; for no man can serve two masters.

Like the men the Apostles chose for works of charity, you should be a man of good reputation, filled with wisdom and the Holy Spirit. Show before God and mankind that you are above every suspicion of blame, a true minister of Christ and of God's mysteries, a man firmly rooted in faith. Never turn away from the hope, which the Gospel offers; now you must not only listen to God's Word but preach it. Hold the mystery of faith with a clear conscience. Express in action what you proclaim by word of mouth. Then the people of Christ, brought to life by the Spirit, will hear Him say: Well done, good and faithful servant, enter into the joy of your Lord."

Examination of the Candidate

The Candidate then stands before the Bishop, who questions him.

My son, every Christian is called to follow Jesus Christ, serving God the Father, through the Holy Spirit. God now calls you to a special ministry of servanthood directly under your bishop. In the name of Jesus Christ, you are to serve all people, particularly the poor, the weak, the sick, and the lonely.

As a deacon in the Church, you are to study the Holy Scriptures, to seek nourishment from them, and to model your life upon them. You are to make Christ and his redemptive love known, by your word and example, to those among whom you live, and work, and worship. You are to interpret to the Church the needs, concerns, and hopes of the world. You are to assist the bishop and priests in public worship and in the ministration of God's Word and Sacraments, and you are to carry out other duties assigned to you from time to time. At all times, your life and teaching are to show Christ's people that in serving the helpless they are serving Christ himself.

My son, before you proceed to the order of the diaconate, declare before the people your intention to undertake this office.

My son, do you believe that you are truly called by God and His Church to the life and work of a deacon?

Candidate: I believe I am so called.

Do you now in the presence of the Church commit yourself to this trust and responsibility?

Candidate: I do.

Will you respect and be guided by the pastoral direction and leadership of your bishop?

Candidate: I will.

Will you be faithful in prayer, and in the reading and study of the Sacred Scriptures?

Candidate: I will.

Will you look for Christ in all others, being ready to help and serve those in need?

Candidate: I will.

Will you do your best to pattern your life in accordance with the teaching of Christ, so that you may be a wholesome example to all people?

Candidate: I will.

Will you in all things seek not your glory but the glory of the Lord Christ?

Candidate: I will.

May the Lord by His grace uphold you in the service He lays upon you.

Candidate: Amen.

Promise of Obedience

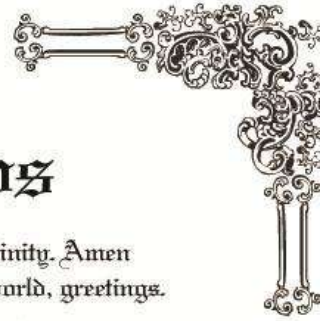
The candidate then goes to the Bishop and, kneeling before him, places his joined hands between those of the Bishop.

If the Bishop is the candidate's own Ordinary, he asks:

Bishop: Do you promise respect and obedience to me and my successors?

Candidate: I do.

Bishop: May God who has begun the good work in you bring it to fulfillment.



Sacred Vows

In the Name of the most holy and undivided Trinity. Amen
To all the Faithful in Christ Jesus throughout the world, greetings.

Be it known unto you by these presents, that

Your Full Name

Has satisfied the requirements of the canons of the Charismatic Episcopal Church of North America and we believe him to be called by God and His Church in the life and work of a

Deacon



The Very Reverend Name, Name
Rector, Church Name

The Reverend Name, Name
Title

I declare, as God is my witness, that I will be loyal to the doctrine, discipline, and worship of Christ as this Church has received them and will, in accordance with the canons of the Charismatic Episcopal Church of North America, obey my bishop and other ministers who may have authority over me and my work.

I solemnly declare that I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the doctrine, discipline, and worship of the Charismatic Episcopal Church of North America.

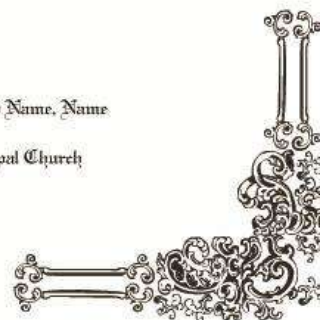


Your Name goes here

Signed and attested the nineteenth of May, in the year of our Lord two thousand xxxx
on the feast of Saint Name, , and the number year of my Episcopate.



The Most Reverend Name, Name
Diocese Name here
Charismatic Episcopal Church



Ordination Service for a Priest

This section is taken from the priest's ordination service, directly after the sermon. It is the instruction, the examination and the promise of obedience. The focus is on the ministry, and its source; an intimate relationship with God, and those in authority over that ministry.

Preamble

All sit. The Bishop addresses the people and the candidate on the duties of a priest, saying

This man, your relative and friend, is now to be raised to the order of priest. Consider carefully the position to which he is to be promoted in the Church.

It is true that God has made His entire people a royal priesthood in Christ. But our High Priest, Jesus Christ, also chose some of His followers to carry out publicly in the Church, a priestly ministry in His Name on behalf of mankind. He was sent by the Father, and He in turn sent the apostles into the world. Through them and their successors, the bishops, He continues His work as Teacher, Priest, and Shepherd. Priests are co-workers of the order of bishops. They are joined to the bishops in the priestly office and are called to serve God's people.

Our brother has seriously considered this step and is now to be ordained to priesthood in the presbyteral order. He is to serve Christ the Teacher, Priest, and Shepherd in His ministry which is to make His own body, the Church, grow into the People of God, a holy temple.

He is called to share in the priesthood of the bishops and to be molded into the likeness of Christ, the supreme and eternal Priest. By consecration he will be made a true priest of the New Testament, to preach the Gospel, sustain God's people, and celebrate the liturgy, above all, the Lord's sacrifice.

He then addresses the candidate

My son, you are now to be advanced to the order of the presbyterate. You must apply your energies to the duty of teaching in the Name of Christ, the Chief Teacher. Share with all mankind the word of God you have received with joy. Meditate on the law of God, believe what you read, teach what you believe, and put into practice what you teach.

Let the doctrine you teach be true nourishment for the People of God. Let the example of your life attract the followers of Christ, so that by word and action you may build up the house which is God's Church.

In the same way you must carry out your mission of sanctifying in the power of Christ. Your ministry will perfect the spiritual sacrifice of the faithful by uniting it to Christ's sacrifice, the sacrifice which is offered sacramentally through your hands. Know what you are doing and imitate the mystery you celebrate. In the memorial of the Lord's death and resurrection, make every effort to die to sin and to walk in the new life of Christ.

When you baptize, you will bring men and women into the People of God. In the sacrament of penance, you will forgive sins in the Name of Christ and the Church. With holy oil you will relieve and console the sick. You will celebrate the liturgy and offer thanks and praise to God throughout the day, praying not only for the People of God, but for the whole world. Remember that you are chosen from among God's people and appointed to act for them in relation to God. Do your part in the work of Christ the Priest with genuine joy and love, and attend to the concerns of Christ before your own.

Finally, conscious of sharing in the work of Christ, the Head and Shepherd of the Church, and united with the Bishop and subject to him, seek to bring the faithful together into a unified family and to lead them effectively, through Christ and in the Holy Spirit, to God the Father. Always remember the example of the Good Shepherd who came not to be served, but to serve, and to seek out and rescue those who were lost.

Examination of the Candidate

The candidate then stands before the Bishop, who questions him.

My son, before you proceed to the order of the presbyterate, declare before the people your intention to undertake this priestly office.

Are you resolved, with the help of the Holy Spirit, to discharge without fail the office of priesthood in the presbyteral order as a conscientious fellow worker with the bishops in caring for the Lord's flock?

Candidate: I am.

Are you resolved to celebrate the mysteries of Christ faithfully and religiously as the Church has handed them down to us for the glory of God and the sanctification of Christ's people?

Candidate: I am.

Are you resolved to exercise the ministry of the word worthily and wisely, preaching the Gospel and explaining the Catholic faith?

Candidate: I am.

Are you resolved to be diligent in the reading and study of the Holy Scriptures, and in seeking the knowledge of such things as may make you a stronger and more able minister of Christ?

Candidate: I am.

Are you resolved to pattern your life and that of your family, in accordance with the teachings of Christ, so that you may be a wholesome example to your people?

Candidate: I am.

Are you resolved to persevere in prayer, both public and private, asking God's grace, both for yourself and for others, offering all your labors to God, through the mediation of Jesus Christ, and in the sanctification of the Holy Spirit?

Candidate: I am.

Are you resolved to consecrate your life to God for the salvation of His people, and to unite yourself more closely everyday to Christ the High Priest, who offered Himself for us to the Father as a perfect sacrifice?

Candidate: I am, with the help of God.

May the Lord who has given you the will to do these things give you the grace and power to perform them.

Candidate: Amen.

Promise of Obedience

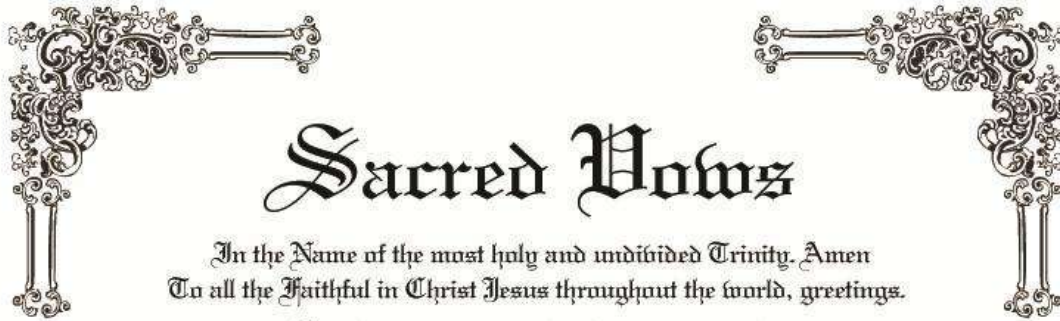
Then the candidate goes to the Bishop and, kneeling before him, places his joined hands between those of the Bishop.

If the Bishop is the candidate's own Ordinary, he asks

Bishop: Do you promise respect and obedience to me and my successors?

Candidate: *I do.*

Bishop: May God who has begun the good work in you bring it to fulfillment.



In the Name of the most holy and undivided Trinity. Amen
To all the Faithful in Christ Jesus throughout the world, greetings.

Be it known unto you by these presents, that

Your Full Name

Has satisfied the requirements of the canons of the Charismatic Episcopal Church of North America and we believe him to be called by God and His Church in the life and work of a

Priest

The Reverend Name J. Name
Title, Church Name

The Reverend Name J. Name
Title, Church or Diocese

I declare, as God is my witness, that I will be loyal to the doctrine, discipline, and worship of Christ as this Church has received them and will, in accordance with the canons of the Charismatic Episcopal Church of North America, obey my bishop and other ministers who may have authority over me and my work.

I solemnly declare that I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the doctrine, discipline, and worship of the Charismatic Episcopal Church of North America.

Your Full Name

Signed and attested the day of Month, in the year of our Lord two thousand xxxxx
on the Feast or Memorial day, and the number xx year of my Episcopate.



The Most Reverend Your Bishop
Bishop of the Name of Diocese
Charismatic Episcopal Church

[illegible]

FORMATION

[illegible]

FORMATION - Fruit:

FINISHING WELL: This is the lifelong process of spiritual formation by which we are conformed to the image of Christ and fulfill our calling to bear fruit for the Kingdom of God.



You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and that your fruit should remain, that whatever you ask the Father in My name He may give you. (John 15:16).

As you prepare for the ongoing process of Spiritual Formation you should:

1. Finish the Study of *The Master Plan of Evangelism* by answering the questions on pages 112-113.
2. Finish the *Life of Christ Leadership Study* by answering the questions on pages 114-115.
3. Create a plan for lifelong reading and learning that includes books from the following sources:
 - a. Books recommended by your Bishop.
 - b. Books from *The Patriarch's Bookshelf* (on page 27 of this Manual).
 - c. Books from the *Bibliography for Spiritual Formation* found in the Appendix of this Manual.
4. Meet with your Bishop (or his designee) to understand what you need to do to become integrated into the normal Spiritual Formation structures for Priests or Deacons in your Province.

The Master Plan of Evangelism **Study Guide: Reproduction**

“Jesus intended for the disciples to produce his likeness in and through the church being gathered out of the world. Thus his ministry in the Spirit would be duplicated many-fold by his ministry in the lives of his disciples.”



Read Chapter Eight: “Reproduction” and the Epilogue of *MPE*

1. Coleman writes: “Jesus intended ...By this strategy the conquest of the world was only a matter of time and their faithfulness to His plan. . . . It had started small like a grain of mustard seed, but it would grow in size and strength until it became a tree greater than all the herbs” (Matthew 13:32; Mark 4:32; Luke 13:18,19).

If you were to lead 3 men or women to Christ and disciple them for one year, at the end of which each of you were, in turn, to lead 3 other men or women to faith and disciple them for one year, how many years would it take for you to lead the entire world’s population of over 6 billion to faith in Christ?



2. Coleman observes: “It all comes back to His disciples. ... As simple as it may seem, this was the way the Gospel would conquer. He had no other plan.”

How important is the verbal confession of the Gospel from the mouth of redeemed disciples of Christ in His plan for worldwide evangelization in every generation?

3. Coleman reminds us of Jesus' command to His disciples instructing them to pray that the Lord of the harvest would send forth laborers (Matt. 9:37-38, cf. Luke 10:2).

As you begin your ordained ministry, how will you put this command of Jesus into practice?

4. In the section "The Principle Applied to our Lives," Colman writes: "The test of any work of evangelism thus is not what is seen at the moment, or in the conference report, but in the effectiveness with which the work continues in the next generation."

Where are your men or women?

What are they doing for God?

Are they reproducing leaders after their kind for Christ?

5. In the Epilogue, Coleman writes: "We should not expect a great number to begin with nor should we desire it. The best work is always done with a few." How might you make a difference in your church by applying this principle?



The Life of Christ Leadership Study Guide: Reproduction



Read the following selections from the Gospels.

Day 1: Read Matthew 16:13-20 (p. 139 TGL)

1. Why does Christ ask His disciples about people's opinion of Him?
2. Why does Peter answer Christ's question?
3. What rock do you think the church is built upon?
4. What does it mean that the gates of hell won't prevail?
5. What kind of authority is given to Christ's disciples according to this passage?

Day 2: Read Matthew 13:18-23 (pp. 88-89 TGL)

1. As we return to the parable of the soils, how does Christ use this illustration to teach about reproduction?
2. What problems will there be in sowing the seed?
3. What modern day illustrations could you give of peoples' responses to the Good News?
4. How does the description of good soil encourage us?

Day 3: Read Matthew 13:24-30 (pp. 89-90 TGL)

1. Why does Jesus describe counterfeit wheat in his parable?
2. What are contemporary illustrations of this happening today?
3. Who is behind the counterfeit?
4. Why didn't the farmer weed the field immediately?
5. When is the harvest?

Day 4: Read Matthew 13:31-35 (p. 90 TGL)

1. Do we really understand how reproduction works?
2. What elements are in the hands of the farmer?
3. What does the mustard plant demonstrate about Christ's Kingdom?
4. Why did Christ use these parables?

Day 5: Read Matthew 13:36-52 (p. 90 TGL)

1. Why does Christ explain His parables to His disciples but not to the world?
2. How do these parables help prepare the disciples to build Christ's Kingdom?
3. How does Christ instill hope in them?
4. What do the additional parables do to expand their understanding?



Pray each day as you read the Scriptures that God will reveal to you how these truths about discipleship apply to you and to our church. Then answer the questions on a separate sheet of paper.

Day 6: Read Luke 24:44-53 (p. 266 TGL)

1. Why does Jesus in one of His final messages remind them of the Gospel?
2. What does He mean “You are witnesses”?
3. What power would He send them?
4. What responsibility was He leaving with them?

Some additional questions to consider:

1. Why is reproduction so important?
2. How are you involved in reproducing yourself as a disciple? Be specific.
3. What fears or concerns do you have in this area of spiritual reproduction?
4. Pray about your responsibility to reproduce yourself in the lives of others. Who? How?



FINISH WELL

Christ in you the hope of glory. Him we proclaim, warning everyone and teaching every one in all wisdom, that we may present everyone mature (*teleios*) in Christ, for this I toil, struggling with all his energy that he powerfully works within me.

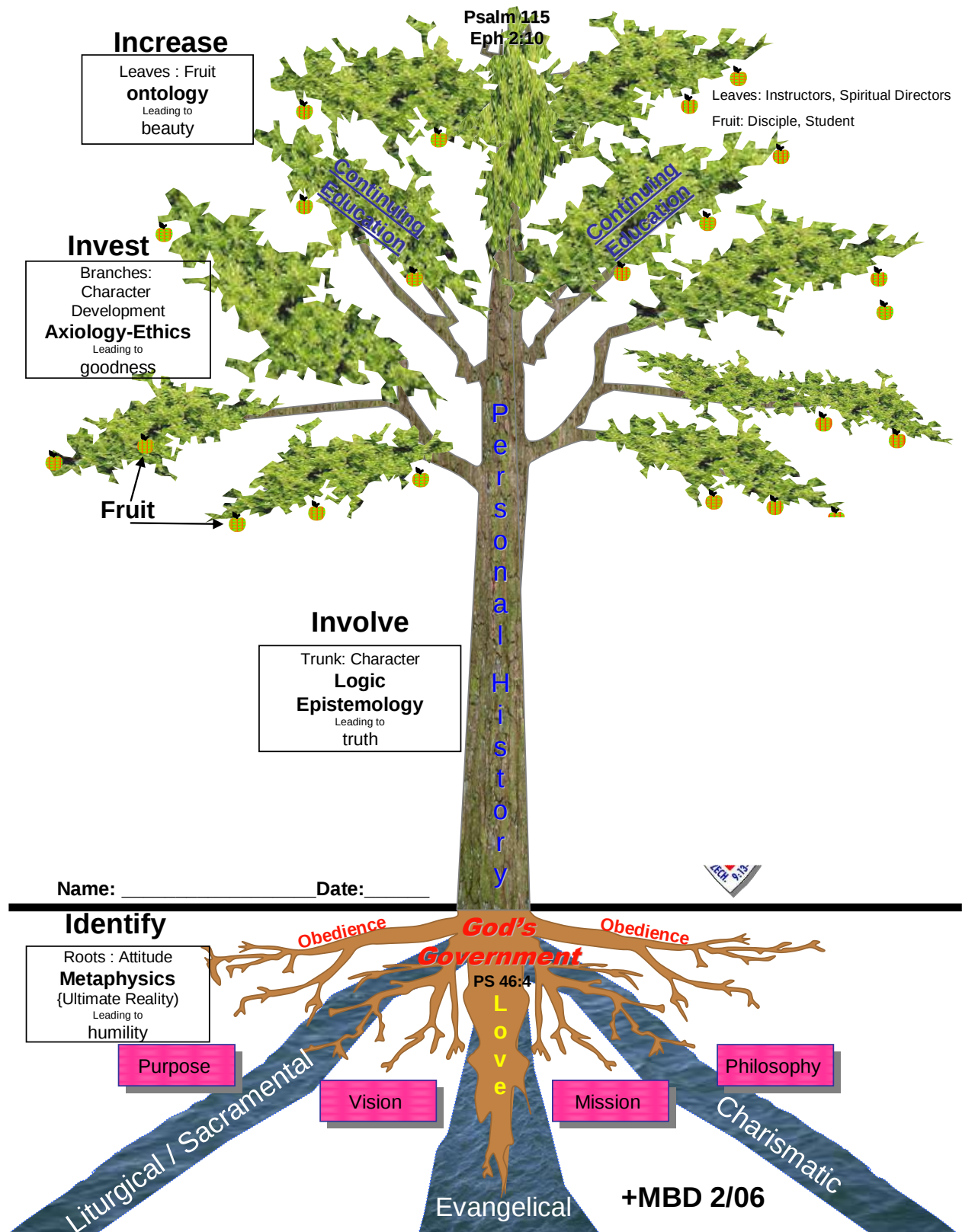
Colossians 1:27b-29

[illegible]

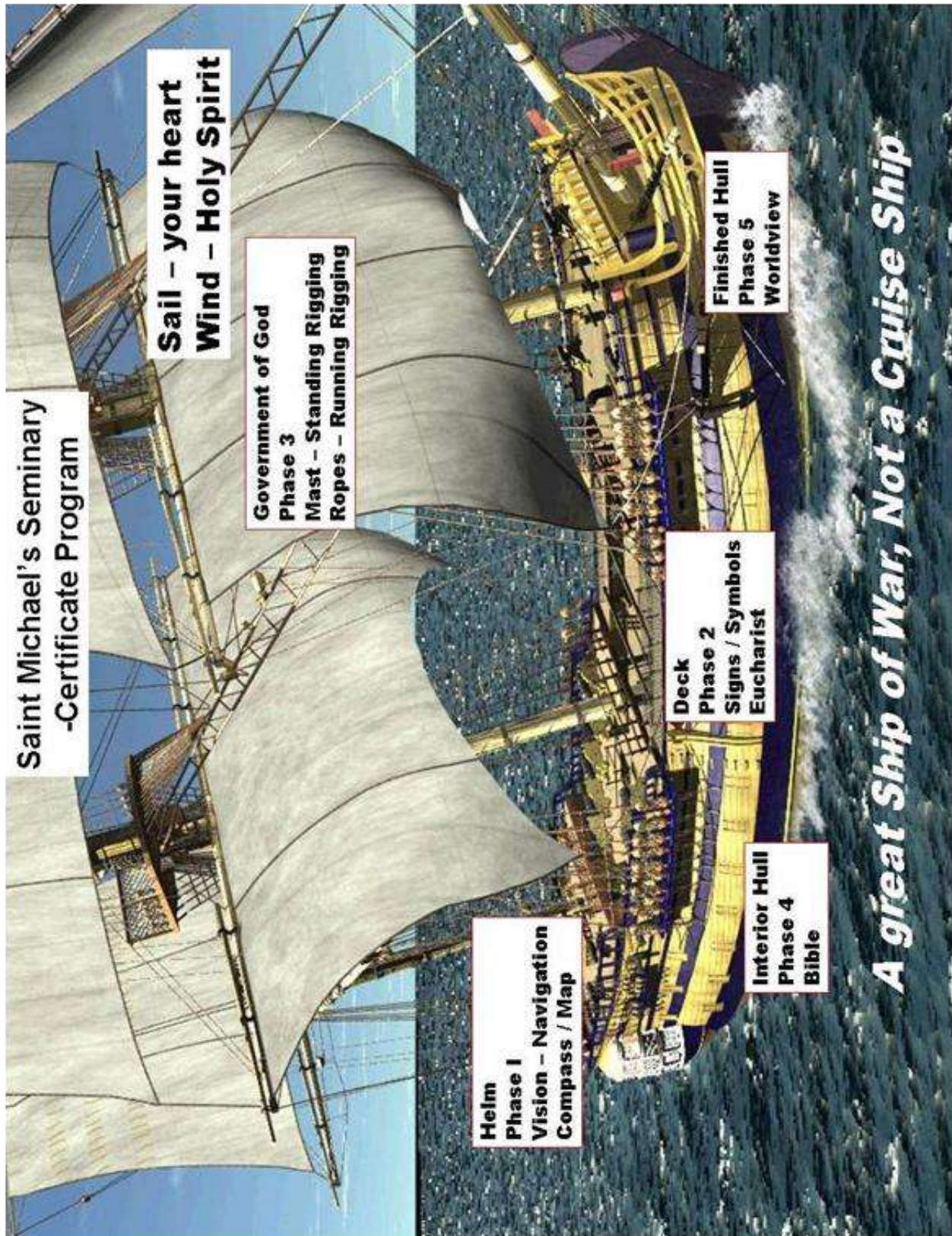
APPENDIX

[illegible]

YOUR LIFE LIKE A TREE



YOUR MINISTRY LIKE A SHIP



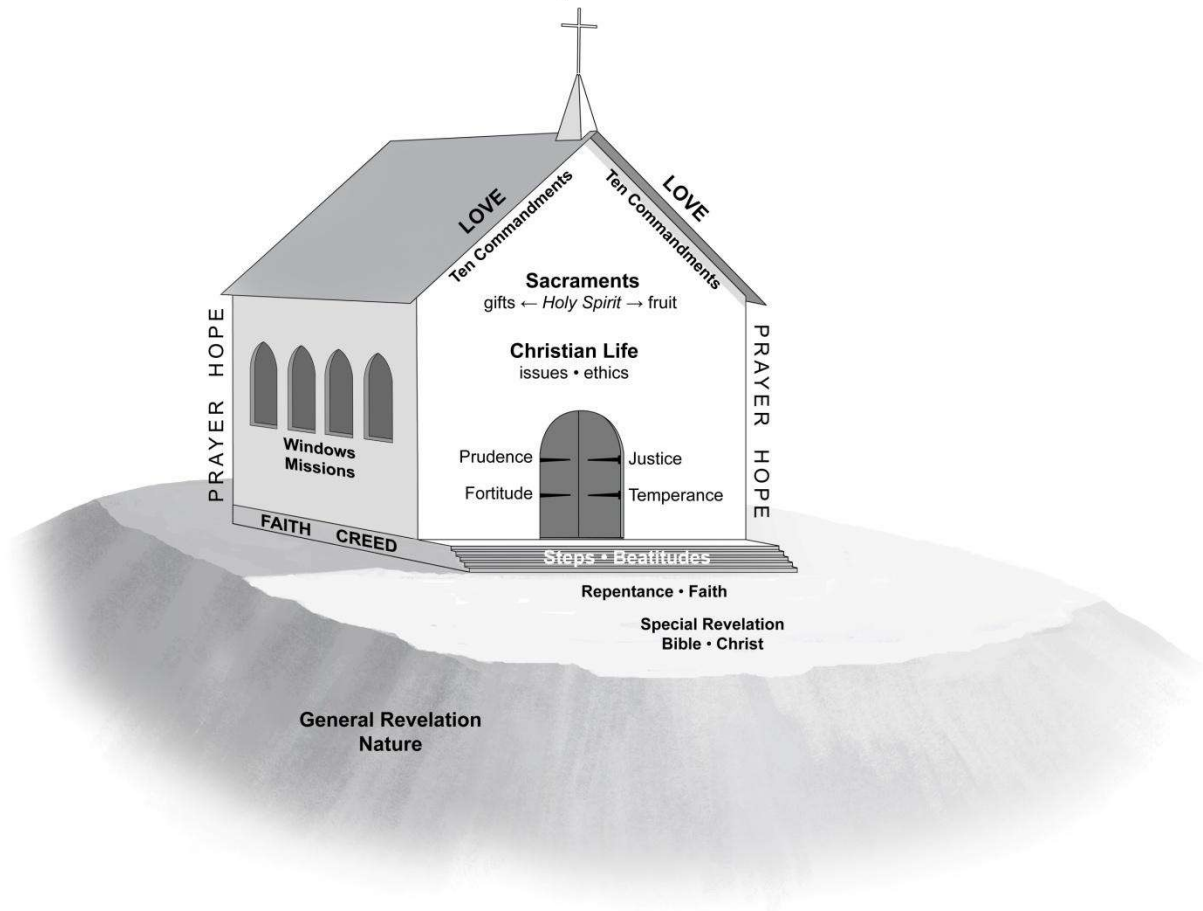
Your Heart Like a House

SON

The Kingdom of God

Advent • Christmas • Easter • Pentecost

Daily Office



SPIRITUAL FORMATION

Scope & Sequence

Following are the assignments for Spiritual Formation according to each phase in the process leading to possible Ordination. We begin with the ***Applicant Phase*** since it is here that you start the formal process of making a decision about the CEC. You have *Inquired* and we have discussed how your life is like a SEED. Here we have prayerfully considered you are truly called to the CEC. How have you been formed? We all begin as a Seed, but how has the Seed been formed? In the *Applicant Phase* we consider your life as a Seed planted in specific SOIL. Here we discuss your background, generational concerns or the place you have been planted.

If it is the consensus that one has truly been called by God to prepare for ministry and their background has been prayerfully considered, they move to the *Aspirant Phase*. Here one begins the Spiritual Formation process since now you have made a quality decision to *IDENTITY* with Christ and what He is doing in the CEC. The process of Spiritual Formation continues through each successive step of the process (i.e. the *Postulant, Candidate, and Ordination Phases*) and indeed even beyond those throughout the entire lifetime of active ministry.

Please note the following KEY to abbreviations on the Scope and Sequence Sheets:

- JMW** = *Jesus, Mean and Wild* by Mark Galli
- MOL** = *The Making of a Leader* by Robert Clinton
- MPE** = *Master Plan of Evangelism* by Robert Coleman.
- TGL** = *Jesus Christ: The Greatest Life* by Johnston Cheney and Stanley Ellison.
- BSB** = *Beyond Smells & Bells* by Mark Galli
- BLV** = *The Bible and Leadership Values* by Robert Clinton.
- LL** = *Liturgy and Life* by Alexander Schmemmann
- PS** = *Pentecostal Spirituality* by Stephen Jack Land
- PFC** = *A Passion for Christ* by Thomas F., James B., and David W. Torrance
- CP** = The Certificate Program-basic introduction to the CEC and St. Michael's Seminary.

God bless you as you prayerfully work through the life of the Lord Jesus Christ, the Master Spiritual Director.

+Michael B. Davidson
Bishop, Central Diocese

SPIRITUAL FORMATION
Scope & Sequence

APPLICANT PHASE
The SOIL of Your Life: Openness to God's Will

STEP	JMW	MOL
1	Introduction & Chap. 1	Introduction & Chap. 1
1	Chaps. 2-3	Chap. 2
1	Chaps. 4-5	Chap. 3
1	Chaps. 6-7	Chap. 4
1	Chaps. 8-9	Chap. 5
1	Chaps. 10-11	Chap. 6
1	Chaps. 12-13	Chap. 7
1	Chaps. 14-15	Chap. 8
1	Chaps. 16-17	Chap. 9
1	Complete Study Questions in Appendix	Begin Developing a Time Line of your life and Ministry

SPIRITUAL FORMATION Scope & Sequence

ASPIRANT PHASE The ROOTS of Your Life: Humility

IDENTIFICATION

STEP	TOPIC	MPE	GOSPEL	BLV	PS	CP
2	Selection	Preface & Chap. 1	Jn 1:1-18 TGL p. 21	Use as Reference	Chap. 1	Phase 1
2	Selection	Preface & Chap. 1	Mt 3:1-17 TGL pp. 38-40		Chap. 2	Phase 1
2	Selection	Preface & Chap. 1	Jn 1:19-42 TGL pp. 42-44		Chap. 3	Phase 1
2	Selection	Preface & Chap. 1	Jn 1:43-51 TGL pp. 44-45		Chap. 4	Phase 1
2	Selection	Preface & Chap. 1	Mt 4:8-22 TGL p. 58			Phase 1
2	Selection	Preface & Chap. 1	Lk 5:1-11 TGL pp. 60-61			Phase 1
2				Select a <u>Biblical Leader</u> & A <u>Book of the Bible</u> and begin Study Projects	Answer study questions in the Appendix	

NOTE: If time line from previous section is unfinished continue working on this as well.

SPIRITUAL FORMATION Scope & Sequence

POSTULANT PHASE The TRUNK (or Character) of Your Life: Truth

INVOLVEMENT

STEP	TOPIC	MPE	GOSPEL	PFC		CP
3	Association	Chap. 2	Lk 6:12-19 Mk. 3:13-19 TGL pp. 68-69	Introduction		Phase 2-3
3	Association	Chap. 2	Lk 6:20-26 TGL pp. 70-71	Chap. 1		Phase 2-3
3	Association	Chap. 2	Lk. 11:1-13 TGL pp. 152-153	Chap. 2		Phase 2-3
3	Association	Chap. 2	Mk 10:17-27 TGL pp. 180-181	Chap. 3		Phase 2-3
3	Association	Chap. 2	Jn 13:34-14:14 TGL pp. 222-224	Hymn		Phase 2-3
3	Association	Chap. 2	Jn 15:1-17 TGL pp. 225-226	Chap. 4		Phase 2-3
3	Consecration	Chap. 3	Mk 3:13-35 TGL pp. 85-87	Chap. 5		Phase 2-3
3	Consecration	Chap. 3	Mk 4:35-41 TGL p. 92	Chap. 6		Phase 2-3
3	Consecration	Chap. 3	Jn 6:25-71 TGL pp. 111-114	Chap. 7		Phase 2-3
3	Consecration	Chap. 3	Lk 9:18-27 TGL pp. 139-140			Phase 2-3
3	Consecration	Chap. 3	Lk 9:51-62 TGL p. 148			Phase 2-3
3	Consecration	Chap. 3	Lk 14:25-35 TGL pp. 165-166	Complete “Stoking the Fire” study questions found in book		Phase 2-3

NOTE: Continue working on Biblical Leadership Studies (Person and Book) from previous section.

SPIRITUAL FORMATION Scope & Sequence

CANDIDATE PHASE

The BRANCHES (or Character Development) of Your Life: Goodness

INVESTMENT

STEP	TOPIC	MPE	GOSPEL	BSB	LL	CP
4	Impartation	Chap. 4	Jn 13:7-20 TGL pp. 219-220	Intro. & Chap. 1	Forward	Phase 4
4	Impartation	Chap. 4	Lk. 22:24-34 Jn 13:34-38 TGL pp. 222-223	Chap. 2		Phase 4
4	Impartation	Chap. 4	Jn 14:1-31 TGL pp. 223-225	Chaps. 3-4	Chap. 1	Phase 4
4	Impartation	Chap. 4	Jn 15:1-8 TGL pp. 225-226	Chap. 5		Phase 4
4	Impartation	Chap. 4	Jn 15:26-16:15 TGL pp. 227-228	Chap. 6	Chap. 2	Phase 4
4	Impartation	Chap. 4	Jn 17:1-26 TGL pp. 230-232	Chaps. 7-8		Phase 4
4	Demonstration	Chap. 5	Lk 5:12-16 TGL p. 61	Chap. 9	Chap. 3	Phase 4
4	Demonstration	Chap. 5	Lk 7:1-23 TGL pp. 114-115	Chap. 10		Phase 4
4	Demonstration	Chap. 5	Lk 11:1-13 TGL pp. 152-153	Chap. 11	Chap. 4	Phase 4
4	Demonstration	Chap. 5	Mt 17:1-13 TGL pp. 140-141	Chap. 12		Phase 4
4	Demonstration	Chap. 5	Mt 13:1-17 TGL pp. 87-88	Chap. 13		Phase 4
4	Demonstration	Chap. 5	Lk 24:13-35 TGL pp. 260-261	Chap. 14 & Appendices		Phase 4

NOTE: If you have not already done so, complete your two leadership Bible studies (Person & Book) from the previous sections.

SPIRITUAL FORMATION Scope & Sequence

ORDAINED PHASE The LEAVES of Your Life: Beauty

INCREASE

STEP	TOPIC	MPE	GOSPEL	CP
5	Delegation	Chap. 6	Mt 9:35-10:20 TGL pp. 100-101	Phase 5
5	Delegation	Chap. 6	Mt 10:21-32 TGL pp.101-102	Phase 5
5	Delegation	Chap. 6	Mt 10:32-11:1 TGL pp. 102-103	Phase 5
5	Delegation	Chap. 6	Lk 10:1-16 TGL pp. 149-150	Phase 5
5	Delegation	Chap. 6	Lk 10:17-24 TGL p. 150	Phase 5
5	Delegation	Chap. 6	Jn 20:19-23 TGL p. 262	Phase 5
5	Supervision	Chap. 7	Jn 6:1-8 TGL pp. 104-105	Phase 5
5	Supervision	Chap. 7	Jn 6:9-15 TGL p. 105	Phase 5
5	Supervision	Chap. 7	Mt 17:14-21 TGL pp. 142-143	Phase 5
5	Supervision	Chap. 7	Mk 8:1-21 TGL pp. 118-119	Phase 5
5	Supervision	Chap. 7	Mk 9:33-50 TGL pp. 145-146	Phase 5
5	Supervision	Chap. 7	Jn 14:15-31 TGL pp. 224-225	Phase 5

SPIRITUAL FORMATION Scope & Sequence

FORMATION PHASE

The FRUIT of Your Life: Spiritual Formation in Christ

LIFE-LONG LEARNING & MINISTRY

STEP	TOPIC	MPE	GOSPEL	CP
6	Reproduction	Chap. 8	Mt 16:13-20 TGL p. 139	Review
6	Reproduction	Chap. 8	Mt 13:18-23 TGL pp. 88-89	Review
6	Reproduction	Chap. 8	Mt 13:24-30 TGL pp. 89-90	Review
6	Reproduction	Chap. 8	Mt 13:31-35 TGL p. 90	Review
6	Reproduction	Chap. 8	Mt 13:36-52 TGL p. 90	Review
6	Reproduction	Chap. 8	Lk 24:44-53 TGL p. 266	Review
6	The Master & Your Plan	Epilogue	Acts 1:1-11 TGL pp. 265-285	Review
6	The Master & Your Plan	Epilogue	2 Cor. 2:12-3:6 TGL p. 265-285	Review
6	The Master & Your Plan	Epilogue	2 Cor. 4:1-17 TGL pp. 265-285	Review
6	The Master & Your Plan	Epilogue	2 Cor. 5:11-21 TGL pp. 265-285	Review
6	The Master & Your Plan	Epilogue	2 Tim 2:1-7 TGL pp. 265-285	Review
6	The Master & Your Plan	Epilogue	Mt 28:16-21 TGL pp. 265-285	Review

How Do You Plan to *Finish Well* in Ministry and Life?

What is Your 5 Year Strategy to Continue Making Disciples?

You are God's Work of Art! (Ephesians 2:10)

Give God a Life that Counts!

Christ in you, the hope of glory. Him we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus. To this end I also labor, striving according to His working which works in me mightily.

(Colossians 1:27b-29)

Study Questions for *Jesus Mean and Wild*

1. If you had to condense the central message of this book to one sentence, what would it be?
2. Which chapter of this book had the deepest impact on you personally? What did you learn that can be applied to your own spiritual formation? What do you intend to do as a result?
3. Is there anything in this book you disagree with? If you had the chance to personally interact with the author on that point, what would you ask him or say to him?
4. What do you see as the most important things that a priest or deacon could learn from this book? How might these ideas affect the practice of ministry?

Study Questions for *Pentecostal Spirituality:* *A Passion for the Kingdom*

Study questions to be developed.

Study Questions for *Beyond Smells and Bells: The Wonder and Power of Christian Liturgy*

Chapter 1:

What are the four “acts” of liturgy? How is “entering the story” through liturgy different from simply learning about the story? How does this “entering into” affect our spiritual formation as disciples?

Chapter 2:

How does the liturgical calendar give insight into the Psalmists hope that God would “teach us to number our days so that we may get a heart of wisdom” (Ps. 90:12)?

Chapter 3:

Has your personal experience of worshipping with the liturgy increased your commitment to living out your spirituality “in community”? If so, how? If not, why do you think your experience differs from the author’s observations?

Chapter 4:

This chapter warns against the danger of “mistaking God for the self.” How have you experienced God as the One who is “alarming and incomprehensible”? What effect has this had on you as a maturing disciple of Christ?

Chapter 5:

What is the role of mystery in worship and in spiritual growth?

Chapter 6:

In what sense is it fair to say that liturgical worship is relevant worship?

Chapter 7:

Galli writes “the liturgy is an experience of the kingdom in which past and future coincide in joyous present.” What are some of the implications of this view of time for spiritual formation?

Chapter 8:

How has the reality of “the communion of saints” affected you personally as a worshipper?

Chapter 9:

Galli writes, “Though Jesus comes to us through the Spirit, he does so in the material”. What does this mean to you?

Chapter 10:

What difference does it make if we think of the goal of discipleship as “transformation of life” rather than the “transfer of ideas”? How does the liturgy help us achieve this type of training?

Chapter 11:

In this chapter, Galli explores what it means “to love God perfectly” and how the Trinitarian nature of God affects our understanding of this. In what ways is your aspiration to become ordained a reflection of your desire “to love God perfectly.” Explain.

Chapter 12:

Does the phrase “drunken sobriety” resonate with your own experience as a disciple of Christ? Why or why not?

Chapter 13:

What have been some of the key “Helen Keller” moments in your own spiritual formation?

Study Questions for *Liturgy and Life: Christian Development through Liturgical Experience*

Chapter 1: Liturgy and Education

1. What is liturgical catechesis? Why is it important for spiritual formation?
2. What does Psalm 34:8 “O taste and see that the Lord is good. . . .” reveal about the sacramental approach to Christian discipleship?
3. Fr. Schmemmann says that liturgical catechesis emphasizes: a) the connection between Bible study and liturgy, b) the way in which our worship helps us to remember the life and teachings of Christ, and c) the meaning of the Sacraments. How have these three elements influenced your own spiritual formation?
4. The church has always taught that “the rule of prayer is the rule of belief.” What does this mean to you?

Chapter 2: Orthodox Worship

1. What does the Greek word *leiturgia* mean? Why is it important that worship be understood as both corporate and personal?
2. What are the three distinct uses of the Bible in the liturgy? How do these uses contribute to the spiritual formation of the church’s members?
3. What are the basic rites (sacred actions) found in the liturgy? Briefly explain how each of them helps prepare us to think and live as maturing disciples of Christ?
4. How does the physical layout of the church building contribute to spiritual formation?
5. Fr. Schmemmann says participation in the Divine Liturgy is “the heart of the whole life of the church.” What are some specific ways in which your participation in the weekly Eucharistic liturgy has formed (or reformed) your own understanding of discipleship?

Chapter 3: The Sanctification of Time

1. Fr. Schmemmann says that a central purpose of celebrating the Christian liturgical year is “the sanctification of time.” What does he mean by this?
2. Using the chapter as a reference point, state clearly what is to be experienced and learned from each of the following seasons of the Christian year:
 - a) Easter (i.e. Pascha or Feast of the Resurrection)
 - b) Pentecost
 - c) Advent, Christmas, and Epiphany (i.e The Coming of Christ)
 - d) The Transfiguration
 - e) The Commemoration of Mary (*Theotokos*) and the Saints
 - f) Lent
3. Describe the relationship that exists between preparation and fulfillment in the Christian year.

Chapter 4: The Sanctification of Life

1. What does it mean to say that “our whole approach to life is sacramental”?
2. What is the relationship between spirit and matter?
3. For each of the following sacraments, describe the implications for spiritual formation (i.e. what it contributes to our being transformed into the image of Christ)
 - a) Holy Baptism
 - b) Holy Confirmation (or Chrismation)
 - c) Holy Penance (or Reconciliation)
 - d) Holy Unction (or Healing)
 - c) Holy Matrimony
 - d) Holy Orders

Bibliography for Spiritual Formation

Compiled by Father John Worgal

An Introduction to the Bibliography

This is the beginning of an ongoing project of accumulating materials for a bibliography on spirituality. Its purpose is to guide the seminary as a whole, from administration to faculty, to students and their directors, in the pursuit of God. It is assumed that we are all in process with regard to this most complex issue, and therefore need to be informed about spirituality from every Christian, that is, classic Trinitarian tradition, in the Church Universal. We have therefore organized our bibliography around various categories of spiritual traditions, loosely following a historical chronology. It is also assumed that not everyone will agree with the spiritual writers and works listed; spiritual discernment is needed in all things, and this bibliography should be used under the supervision of a spiritual director.

Ideally, spiritual directors should be informed with the literature below, and also informed with the spiritual state of those under their care, so that they know what to administer in a timely way, and using the apostle's metaphor, not giving meat to those who can only ingest milk. We who are spiritual directors must be humble, realizing that what may seem odd, and even suspect, in light of our own experience, may in fact be an advanced stage beyond us, and must not criticize out of our own ignorance or out of our own limited understanding of Scripture. We must ever be aware, as we approach the writings below, that language has its limits, and words used by holy men and women in ages past from different cultures may not mean what we think they mean at a first reading.

We, who are faculty, as well as student directors, have the precarious role of being both beginners and directors in this grand enterprise of pursuing God. We feel the weight of responsibility as well as the excitement of the pursuit. We will be growing with the students. The literature is vast, no one can master it all.

Again, we want to emphasize that this bibliography is a growing one, and far from what we hope it to be. In time, new entries will be added, as well as new and modified annotations that will reflect our growth as an institution in this deep and wonderful enterprise of loving God with saints alive and "those whose rest is won."

I. GENERAL REFERENCE / INTRODUCTIONS TO SPIRITUAL FORMATION *

Foster, Richard. *Celebration of Disciple*. San Francisco: Harper St Row, 1988 revised ed.

This has become the “bible” of spiritual formation to many Protestants, enjoying from its first publishing in 1978 the status of a “classic”, and its value is sure to endure. We have chosen this work as the basic text for the second track of our program. It simply and profoundly discusses the various disciplines and gives practical advice on how we should engage in them.

_____. *Devotional Classics Selected Readings for Individuals & Groups*, edited by Richard Foster and James Bryan Smith. San Francisco: Harper, 1993.

Foster has created a splendid collection of select writings that span the history of Christian spirituality across the five traditions he identifies: holiness, social justice, evangelical, charismatic, and contemplative. It is a good resource for exposure to the breadth of Christian spirituality and for small groups. Each entry includes a brief introduction to the author, an excerpt from his or her writings, a relevant Bible selection, reflection questions, suggested exercises, a final reflection by Richard Foster, and a bibliography of references for further study. The only disadvantage of this book is that the excerpts are so brief that it is hard to appreciate the richness of the quoted material.

_____. *Streams of Living Water* San Francisco: Harper, 1998.

This book introduces us to spiritual formation through the lens of six different traditions that Foster labels the contemplative, holiness, charismatic, social justice, evangelical, and incarnation. He critiques each in the context of Church history with regard to their strengths and weaknesses. This book comes with a companion by James Brian Smith titled *A Spiritual Formation Workbook* (San Francisco: Harper, 1993).

Garrigou—Lagrange, Reginald, O.P. *The Three Stages of the Interior Life*; 2 vols. St. Louis; B. Herder Book Co., 1948. *Theology of the Spiritual Life*:

This is a Roman Catholic classic by an eminent Dominican theologian who taught mystical and ascetical theology at the Angelicum in Rome. He draws heavily from St. Thomas Aquinas, St. John of the Cross, and St. Francis de Sales in describing the nature of the soul, and the three stages of the ascent to God (purgation, illumination, and the unitive way). Unlike the contemporary protestant writers who are just beginning to find their way in this area, Garrigou-Lagrange is part of a long and ancient tradition, and the reader senses the richness and depth this brings. Moreover, he is sacramental in his perspective, with a pastoral heart. If you can get these volumes, by all means do so.

Lovelace, Richard. *Dynamics of Spiritual Life: An Evangelical Theology Of Renewal*. Downers Grove, Ill.: InterVarsity, 1979.

A historical and theological overview of principles that can help us experience both personal and corporate renewal. It is a bit dated now, but it was one of the earlier, pioneering evangelical books on spirituality in its day.

_____. *Renewal as a Way of Life: A Guidebook for Spiritual Growth*. Downers Grove, Illinois.: InterVarsity, 1985.

A study guide written in response to the shallowness and superficiality of much of

contemporary American Christianity. Encourages us to return to the basic principles and realities of Scripture as a means of spiritual growth.

McGinn, Bernard, and Meyendorff, John, eds. *Christian Spirituality Origins to the Twelfth Century*, Vol. 16 of *World Spirituality: An Encyclopedic History of the Religious Quest*. New York: Crossroad, 1989.

Consists of 19 stimulating essays group in two parts: Periods and Movements, and Themes and Values. Tends on the scholarly side, but approachable.

Underhill, Evelyn.

NOTE: Underhill, Evelyn (1875-1941) was a profound scholar and mystic. Her breadth of reading, especially of the Western mystics in the original Latin, as well as in theology, philosophy and psychiatry, is truly breath taking. With sharpness of intellect and depth of experiential knowledge, she describes with clarity things that are obscure in the most exalted and inspiring way. She was, without doubt, the greatest authority writing in English on mysticism and spirituality in her time, and was in a big way responsible in reacquainting the modern Church with her lost mystical roots. She also wrote a book on *Worship* (1937).

_____. *Mysticism*. New York; Image Books, 1990.

First published in 1911, this is the classic on mysticism in English, and could be the greatest book ever written on the subject in any language. It is a majestic book, written in grand style, and should be read by anyone who is interested in spirituality. It describes the stages of the soul's journey to God, drawing on the works of many Fathers and Mothers of the Church.

_____. *The Mystic Way*. New York: I.M. Dent St Sons, 1929 (Reprint of 1913 1st ed.).

This is a companion book to her *Mysticism* above. Here she shows how integral mystic experience is to Christianity; she discusses the unique essentials of a truly Christian mysticism, and shows how it differs from other forms. She addresses the particular mystic experiences of St. Paul, and St. John, and also that of the Early Church in general and its liturgy.

Willard, Dallas. *The Spirit of the Disciplines*. San Francisco: Harper, 1988.

This book serves as a nice compliment to Foster's *Celebration of Discipline* in that it provides a theological perspective and foundation for the practice of the disciplines. The whole idea of the "disciplines" smacks of "works righteous" to many Protestants, and is therefore avoided on theological grounds. Here Willard makes a theological case for the disciplines in our lives, and though we may not agree with everything he says, this book will stimulate our thinking in this crucial matter.

II. ANCIENT CHURCH FROM 100 AD TO NICEA

Anonymous. *The Didache; or The Teaching of the Twelve Apostles*

The Didache, by virtue of its age (in present form second century, but most probably sub-apostolic in origin), gives us a wonderful window into the spiritual life of the Church in its earliest stages. It simply describes the two ways, that of life and death, and

provides information on eating, baptism, fasts, prayer, prophecy and ecstatic utterances, celebrating the Eucharist, the Lord's Day, and the various orders of the Church.

Clement of Rome. *The Letter of the Church Rome to the Church of Corinth*.

This important document exposes the heart of the third Bishop of Rome as he faces the persecution of Domitian (96/97 AD.) Of particular importance is the structure of authority that is already in place by his time, explicitly drawing from the OT (OT high priest [*archiereus*] corresponds to NT bishop, OT priest [*hiereus*] corresponds to NT *presbuteros*, from which our word "priest" is derived from, OT levite corresponds to NT deacon, and finally there is the order of "people" in both OT and NT [*laikos*]. The Church Militant, in all four orders of its priesthood (1 Peter 2:5), must be under obedience to possess the disciple to face death for their Lord.

Ignatius of Antioch. *Seven Letters to the Churches*.

This venerable saint wrote these letters while he was in chains under military transport to Rome, where wild beasts in the Coliseum tore him during Trajan's reign (AD. 98-117). The letters show his passion to "imitate the Passion of my God" (Rom. 6:3), showing that union in Christ was not merely some religious feeling to the early martyrs, but an act.

The Martyrdom of Polycarp, Bishop of Smyrna, as Told in the Letter of the Church of Smyrna to the Church of Philoelium (155 AD.).

This account of Polycarp's death is a classic, painting in simple strokes a picture of this venerable old saint who died with great dignity under one of Rome's most "enlightened" monarch's, Marcus Aurelius.

Origen (185-254)

NOTE: Origen is so great a soul, and his writings so vast and so misunderstood, that one is encouraged to read Henri Crouzel's wonderful introduction to this Father and his works titled *Origen* translated from the French by A.S. Worrall (San Francisco: Harper St Row, 1989) to gain a fair estimation of this man.

_____. *Commentary on John*.

This commentary is considered Origen's greatest exegetical achievement.

_____. *Commentary on the Song of Solomon*.

Origen, like so many Fathers and Mothers of the Church, was so in love with Jesus, that he resorted to the Song of Solomon to express this love. This, and other Old Testament Commentaries by this man, show a fertile, but studied, use of the allegorical method in presenting Jesus as the center of the Old Testament.

_____. *Contra Celsus*.

Considered by Crouzel as the most important apologetic, along with St. Augustine's *City of God*, of antiquity. Here, Origen sets his considerable intellectual power against the Neo-Platonism that threatened the early Church. Although it is true that Origen admired

Plato, "he retains his independence of him and is able to criticize him." (Crouzel, p.157).

_____. *On Martyrdom*.

_____. *On Prayer*.

_____. *Treatise of First Principles*.

This is Origen's foundational theological treatise. Unfortunately, we do not have the complete work intact. Pieces of this work have been used against him by his enemies, and therefore were labeled heretical. Origen lived before the great ecumenical councils, and did not have the benefit of the creeds as we do today. There was a great effort to exonerate Origen in the last century, esp. by Henri Crouzel's biography mentioned above, and the great scholar Henri de Lubac in his *Medieval Exegesis*, trans. by R.L. Sebanc (GR: Eerdmans, 1998).

Athanasius. *Life of St. Anthony*.

St. Anthony has become the inspiration of much spirituality and sacred art in both the East and the West, and is considered the father of Christian monasticism. St. Augustine was deeply influenced by this biography, and though some of it may seem strange to modern sensibilities, there is a profound spirituality that opens up the longer one reflects on it.

_____. *On the Incarnation of the Word of God*.

III. ORTHODOX SPIRITUALITY

NOTE: The Church from earliest times spread over the vast area of Asia and Europe, embracing many cultures. Despite differences, she understood herself to be one, holy, catholic and apostolic Church until the Great Schism between the Eastern (Orthodox) and Western (Roman Catholic) branches in 1054 A.D. Most of us are in the Western tradition, either with Roman Catholic or Protestant backgrounds, and therefore are historically and culturally removed from the East. Orthodox spirituality is foreign to us, and we can easily dismiss it as unnecessary. We do this to our own loss. Fortunately, there is a growing interest in the West in Orthodox Spirituality. For an introduction to Eastern spirituality, see Vladimir Lossky's *The Mystical Theology of the Eastern Church* (Crestwood, NY: St. Vladimir's Seminary Press, 1998).

Recently, the works of the Eastern spiritual masters has been made available in a new translation from the Greek called the *Philokalia*, a work originally compiled by St. Nikodimos of the Holy Mountain. It is edited by G.E.H. Palmer, Philip Sherrard, and Kallistos Ware, and it comes in 5 volumes (London; Faber & Faber 1979). Much of what they say is centered on prayer, especially the Jesus Prayer, for which students are encouraged to read *The Way of the Pilgrim* (many eds.) for a wonderful introduction to continuous prayer and the use of the *The Philokalia* in the life of a Russian mystic.

A number of spiritual masters in *The Philokalia* were called the "Desert Fathers", for they wished to experience God in a more intense way by prayer and fasting in the wilderness. Though they went out to be alone with God, multitudes went out to them to receive spiritual direction. They recorded their wisdom in short sayings, and are left to us in collections. One such collection available for us is

The Sayings of the Desert Fathers: The Alphabetical Collection, translated with a forward by Benedicta Ward (Kalamazoo, MI: Cistercian Pub., 1975). To gain a historical perspective on these fathers, one may wish to read a biography of St. Anthony the Great, who was an Egyptian. Athanasius, the great Bishop of Alexandria, wrote a biography of this man that was extremely influential in the early Church (see section II above). For a modern biography, see Henri Queffelec's *Saint Anthony of the Desert* trans. By James Whitall (NY: E.P. Dutton & Co., 1954). St. Anthony is considered the father and inspiration of Christian monasticism.

John Chrysostom (347-407). *Sermons*.

It very well may be that St. John Chrysostom (golden mouth) was the greatest preacher ever in the Church. His sermons are read today with great profit, and are held to be models of biblical exposition in that they are true to the text, uncompromising, and profound.

Basil the Great (330-379). *Ascetical Works*. Vol.9 of *The Fathers of the Church*. New York: Fathers of the Church, Inc. , 1950.

Of the three Cappadocian Fathers, St. Basil is the greatest personality; he organized and rallied the Church around Nicea. He was, above all things, a great shepherd of souls and practical, and his ascetical works reveal the heart of this great man.

_____. *The Letters of St. Basil*.

Gregory of Nyssa (330-395)

NOTE: Gregory was the younger brother of St. Basil, and of the three Cappadocians, the most profound thinker and theologian. If you can find it, get a copy of the compilation of Gregory's mystical writings titled *From Glory to Glory*, selected with introduction by Jean Danielou (St. Vladimir's Press, 1979.). What is of special importance is this great Cappadocian's understanding of Christian perfection.

_____. *The Life of Moses*. In *Classics of Western Spirituality*. New York: Paulist Press, 1979.

This is hailed as a classic in the spiritual and allegorical approach to an Old Testament text. Portions of it may seem strange and perhaps tedious to the first glance of a Western eye, but it is overall very readable, and there are wells of deep spiritual insight to draw from, as well as inspiration for methodological approach to Old Testament Scripture.

_____. *The Lord's Prayer*.

Gregory of Nazianzus (330-389). *Five Theological Orations*.

Gregory; one of the three Cappadocians, was the best friend of St. Basil. He is not read much today; he was a better preacher than a writer. His Orations were historically famous, for they solidified Nicene trinitarianism in Constantinople upon their delivery.

John Cassian (360-435). *Conferences*.

_____. *Institutes*.

_____. "On the Eight Vices." In the *Philokalia* (vol. 1).

Very readable and direct admonition on the vices that grip us and inhibit our movement towards God, dealing with gluttony, unchastity, avarice, anger, dejection, listlessness, self-esteem, and finally pride.

Evagrius (346-399). "On Discrimination." In the *Philokalia* (vol. 1).

A key skill in the spiritual life is the ability to discriminate between thoughts that come from God, thoughts that come from self, and thoughts that come from Satan. In this treatise Evagrius in a short and powerful way gets to the heart of this issue.

_____. "On Prayer."

This treatise lists one hundred and fifty short and provocative sayings on the topic of prayer.

Dionysius, The Pseudo—Areopagite (5th Century?) All texts below are found in the *Classics of Western Spirituality*, trans. By Colm Luibheid with helpful introductions by Jaroslav Pelikan, Jean Leclercq, and Karlfried Froehlich (NY: Paulist Press, 1987).

_____. *The Celestial Hierarchy*.

This treatise is on the order of authority in the spiritual realm with ramifications for the order of the physical realm; foundational in understanding Medieval thinking on the spiritual realm of beings.

_____. *The Divine Names*.

This is a critical document that underlies much of the ancient and medieval assumptions of reality. Most significantly, it establishes the doctrine of the ultimate unknowability of God, i.e. that God is beyond anything our minds can fathom, and the implications of this for the spiritual life. Its importance to Christian mysticism cannot be overemphasized.

_____. *The Mystical Theology*.

This is a very short, but pregnant and rather esoteric work that describes the goal of spirituality, that of union with God.

_____. *The Ecclesiastical Hierarchy*.

St. Mark the Ascetic (Sixth Cent.) "On Those who Think that They are made Righteous by Works." In *The Philokalia* (vol. 1).

A profound work on the tension between good works and faith; a must read for those who are interested in what Eastern Orthodoxy has to contribute to this topic.

John Climacus (570-649). *Ladder of Paradise*.

St, Hesychios the Priest (Sixth-Seventh Cent.) "On Watchfulness and Holiness." In *The Philokalia* (vol. 1).

This is the central work in the first vol. of *The Philokalia*. Simply stated, this is the

masterpiece of a spiritual master of the highest order. Anyone interested in spirituality must not neglect this work, for it deals with the heart of the issue; Especially important is the whole idea of the practice of continuous prayer (i.e. the Jesus Prayer) and the effects this has upon one's life.

St. John of Karpathos (Seventh Cent?). "For the Encouragement for the Monks in India." In *The Philokalia* (vol. 1).

Aspiring to God and perfection in this life can become a very discouraging thing. This treatise is a most gentle and encouraging work for those who feel like they fail so much, or are hardly moving in the spiritual life.

Maximus the Confessor (580-662).

NOTE: The importance of St. Maximus in Eastern spirituality is reflected in the fact that practically the whole of second volume of *The Philokalia* is devoted to his writings. He wrote in what are called "centuries" of texts (i.e. sections of one hundred short sayings), a favored style of the time for those who must memorize because of lack of books and/or inability to read. In this volume he writes four centuries on Love, two on Theology with regard to the Incarnate Son, and five on various Theological topics.

_____. *The Ascectic Life*.

Symeon the New Theologian (949-1022).

RUSSIAN SPIRITUALITY

NOTE: Russia became a Christian nation when Vladimir, the Tsar, converted in 988 to Eastern Orthodoxy. For a historical and theological description of the first 400 years of Russian spirituality, see G. P. Fedotov's *The Russian Religious Mind* (New York; Harper Torchbooks, 1946). Also by Fedotov, if you can get it, is *A Treasury of Russian Spirituality* (New York: Sheed & Ward, 1948), where you will meet great Russian mystics like St. Seraphim of Sarov, and the anonymous "Pilgrim" who has taught the world to pray the Jesus Prayer.

Dostoyevsky, Fyodor (1821-1881).

NOTE: A wonderful avenue into Russian Orthodoxy is to read Dostoyevsky's novels; they are penetrating psychological studies into the human mind and soul, written with deep spiritual insight. Eugene Peterson, on being in a place where there were no spiritual mentors in a position to disciple him, turned to Dostoyevsky for guidance. For short novels, read *Notes from the Underground*, *Poor People*, and *The Friend of the Family*. His full novels are *The Possessed*, *Crime and Punishment*, *The Brothers Karamazov*, and *The Idiot*. A common theme is that those who are truly like Christ in this world will inevitably share His fate.

Schmemmann, Alexander, ed., *Ultimate Questions; An Anthology of Modern Russian Religious Thought* (Crestwood, NY; St. Vladimir's Seminary Press, 1977).

IV. WESTERN MEDIEVAL SPIRITUALITY

EARLY MIDDLE AGES

Augustine (354-430)

NOTE: Students are encouraged to read Peter Brown's standard biography titled *Augustine of Hippo* (Berkeley and Los Angeles; University of California Press, 1967), to get a grip on this great man's life and works. It might also be helpful to look at Eugene Portalie's *A Guide to the Thought of Saint Augustine*, translated by R. J. Bastian, (Chicago: Henry Regnery Company, 1960), which is a helpful compendium of his thought. Most of the works below can be found in *A Select Library of the Nicene and Post-Nicene Fathers*, ed. by Philip Schaff (GR: Eerdmans, 1978 reprint).

_____. *The City of God*.

This is perhaps the work that most influenced the Middle Ages, creating the foundation of the Church as the expression of the Kingdom of here on earth. It is an ambitious read. Thomas Merton suggests that we begin with book 19, then go back to book 14, which reinforces book 19, and then go to the end to book 22 for the great vision. Having an understanding of the overall thrust of the work, one then can go to the beginning and read it through.

_____. *Confessions*.

One can hardly overemphasize the importance of this work on Western Spirituality. It set the standard for spiritual reflection on the interior life. Augustine is famous for eloquent lines that stand the test of time, which this autobiography is full of, especially Book Ten, where we experience the profundity of his passion for God.

_____. *Homilies On the Gospel of John*.

A good way to experience Augustine in a deeper way would be to take this commentary and slowly and prayerfully read the Gospel of John with it. Augustine is one of those rare souls who ascended into the Upper Room, and a slow and patient reading will give us a glimpse of his view of it.

_____. *Letters*.

Perhaps the best way to get into the mind and soul of great persons is to read their letters. This is especially true of St. Augustine. Here we get his most personal correspondence with his closest friends and famous people like Jerome. Augustine also gives much spiritual direction to people asking him advice in spiritual matters. This truly is an excellent read for one who wishes to be mentored by a great spiritual master.

_____. *On Christian Doctrine*. Translated by D.W. Robertson. Upper Saddle River, New Jersey: Prentice Hall, 1958.

This book was the textbook for "hermeneutics" (there was no specific field as such in pre-Enlightenment times) in The Middle Ages. This is especially good for us moderns, and post-moderns, as a profound corrective to the excessive reliance on the historical-grammatical approach to Scripture.

_____. *The Psalms*.

Like Origen, Augustine was one to bend his genius to the Old Testament, and discover

Jesus there in an authentic way, This work is difficult for the modern reader, for Augustine used the old Latin text of the Psalms, which was a rough translation of the LXX. We therefore find very different readings than our translations that are based on the Hebrew. Still, it is a worthwhile read for one who wishes to gain insight into Augustine's spirituality.

Benedict of Nursia (480-547). *Rule*.

This rule is a classic, and has become the foundational rule for practically all the monastic orders in the Catholic Church. It is full of practical wisdom for those seriously committed to creating a Christian community. St. Benedict is famous for a well-balanced life that is based on the three principles of stability (pledge to stay in one place), *conversatio* (pledge to grow spiritually), and obedience to spiritual authorities.

Gregory the Great (540-604)

Historical Note; Gregory is a giant and transitional figure in the Church. His work was to pick up the pieces after the fall of Rome, beginning an era called the early middle ages (often unjustly called the "Dark Ages"), creating the spiritual ethos of this time. This era ends in the Twelfth Century with another great personality, Bernard of Clairvaux (see below). These two men act like two magnificent bookends to the spirituality of the Early Middle Ages.

_____. *Book of Pastoral Rule*.

Few works have passed the test of time as this one; it is as fresh today in its simple and artless genius as the day it was written. Gregory tells us what sort of person a priest ought to be, masterfully searching into the human heart with wisdom, gentleness, and authority, All aspiring Priests should acquaint themselves with this work, and refer to it from time to time as they grow into their calling.

_____. *Dialogues*.

_____. *Homilies on Ezekiel*.

_____. *Homilies on the Gospels*.

Isador of Seville (560-636).

Venerable Bede (673-735). *Ecclesiastical History of the English People*.

Delightfully written stories of the spread of Christianity in early Britain and major figures involved. His faith is childlike in simplicity, and the stories he tells are full of the miraculous, describing how Christianity overcame paganism.

John Scotus Erigena (810-877).

HIGH MIDDLE AGES (1000-1300)

Bernard of Clairvaux (1090-1153)

NOTE: Bernard of Clairvaux is the towering figure of a century full of unusual events and people. Proud, powerful, and wicked Kings differed to him on the one hand, and Popes depended on him on the other. In short, one cannot understand the beginning of the High Middle Ages without appreciating the work and personality of this little Cistercian monk. His writings are pastoral and very approachable, and therefore he has always been a favorite throughout Church History, both RC and Protestant. Living in an Age of transition from the the Early Middle Ages to the High Middle Ages, St. Bernard is often referred to as "the last of the Fathers" (see Thomas Merton's *The Last of the Fathers* [NY: Harcourt, Brace and Co, 1954]). A recent book titled *Your Angels Guard my Steps*, a collection of readings designed for devotional use arranged and paraphrased by David Hazard (Minneapolis: Bethany House Publishers, 1998) is an excellent introduction to St. Bernard's heart. The works below may be found in *The Classics of Western Spirituality*, translated by GR. Evans, and introduced by Jean Leclercq (New York: Paulist Press: 1987).

_____. *On the Steps of Humility and Pride.*

This is Bernard's first published work. Humility is the foundation of all virtues, the first step in the ascent to God. Pride is the foundational vice, the first step in a descent to Hell. In this work, Bernard masterfully describes the ascent and the descent in a very powerful way. This is truly a classic.

_____. *On Loving God.*

This is a companion work to *On the Steps of Humility and Pride*. He describes three degrees of love, beginning with a proper self-love (loving self for self's sake — natural, but necessary), loving God for self's sake (faith), and finally a love of God (loving God for God's sake). There is a fourth degree of pure love (loving self for God's sake), but this is rare and experienced on this side of death only in short moments, for it is too intense to be maintained in our mortal frames. This is perhaps the most famous piece on this topic in spiritual literature.

_____. *Sermon on the Song of Songs.*

Bernard, like many ancient and medieval Church Fathers and Mothers looked to the Song of Solomon to express their deepest longings of love toward God. Bernard wrote many sermons on this book, only a few of which are presented in this series (Sermons 1-5, 7-8, 50, 62, 74, 80, 82-84). The first of these focused on the "kiss" in 1:2 (Sermons 1-8). We may, in our historical grammatical sophistication, smile on such exegetical simplicity, but we must remember that Bernard filled the churches with his homilies, and sparked his hearers with the love of God (do we?).

Hugh of St. Victor (1097~1141)

NOTE: St. Victor was a monastery in Paris made famous by Hugh, leading master of its school. He and his great student Richard, were noted exegetes of Holy Scripture as well as profound mystics, and drew their inspiration from Fathers of the Church, rather than the emerging scholasticism of their day. The school, however, succumbed to the pressure of specialization, and the subsequent "Victorines" (esp. Andrew [d. 1175]) became famous for a literal exegetical method that broke from the Early Church Father's insistence that the Old Testament was in fact a Christian document (ie. it is to be read

in its own light, not the light of the New Testament). St. Victor increasingly became less mystical and more scholastic (See G. Bray, *Biblical Interpretation* [Downers Grove: IVP, 1996, pp. 140ff.]).

- _____. *The Realm and the Role of Light.*
- _____. *The Grades of Knowledge.*
- _____. *Love the Cure of the Soul's Sickness.*
- _____. *God's Dwelling in the Soul through Knowledge and Love.*
- _____. *The Soul's Deepest Desire.*
- _____. *Noah's Arc.*

Richard of St. Victor (d. 1173), *Benjamin Minor and Benjamin Major*

Richard believed that we could work our way from visible realities to invisible realities, and this work on contemplation describe 6 successive stages of contemplation.

Drawing from the story of Jacob, this work is an allegory of the text designed to lift the soul to ecstatic union with Christ.

Francis of Assisi(1181—1226)

NOTE: Without question, St. Francis is the world's most favorite friar. He did not write much; most of what we know of him was written by his disciples, and comes to us in form of stories. He preferred to live out his convictions rather than write about them. There are a myriad of biographies on his life, and students are encouraged to read one. One good one is *St. Francis Assisi* by Johannes Jorgensen, translated by T, O'Connor Sloane (New York: Longmans, Green and Co., 1912, reprinted 1922).

- _____. *Letters.*
- _____. *Rule.*
- _____. *Admonitions.*
- _____. *Testament.*
- _____. *Little Flowers of St. Frances* (Author unknown).

A delightful group of stories about Francis and the disciples closest to him. It captures the utter simplicity of this man and the spirit of a movement that in a matter of a few years at the beginning of the Thirteenth Century changed the Church and history forever.

Bonaventure (1221-1274). Of the following works listed below, *The Life of St. Francis*, *The Souls Journey to God*, and *The Tree of Life* can be found in The Classics of Western Spirituality series, translation and introduction by E. Cousins (New York; Paulist Press, 1978).

- _____. *The Life of St. Francis.*
- _____. *Meditations on the Life of Christ.*
- _____. *The Souls Journey into God.*
- _____. *The Three Ways.*
- _____. *The Tree of Life.*

Raymond Lull (1235-1315) *The Blanquerna*.

Dominic (1173-1221)

Thomas Aquinas (1224-1274)

NOTE; Aquinas is known for his scholasticism and for introducing Aristotelianism to the Church. His writings are bulky and intimidating, and many have considered them spiritually dry. In actuality, Aquinas managed to keep his methodology in tension with a profound spirituality, something many of his scholastic followers failed to do. The following two books serve as a helpful introduction to the mind and heart of this Saint: Jacques Maritain's *St. Thomas Aquinas* (New York: Meridian Books, 1958), and Gerald Vann's *The Aquinas Prescription* (Manchester, NH; Sophia Institute Press, 1999 ed. of 1930 copyright). G.K. Chesterton wrote a rather unconventional biography on this man called *Saint Thomas Aquinas: The Dumb Ox* (Garden City, NY; Doubleday, 1956), which gives us an idea of the magnitude of his genius. Many of his commentaries either are not translated, or are very hard to get. Here we are indebted to Matthew Fox for his book *Sheer Joy* (San Francisco: Harper, 1992). Fox "interviews" Aquinas on his spirituality, showing that Aquinas, far from being an abstract Aristotelian philosopher, had in fact, a deeply spiritual side. Though we are not happy with Fox's "New Age" theology, we may be thankful to him for making the inaccessible Aquinas accessible to us in his own words.

_____. *Aquinas's Shorter Summa*. Manchester NH; Sophia Press, 1993.

Aquinas himself wrote this compendium of his theological reflection at the end of his life, providing a convenient synopsis of his Christian teaching. It was written for non-scholars, and is therefore more accessible than his other writings.

_____. *On the Truth of the Catholic Faith: "Summa Contra Gentiles"*. 5 vols. Translated by Anton C. Pegis. New York: Hanover House, 1955.

This was Aquinas' apologetic against the Arabian Aristotelianism that was making its way into the Western Church during the Crusades when East and West intermingled after many centuries. Aquinas took Aristotelian philosophy out of the hands of Arab commentators and intellectuals, and "baptized" it in order that it might serve the Church, especially her missionaries. In the end, it is debatable how helpful Aristotelianism has been for the Church; the early Church Fathers avoided him.

_____. *Summa Theologiae: A Concise Translation*. Edited by Timothy McDermott. Westminster MD: Christian Classics, 1989.

Here Aquinas constructs a magnificent theological structure divided into 3 parts; The Nature of God and His Creation, The Journey to God (Morality and Virtue), and Christ as the Way Back to God. The work is a spiritual classic; marvelously deep and profound indeed, it has the feel of walking into a cathedral. The philosophical presupposition is that we know God through revelation, but this knowledge is in harmony with what knowledge humanity has by natural sense and reason (i.e. apart from special revelation). This must be true to some degree (Romans 1), and it is to be kept in tension with St. Paul's claim that the natural mind cannot receive the things of God (because of human pride, 1 Cor. 2). It has been recorded that at the end of his life, being taken up in a vision, Aquinas said that all that he wrote was "straw". Be this as it may, many great spiritual

writers and mystics, rather than being repulsed by his works, found great consolation in the beauty and orderliness of his thought, not the least of which are St. John of the Cross, GK. Chesterton, and C.S. Lewis.

LATE MIDDLE AGES (1300-1500)

NOTE: This period, and esp. the fourteenth century, is understood to be the Golden Age of Christian Mysticism. See Evelyn Underhill, *Mysticism* (New York: Image Books by Doubleday, 1990 [originally published 1911]), pp. 461ff.

Meister Eckhart (1260-1328)

NOTE: "Meister" is a German epithet of honor akin to the English "Master", and so he was to many of the great mystical souls of this period who drank from his well. A man of towering mind and soul, he was often misunderstood, and was suspected of falling into pantheism and therefore heretical. Henry Suso (see below), one of his students, defended his teacher in his writings. Perhaps a good starting point would be to read *Meditations with Meister Eckhart* by Matthew Fox (Santa Fe, NM: Bear S1 Company, 1983). Again, what is said about Fox in the Aquinas note above holds here; "New Age" types appreciate Eckhart and claim him for their own (It is doubtful that Eckhart would be flattered with this).

_____. *Treatises and Sermons*. See *Meister Eckhart; A Modern Translation*. New York: Harper & Brothers, 1941.

Johannes Tauler (1300-1361). *Sermons*. Translated by Maria Shradly in Classics of Western Spirituality. New York; Paulist Press, 1985.

Tauler, a studious man who familiarized himself with the writings of Eckhart, and friend of Henry Suso, was a famous preacher and spiritual director in Strasbourg and Basle. His sermons are deep and powerful, stretching, yet readable. Here one finds a very good starting point for one's thinking on union with God.

Henry Suso (1295-1366) The writings below are found in the volume Henry Suse in Classics of Western Spirituality. New York: Paulist Press, 1989.

_____. *The Life of the Servant*.

Also known as The Exemplar, this unforgettable autobiography, or "hagiography" (elements of his life dramatized for a certain effect), is spirituality cast into the form of high medieval romance. It is very readable and enjoyable. We might be taken back by certain strange elements, such as self-flagellation, but over all, this work is a wonderful introduction to the spiritual journey by a true spiritual "athlete".

_____. *The Little Book of Truth*.

This book is in the form of a dialogue between "Truth" and a disciple. The purpose of this work to explore the nature of true detachment, and the discernment needed to detach properly from created things, and thereby be properly attached to God.

_____. *The Little Book of Wisdom.*

Like the Little Book of Truth above, this is a dialogue, but much easier to read. Suso's concern is to address people who feel dry in their souls, and encourages renewal by mediating on the passion of Christ. In a very approachable way, he describes difficult aspects of the spiritual life, such as the *ludis amoris* ("game of love") between the aspiring soul and God.

John Ruysbroeck (1293-1381)

NOTE: John of Ruysbroeck is a very great mystic and his writings are foundational. He has the depth of vision of Meister Eckhart, but is more profoundly Trinitarian, and much more easily read (Luis Dupre calls him "the most articulate Trinitarian mystic of the Western Church"). A slow and steady reading of Ruysbroeck (or Ruusbroec), especially *The Spiritual Espousals*, would be a very good starting place for those serious about their spirituality. The works below are found in *The Classics of Western Spirituality* translated with introduction by James A. Wiseman (New York: Paulist Press, 1985). However, if one can acquire an old copy of John Ruysbroeck (New York: J.M. Dent & Sons, 1916), do so for the introduction by Evelyn Underhill.

_____. *The Spiritual Espousals* (also titled *The Adornment of Spiritual Marriage*)

This is an indispensable classic. Ruysbroeck begins by describing the virtues and their absolute necessity to attain the higher stages of prayer and contemplation. He then describes what contemplation is and its importance in the spiritual life.

_____. *A Mirror of Eternal Blessedness*

_____. *The Little Book of Clarification* (also titled *The Book of Supreme Truth*)

Here Ruysbroeck sets forth in the shortest and clearest manner his teachings on union with Christ.

Richard Rolle (1290-1349). The English Writings. In *The Classics of Western Spirituality*. New York; Paulist Press, 1988, This includes the following works;

_____. *The English Psalter and Commentary.*

_____. *The Ten Commandments.*

_____. *Meditations on the Passion.*

_____. *Ego Dormio.*

_____. *The Form of Living.*

_____. *The Fire of Life* (originally Latin *Incendium Amoris*; not in the above vol.).

_____. *The Mending of Life* (originally Latin *Emendatio Viae*; not in above vol.).

Julian of Norwich (1342?-1413). *Showings*. In *The Classics of Western Spirituality*. New York: Paulist Press, 1978; also titled *The Revelations of Divine Love*. Edited by Dom Roger Hudson. Westminster MD: The Newman Press, 1952, 2nd ed.

Margery Kempe (1373-1433). *Book of Margery Kempe*.

Walter of Hilton (d. 1396). *The Scale (or Ladder) of Perfection*.

Gerard Groote (1340-1384)

Catherine of Siena (1340-1380). *The Dialogue*. New York: Paulist Press, 1980.

Catherine of Siena was designated "Doctor of the Church" for her insights, reflections on a life with God, and for her works of charity and mission in Siena, Italy. This book is about Catherine's dialogue with God throughout her life. You will be captivated by the depth and level of intimacy with which she addresses God through these writings.

_____. *A Treatise of Divine Providence*.

Thomas a Kempis (1379-1471). *The Imitation of Christ*.

This book has the honor of being the all time favorite of books on spirituality; it is timeless. Thomas a Kempis writes in a simple, direct way, and soberly challenges the soul to aspire to things above.

_____. *Soliloquy of the Soul*.

Nicholas of Cusa (1401-1464). *On Learned Ignorance*.

_____. *The Vision of God*.

Catherine of Genoa (1447-1510). *The Dialogue between the Soul and Body*.

NOTE: There are two anonymous works of great importance from these times; *The Cloud of Knowing*. In *Classics of Western Spirituality*. New York: Paulist Press, 1981) This is a classic text that all students of spirituality will familiarize themselves with sooner or later. Probably the work of a fourteenth century monk, it describes the work of the soul as it ascends the at Mountain of God (cf. Moses on Sinai) and passes through "the cloud" into the realm beyond our mind and senses. In effect, we have to "unlearn" everything we have learned to grasp with love God who is beyond anything we have even known. This is a great third year track text for a mature student.

Theologica Germanica.

In the tradition of Eckhart and Tauler. It is here that we see Luther's medieval roots and mysticism most clearly, for he was deeply influenced by this work, and its mysticism pervades much of Luther's works. Contrary to much modern opinion, Luther looked favorably toward, much that was in mysticism, esp. the German mystics.

V. SPANISH, FRENCH, & ITALIAN SPIRITUALITY FROM 1500 to 1700

Ignatius of Loyola (1491-1556) *Spiritual Exercises*.

St. Ignatius wrote this book as a guide for spiritual directors who would lead retreats

lasting four weeks. It is therefore not a book to be read per se; it is skeletal in structure. The exercises were intended to stimulate seekers of all backgrounds and all spiritual states to conversion (if needed) and/or to a decision to follow Christ on deeper levels. The "Examine" in "week one" is an excellent tool for students in Track One who need to do some serious reflection on their lives and spiritual state. The exercises in "weeks 2-4" are excellent for students in Track Two who wish to read Scripture in a meditative and imaginative way.

Theresa of Avila (1515—1582)

NOTE: Theresa of Avila ranks up with the highest of mystics. She was a contemporary of, and influenced deeply, the great St. John of the Cross, who considered her his mother and superior. She simply experienced the highest degrees of spiritual ecstasy and insight. Though uneducated, she commanded the deepest respect of the great scholars of Spain. There is a story that one once visited a scholar with a large pile of books on his desk, and he scholar said, "All those books I read in order to understand Teresa of Jesus".

_____. *Life of St. Theresa*. Washington DC.: ICS Pub., 1987,

A Wonderfully written, profound in utter simplicity, this great Mother of the Church has succeeded to explain in a very plain way concepts that other spiritual masters stumble around to find words for. She uses down-to-earth ways to describe, for instance, the complexities of prayer; four stages of prayer are compared to four different ways to water a garden (chapters 11-21). This is a great place for one to begin spiritual reading.

_____. *The Interior Castle*.

The saint likens the soul to a great crystal castle with seven rooms or mansions. The ascent to God is like the movement through the castle's rooms. The first two rooms are that of purgation, the third and forth describe illumination, and the last three are devoted to union.

_____. *Way of Perfection*. New York: Image Books, 1964.

John of the Cross (1542-1591)

NOTE; St John of the Cross is a star that shines brightly in the mystical firmament. In fact, he is much like the North Star, whereby those who are lost in the sea need only to look up, and chart their way home. In fact, The Roman Catholic Church has graced him with the title Doctor of the universal Church because of his orthodox representation of mystical experience. He was a great reformer of the corrupt Spanish church of his day, and suffered greatly for his efforts. He wrote much of his work in poetry, poetry so passionate and excellent that the Royal Academy of Spanish Literature considers him as an authority on the best use of the Castilian tongue. He coined famous phrases like "the dark night of the soul" by his poetic way of describing spiritual experience. Merton considered him the greatest mystical theologian in the Church The biography written on him by Robert Sencourt *Carmelite and Poet* (NY: The Macmillan Company, 1944), is one of the most delightful and well-written biographies that one can ever read, and is in its own right a wonderful source for spiritual reflection, The writings below are found in *The Collected Works of St. John of the Cross*, trans. by Kieran Kavanaugh and Otilio Rodriguez (Washington D.C.; ICS Publications, 1991).

_____. *Ascent of Mount Carmel.*

This is the Saint's masterpiece. It is a commentary on the eight stanzas of his poem *The Dark Night of the Soul* where he describes the ascent to union with God. He uses the darkness motif much like the author of the Cloud of Unknowing uses the cloud imagery; God's ways are so beyond our natural powers of perception that they seem to be dark to us. The work is readable, but one must take it in very slowly. It is full of wisdom and encouragement, and will help one in acquiring spiritual discernment.

_____. *Dark Night of the Soul.*

This is the Saint's most famous work and perhaps the best place to begin reading him. What he does here is describe the stages of spiritual growth, and how God moves the soul onward, and why God allows us to experience highs and lows in our walk with Him. His concept of "spiritual gluttony", which he describes here, is absolutely foundational to understanding spirituality.

_____. *Living Flame of Love.*

_____. *Spiritual Canticle.*

Lorenzo Scupoli (1530-1610). *Unseen Warfare: being the Spiritual Combat and Path to Paradise.* Edited by Nicodemus of the Holy Mount and revised by Theophan the Recluse. Translated by E. Kadloubovsky and G.E.H. Palmer. London: Faber and Faber, 1952.

Rare and hard to get in English, this classic on spiritual warfare has recently been republished as *Spiritual Combat* by the Sophia institute Press. This book draws on Fifteen hundred years of Church experience with combating evil. Compared to the sensational material out in print today, this work provides a profound and reliable discourse on this complex and important topic.

Francis de Sales (1567-1622)

NOTE: Francis de Sales was a great leader in the movement called the "Counter-Reformation? As a priest, and later Bishop, of Geneva, he labored with great success to win back the Calvinists "by love" to the Roman fold. He wrote with simplicity, and his writings are a delight to the soul. In the nineteenth century, societies inspired by this Saint and his spirituality sprung up, called Salesians of Don Bosco, and the Salesian Sisters.

_____. *Introduction to the Devout Life.*

In this work, Francis writes to those who wish to live a devout life, but are called to live in the world. It is a practical book aimed at strengthening the will to fight its enemies, and establishing virtue as a habit.

_____. *The Love of God.*

_____. *Thy Will be Done.* (Manchester, New Hampshire: Sophia institute Press, 1995).

These are a series of letters written to various people in need of spiritual guidance.

Brother Lawrence (1605-1691). *The Practice of the Presence of God*. Many eds.

This has become a very well-known classic describing the prayer life of a very simple man bathing common daily activities with prayer.

Francis Fenelon (1651-1715)

NOTE; This man was a spiritual master of the highest degree. His writing is unusually concise and readable, and his experience of Christ. deep, Tozer was a great advocate of this Roman Catholic French Archbishop: "Fenelon was a soul surgeon. His power to diagnose the inward life is amazing. He was a physician who traced with consummate skill the heart's troubles and prescribed the cure with a wisdom not of this world. He knew God, the Word, and human nature. Though an apostle of the inward life, he was never introspective. He probed the interior reaches of the soul only that he might turn the inner eyes outward and focus them upon the person of Christ. He would break the self-regarding habit of the half-sanctified and lead the soul upward into the wonderment that is God."

_____. *Christian Perfection*. Minneapolis, MN: Dimension Books, 1975.

_____. *Spiritual Letters*.

A paraphrased version of these letters is available under the title *Let Go* (Whitaker House, 1973). There are important principles here that focus on discovering new peace and joy in our walk with the Lord,

_____. *Talking with God*. Brewster, Massachusetts: The Community of Jesus, Inc., 1997.

This is a compilation of Fenelon's letters dealing specifically with prayer. One will find these letters engaging, encouraging, and insightful.

Blaise Pascal (1623-1662). *Pensees*. Harmondsworth England: Penquin Books, 1966.

Brilliant scientist and thinker, Pascal turned his formidable powers to the defense of Christianity in an age when reason began to reign. He wrote with passion, power, and penetrating clarity. His *Pensees* are a classic in apologetic literature. Though Voltaire had no use for Pascal, he could not ignore him, and read his work with respect.

_____. *Provincial Letters*. A collection of letters Pascal circulated in defense of the Jansenists, a movement that took determinism to an extreme (renouncing free will, much like Calvinism), against the Jesuits. Written with masterful irony, they set the standard for French prose.

Madame Guyon (1648-1717)

NOTE: The power and magnetism of Madame Guyon is attested by the fact that she drew so many followers so fast in her own day, and is deeply venerated to this day by those pursuing the interior life. She was condemned, and imprisoned for the heresy of "quietism" (stressing passive "contemplation with no corresponding emphasis on action), but in fact she was more properly a victim of the Roman Catholic Church politics of the time. Even the great Fenelon was demoted and suffered persecution because of his support for her. There is no question of her authentic and deep experience of God in Christ, and her works are considered standard in the field of spiritual formation.

_____. *Experiencing the Depths Jesus Christ*. Edited by Gene Edwards. Goleta, CA: Christian Books, 1975.

_____. *Poems*. Translated from the French by William Cowper.

VI. REFORMATION SPIRITUALITY

Martin Luther (1483-1546)

HISTORICAL NOTE; Though Luther never really wished to break from Rome, but rather reform the Church from within, the politics of his day, philosophical movements, as well as his own inability to dialogue without rancor, made the schism inevitable. There is no doubt that Luther rediscovered old evangelical truths that had been lost to the masses, and to this we must be thankful. Over-emphasizing justification through faith, and making it the sole lens through which all other doctrines must be subservient, created a whole new set of evils. His work *On the Bondage of the Human Will*, designed to exalt the human need for divine grace, introduced determinism into the Protestant Church on a massive scale. It was this work that unfortunately created an irresolvable rift between him and the great Erasmus, who remained in the Church, hoping to reform within. For Luther, grace is foreign to depraved humanity, and is something that comes to us from the outside in the form of justification; it is not something that God works in us from within, working with our wills in an organic way, making it ours. The over-emphasizing of the doctrine of justification ultimately left little room for the doctrine of sanctification; any longing to grow into union with God through discipline was flirtation with works righteousness. Besides, justification has brought all believers into union with God in Christ in one judicial act. Spirituality and spiritual growth is therefore on foreign soil to Lutheranism and much of Protestantism that hold to the primacy of justification by faith. Still, contrary to many of his subsequent followers and much of popular opinion, Luther had a mystical side to him. See Bengt Hoffman's *Luther and the Mystics* (Minneapolis, Minn.: Augsburg Publishing House, 1976), and the annotation under *Theologia Germanica* above.

_____. *Commentary on Galatians*. Luther wrote many books, but if one wishes to get a glimpse of his heart and passion, this commentary is a good place to start. It was this book that was so instrumental in the conversion of John Wesley, and was therefore a major force behind the Great Awakening, setting the tone for American Protestant spirituality.

John Calvin (1509-1564)

NOTE: Calvin has ever been a controversial character in the Church, he is either greatly loved, or greatly hated. Of those who hate him, surprisingly few have ever read him. His 22 vol. commentary set is classic (GR; Baker Book House, 1979 reprint), and are consulted and quoted by many today. His *Institutes of the Christian Religion*, though full of venom for the Catholic Church, show an authentic and even warm Christian spirituality, something we do not always find in later "Calvinists" (read esp. Book 3 on the spiritual life). Calvin was also deeply aware of the need of the "inner witness of the Holy Spirit" in reading Scripture — again something later Calvinists, and indeed, much of Protestantism, seemed to have lost along the way. However, like Lutheranism, spirituality and sanctification cannot develop naturally in an environment that does not maintain the tension of justification with the other doctrines.

VII. OLD ANGLICAN SPIRITUALITY

NOTE: The Spirituality of the Anglican Church centers on the *Book of Common Prayer*, first issued by Thomas Cranmer in 1549. Cranmer was never known for being an unusually spiritual man, but his translations of old Latin prayers in the Prayer Book are unsurpassed in beauty and power in the English language. He was essentially Zwinglian in theology, not believing in the Real Presence in the

Eucharist, and bending the liturgy to accommodate the primacy of justification by faith alone. Later revisions tried to move back away from Cranmer's radical views, but what was left was the confusion between the more Calvinistic Anglicans and the Anglo Catholics. For details, see the *Shape of the Liturgy* by Dom Gregory Dix (London; A St C Black, 1945).

Richard Hooker (1554-1600).

Lancelot Andrews (1555-1626). *Private Devotions*.

_____. *Sermons*.

John Donne (1572-1631). *Divine Poems*.

Donne's great-grandmother was the sister of St. Thomas More, and he came from a Catholic family that had a long history of persecution for their faith. He converted to Anglicanism, and became a priest at 43 years of age. His Holy Sonnets, or Divine Poems, are the passionate outcries to God of a soul aspiring to transcend the temporal. Indeed, much of his poetry, whether specifically religious or not, has this aspiring quality to it, and he is the leading representative of the so-called "Metaphysical Poets" in England.

_____. *Sermons*.

George Herbert (1593-1633). The following works will be found in *The Classics of Western Spirituality*. New York: Paulist Press, 1981 .

_____. *The Country Parson*.

This is a wonderful book written as a model for priests to aspire to. Herbert himself, although he had opportunity for advancement, out of humility chose to be a country parson. He wrote this book as a guide for himself.

_____. *The Temple*.

This is his masterpiece of religious poetry. The poems in *The Temple* are noted works in English Literature at large, and reveal the burning love this saint had for God, Those who are receptive to the poetic medium will especially benefit from this work, These poems had a great influence on C.S. Lewis.

Jeremy Taylor (1613-1667). *The Rule and Exercise of Holy Living and Holy Dying*.

_____. *Sermons*.

William Law (1686-1761). *Serious Call to a Devout and Holy Life*. In *The Classics of Western Spirituality*. New York: Paulist Press, 1978.

This book has become a classic. Written to address the scandalous conditions of his day, this book deeply influenced men as diverse as John Wesley and Cardinal John Newman.

J.C. Ryle (1816-1900). *The Upper Room*. Edinburgh; Banner of Truth Trust, 1997.

Ryle belongs to a group of warm hearted, evangelical Anglicans churchmen of the turn of the last century. He was a great preacher, and this book is a collection of many of his finest sermons.

_____. *Practical Religion*. Grand Rapids: Baker Book House, 1977.

This is a classic of evangelical Anglican piety. Ryle was deeply influenced by the puritans, and writes like them. In him we see a similar spirit as with our Anglican contemporary J.I. Packer.

PURITAN SPIRITUALITY

NOTE; The Puritan movement in its original historical context began in the mid sixteenth century and ended in the mid seventeenth century in England and America, but its influence on subsequent theology continues on in a vibrant way to this day. This era is truly unique in the history of the Church in that there was such a large concentration of scholars who labored to integrate their faith and intellect. The term "puritan" today has become pejorative, and the Puritans suffer from a bad press for the last two hundred years. In many ways, their essential crime was that they loved Jesus with absolute devotion. They were experiential theologians who with creative energy tried to map out a Protestant spirituality founded on the new emphasis on the Bible that the Reformation opened up. Though Puritan spirituality and the spirituality of the Catholic Mystics of the early and medieval Church may seem to be in conflict, consider this conversation between A.W. Tozer, who was deeply influenced by the Catholic mystics, and Dr. M. Lloyd-Jones, who was deeply influenced by the Puritans, which went something like this: "Lloyd -Jones, you and I got to the same place, but you got there by the Puritans, and I through the mystics." Again, Puritan spirituality is Protestant to the core, with little or no room for sacrament: spirituality. Moreover, many advocates tend to be fanatical in that they draw all their inspiration from the Puritan pond, rejecting all else as inferior, and are especially critical of the Catholic Church. This should not, however, dissuade sacramental Christians from reading and gaining true spiritual insight from these spiritual giants. The reader should beware, however, that it is not east to read the Puritans; their writing is often long and tedious, and they lived in a polemical age where toleration among Christians was not in vogue.

Introductions to the Puritans

Bennett, Arthur, ed. *The Valley of Vision: A Collection of Puritan Prayers and Devotions*. Edinburgh: Banner of Truth, 1975.

Lewis, Peter. *The Genius of Puritanism*. Carey Publications, 1979.

A good introduction to the Puritan movement; contains numerous quotations from the Puritans to gain an appreciation of their spirituality.

Martin , Robert P. *A Guide to the Puritans*: A topical and textual index to writings if the Puritans and some of their successors recently in print. Edinburgh: Banner of Truth, 1997. Contains a wealth of bibliographical information to help one find their way around in the richness of the Puritan material. Includes a topical index, a Scripture index, a list of biographies and biographical sketches, a section on reviews and introductions, and so on.

Packer, J.I. *A Quest for Godliness: The Puritan Vision of the Christian Life*. Crossway, 1990.
One of the best introductions to Puritan life and thought available anywhere.

Ryken, Leland. *Worldly Saints: The Puritans as They Really Are*. Grand Rapids; Zondervan, 1986.

One of the best sources in helping us understand the background and times of the Puritan movement. Chapters include such topics as; "Church and Worship," "The Bible," "Education," "Social Action," "Learning from negative examples: some Puritan faults," "The genius of Puritanism: what the Puritans did best," and so on.

Primary Puritan Sources (Note: Listed by author's date, not alphabetically)

Sibbs, Richard (1577- 1635). *The Works of Richard Sibbs*. 7 vols. Edinburgh: The Banner of Truth Trust 1979 reprint of 1862-64 ed.

_____. *The Bruised Reed and Smoking Flax* and *The Soul's Conflict*.

Both of these works are considered Puritan classics and are found in vol. 1 of his collected works along with a memoir of this remarkable man, and it is well worth owning this volume. *The Soul's Conflict* is a masterpiece of experiential theology, where the famous preacher expounds on verse 2 of Psalm 42 (Why are you cast down, O my Soul). In a way, it is a parallel to St. John of the Cross' *Dark Night* in that it addresses the issue of the feeling of being abandoned by God.

Rous, Francis (1579-1669). *Mystical Marriage*.

Burrows, Jeremiah (1599-1646). *The Rare Jewel of Christian Contentment*. Edinburgh; The Banner of Truth Trust, 1979 reprint of 1964 ed., 1st pub. in 1648.

This book is a rare little jewel indeed and considered a classic in Puritan literature, For those struggling with discontentment, this book is a very readable work that is very insightful in the ways of the human heart.

Goodwin, Thomas (1600-1680). *The Heart of Christ in Heaven toward Sinners on Earth*.

Rutherford, Samuel (1660-1661). *Letters of Samuel Rutherford*. Edinburgh: Banner of Truth, 1973,

Devotional letter writing at its best. Focuses on the sweetness of Christ, Spurgeon wrote that they were "the nearest thing to inspiration which can be found in all the writings of mere men See also Faith Cook, *Samuel Rutherford and His Friends* (Edinburgh: Banner of Truth, 1992) for further introduction and commentary of Rutherford's Letters.

Bridge, William (1600-1970). *A Lifting up of the Downcast*. Edinburgh: Banner of Truth Trust, 1979 reprint of 1961 ed., 1st pub. in 1649. Based on a series of sermons designed to encourage individuals in a variety of specific spiritual discouragements. This book is full

of practical wisdom for those suffering from depression, and is considered one of those little gems in Puritan literature.

Brooks, Thomas (1608-1680). *Precious Remedies against Satan's Devices*, Edinburgh: The Banner of Truth Trust, 1984. 1st pub. in 1652.

This is one of the most famous works of this prolific Puritan. Charles Spurgeon had a very high regard for this man and his writings. One will find much, practical wisdom in this short and readable book .

Gurnall, William (1616-1679). *The Christian in Complete Armor*. Edinburgh: The Banner of Truth Trust, 1974 reprint of 1864 ed.

This is an exposition on Ephesians 6:10-20, and like many Puritan works, it is a very long read. However, this one is very well worth the effort; there are some very exquisite jewels and golden nuggets here for those willing to dig and pan for them.

Owen, John (1616-1683)

NOTE: John Owen is considered by many to be the greatest theologian among the Puritans. His writings are voluminous, dense, and in general, not easy reading. The man had a heart for God, and the writings listed below would be a good place to get acquainted with him One of the best introduction and surveys of Owen is the one by Sinclair B. Ferguson, *John Owen on the Christian Life* (Edinburgh: Banner of Truth, 1987).

_____. *Communion with God*. Abridged Version. Edinburgh; Banner of Truth, 1991.

Explores the often neglected topic of how believers can develop a unique relationship with each of the individual members of the Trinity.

_____. *Exposition of the Psalm 130*. In vol. VI of *The Works of John Owen*. London; The Banner of Truth Trust, 1960 ed., pp. 321-648.

Owen was well acquainted with the inner workings of the soul, and experienced what St. John of the Cross calls the “dark night”. He wrote an exposition of Psalm 130 to make sense of his experience: “some years, when I had but very little, if any, experimental acquaintance with access to God through Christ; until the Lord was pleased to visit me with sore affliction, whereby I was brought to the mouth of the grave, and under which my soul was oppressed with horror and darkness; but God graciously relieved my spirit by a powerful application of Psalm 130:4”

_____. *The Glory of Christ*. Abridged Version. Edinburgh: Banner of Truth, 1994.

This began as a series of personal reflections on the wonders and the richness of the person of Christ not long before Owen's own death. This is Owen at his best.

_____. *The Grace and Duty of Being Spiritually Minded*. Grand Rapids; Baker Book House: 1977 reprint of earlier ed.

A key study of what it means to be spiritually minded.

_____. *The Mortification of Sin*. Christian Focus Publishers, 1996. [With an introduction by J. I. Packer].

Aimed at addressing the issue of indwelling sin. The lives of many people have been changed through this book.

Baxter, Richard (1615-1691)

NOTE; R. Baxter was an amazing man living in eventful times. For an example of his character and spirit, he served 20 years in the parish of Kidderminster in England. When he began, the church was empty and the bar was full. When he ended his work, the bar was shut down, and the church was full. Somewhere, he had time to write prolifically.

_____. *The Reformed Pastor*. Edinburgh: The Banner of Truth Trust, 1974 ed., 1st ed. 1656. The Great Charles Spurgeon, after preaching with uncommon power to thousands, would have his wife read to him from this book on Sunday evenings, and he would weep out of misery because of how much he fell short in fulfilling his calling. This is a Puritan classic, and well worth reading by anyone who is in the ministry.

_____. *Saint's Rest*. Many editions.

This is a classic in Puritan spirituality. R. Baxter was an intense man by nature, but this book stands out among his writings with regard to passion and power in that he thought he was dying when he wrote it. Dying saints are graced with a wonderful clarity, and here one will find exhortation and encouragement to aspire to things of God and reach levels of spirituality that one never thought possible before.

Watson, Thomas (d. 1690). *Body of Divinity*, Grand Rapids: Baker, 1979 reprint of 1890 ed. with preface by C. H. Spurgeon.

This is a wonderful compendium of short discourses on theological topics, as well as longer works on the Ten Commandments and the Lord's Prayer, from a learned Pastor who had a deep experience of God. For a Puritan, his style of writing is most concise and readable, and this work is a great place to begin Puritan reading.

Flavel, John (d. 1691). *Keeping the Heart*, Soli Deo Gloria, 1998.

An edited version of *A Saint Indeed* or *The Great Work of a Christian Opened and Pressed* with introduction, outline, and study guide. A practical and encouraging study of how we are to follow Proverbs 4:23 in keeping our hearts with all diligence,

_____. *The Mystery of Providence*. Edited Version, Edinburgh: Banner of Truth, 1963.

Is God really in control of this world? Flavel reminds us of the biblical evidence that provides a balanced view of God's sovereignty and how this truth should impact the lives of God's people.

Bunyan, John (1628-1688). *Grace Abounding to the Chief of Sinners*. Rewritten in Modern English Chicago: Moody, 1959.

This is the classic spiritual autobiography of John Bunyan.

_____. *The Holy War*.

_____. *Pilgrims Progress* (almost countless publishers over the years).

At one time most English speaking Christians only had access to two books: the Bible and Bunyan's *Pilgrim's Progress*. This is undoubtedly the Protestant world's best-known guide to living the Christian life. Alexander Whyte provides an interesting commentary to *Pilgrim's Progress* in his book, *The Characters in Pilgrim's Progress* (Grand Rapids: Baker, 1976),

Edwards, Jonathan (1703-1758).

NOTE: Much is made of Edwards as a philosopher and theologian. What interests us here, however, is the man's profound experience of Christ, and for his unusual sensitivity to the work of the Holy Spirit in our lives (He has been called "The Theologian of the Holy Spirit"). His writings listed below are found in *The Works of Jonathan Edwards*, 2 vols. (Edinburgh: Banner of Truth Trust, 1974 ed. of an 1834 compilation). For a bibliography, see Iain H. Murray, *Jonathan Edwards: A New Biography* (Edinburgh: Banner of Truth, 1987), Clearly the best introduction to the life and thought of Jonathan Edwards.

_____. *Life Of David Brainerd*.

Describes Brainerd's passion for God and the American Indians he served.

_____. *Memoirs of Jonathan Edwards*, Vol. 1, pp. xi-ccxxxiv.

One must read these memoirs to place all of Edwards' other writings in context. They open up for the reader his profound spirituality and experience of God. He is one skilled in the workings of the soul, and his memoirs will surely challenge us with his great intensity and longing for God.

_____. *On the Religious Affections*. Vol. 1, pp. 234-343.

This is Edwards great masterpiece on spirituality, During the revival, all manner of spiritual manifestations were showing in the multitudes that were being converted, and it rocked the Church. It was easy either to condemn them outright and go with Church as normal, or to indiscriminately embrace them all creating chaos. Edwards outlines here a way to discriminate between true spiritual experience and spurious. He founds everything, in keeping with the best of Christian spirituality through the ages, on humility. In addition to Edward's original text (which often runs to about 400 pages in many editions), the content of this volume is also found in two other volumes; the one by McDermott is an easy to read contemporization of Edwards (about 230 pages) while the edited *The Experience that Counts!* is a brief (127 page) "Reader's Digest" version of Edward's original work, See Gerald R. McDermott, *Seeing God: Twelve Reliable Signs of True Spirituality* (Downers Grove, 111.: InterVarsity, 1995) and Jonathan Edwards, *The Experience that Counts!* (Grace Publications, 1991).

IX. GERMAN PIETISM

Spener, Philipp (1635-1705), *Pia Desideria*.

Arndt, Johann (1555-1621). True Christianity, In The Classics of Western Spirituality. New York: Palest Press, 1979.

Arndt wrote in a time when the Protestant lines were drawn and the different camps were immersed in quibbling over doctrinal exactitude, losing sight of experiencing God. This is a great spiritual classic appreciated by all types of people through the centuries.

Boehme, Jakob (1575-1624)

NOTE: Boehme is not an easy read, He draws heavily from Alchemy for vocabulary to explain his experience of Christ, and pushes language beyond its limits. The Lutherans in his day didn't appreciate this, and banned his books and tried hard to keep him from writing. Of the works listed below, his *Way to Christ* is the most accessible to the modern day reader, and even this is extremely difficult.

_____. *Forty Questions on the Soul*.

_____. *Three Principles*.

_____. *Mysterium Magnum*.

_____. *The Way to Christ*. In The Classics of Western Spirituality. New York: Paulist Press, 1978.

Francke, August (1663-1727).

Tersteegen, Gerhard (1697-1769). *Weg der Wahrheit* (English translation?)

_____. *Geistliches Blumengartlein*.

This is a collection of Tersteegen's 111 hymns published in 1729 that had immense influence in Germany and beyond. Various people have translated many of these into English at various times, and you will find them in old hymn books. Tozar includes a number of his poems in his *The Christian Book of Mystical Verse* (see below).

X. OLD QUAKER SPIRITUALITY

Fox, George (1624-1691). *Journal of George Fox*.

Woolman, John (1720-1772). *The Journal of John Woolman*.

XI. METHODISM AND MODERN HOLINESS MOVEMENTS

Wesley, John (1703-1791) *Journal of John Wesley*. Chicago: Moody Press.

_____. *Plain Account of Christian Perfection*,

This is a little tract that had a profound influence on the Methodist tradition. It is a

polemical tract in the intellectual tradition of its day, and tends to look at perfection as a state (i.e. entire sanctification; assuming a Greek ideal of static perfection), and not a process or an orientation like the Catholic mystics see it (see esp. Gregory of Nyssa above). It is therefore a novel doctrine in the history of the Church as presented, and therefore theologically suspect. However, Wesley may be credited for taking the radical nature of biblical commands in perfection seriously, and was lighting the spiritual deadness that the over emphasis on justification created for Protestantism, Wesley knew that sanctification had to have an equal footing with justification, and that the Christian needed to have a high goal to aspire to.

Finney, Charles (1792-1875). *Lectures On Revival of Religion*.

Harkness, Georgia. *The Dark Night of the Soul*, Abingdon-Cokesbury, 1945.

Harkness was a prolific writer and active theo-ethicist from the 1920's until her death in 1974. In the mid-40's, she experienced a deep depression which gave rise to this autobiographical work. The dark night of her soul resulted in a frustrated search for God (not to be confused with complacency or apathy), self-condemnation, isolation, and spiritual impotence. She explains the way through it and the deep spiritual insights learned as a result of this experience.

XII. CATHOLIC SPIRITUALITY (Nineteenth Century to Present)

Newman, John Henry (1801-1890)

NOTE: Born in an evangelical environment, Newman became a leading figure in the Oxford Movement in the Church of England, which was an old high Church (Anglo-Catholic) reaction against the liberalism of the day, and increasingly became critical of the Reformation. Eventually, he lost faith in the claim that the Church of England was a legitimate Church, the so-called *Via Media* between Protestantism and Rome, and joined the Catholic Church, and in time became a Cardinal. Newman's persona is so great that he remains a powerful figure to this day. See Stanley L. Jaki's *Newman's Challenge* (Grand Rapids: Eerdmans, 2000), and Ian Ker's *Newman on Being a Christian* (Notre Dame: University of Notre Dame Press, 1990).

_____. *Apologia Pro Vita Sua*: (London: Longmans, Green, and Co., 1902),

Newman's journey to Rome was not a popular one among his countrymen, for the English establishment was decidedly Church of England, and to defect from it was seen as unpatriotic. In his defense, he wrote his *Apologia Pro Vita Sua*, a masterpiece of literary style and argumentation.

_____. *The Works of Cardinal Newman* (London: Longman's, Green, and Co., 1900). This is a collection of Newman's poems, the greatest of which is his *The Dream of Gerontius*, a poem depicting the last moments of a righteous, dying soul.

Abbe de Tourville (1838-1910). *Letters of Direction*. Great Britain; Dacre Press, 1940 reprint

This is a wonderful book of letters written by Abbe Henri de Tourville with a brief introduction and biography by Evelyn Underhill. They discuss in a very human way thoughts on the spiritual life, such as “being ourselves”, fearlessness, humility, simplicity, suffering, illness, and death. This book was deeply esteemed by A.W. Tozer, and if you can get your hands on it; get it; is worth reading and re-reading.

Balthasar, Hans Urs von (b.1905). *Prayer*. Translated by A. V. Littledale. New York; Sheed & Ward, 1961).

Balthasar is a learned and grand soul, and this book will give a theologically informed discussion on contemplative prayer as practiced by the Church Fathers and Mothers.

Merton, Thomas (1915-1968).

NOTE: The influence of Merton in the twentieth century in bringing spirituality and spiritual formation to the attention of the Modern and Postmodern world is hard to exaggerate. A brilliant and artistic soul, he emerged out of a rather wild life during the 1920s and 30s to become a Cistercian Monk. He wrote many books that brought the contemplative life to the attention of a society that knew nothing about it. It is safe to say that he has done more than anyone else to make spiritual formation so popular in our present culture. Michael Mott wrote the definitive biography on him titled *The Seven Mountains of Thomas Merton* (Boston; Houghton Mifflin Co., 1984). Merton wrote many books; the ones below are some of his more famous ones. Tapes of his lectures to students during the 1960s are also available Credence Cassettes, P.O. Box 419491, Kansas City, MO.

Merton tends toward a “spiritual elitism” in that he seems to operate with the assumption that true contemplation can only be achieved in a monastic setting. He is also an intellectual who writes for intellectuals. Be this as it may, his *Seven Story Mountain* (see below) is a great place to begin for those interested in how this learned and great-souled monk has processed two thousand years of spiritual and intellectual history and presented it to our contemporary culture. A complex man, he explored many forms of non-Christian mysticism, though this doesn’t show in his printed works, which have the *Imprimatur*.

_____. *Ascent to Truth*. New York: Harcourt, Brace and Co., 1951.

_____. *Contemplative Prayer*.

Though Merton was a contemplative in a monastery, he constantly had to battle a busy schedule that was very demanding, esp. with regard to his literary output. Here in this book, Merton writes to those who wish to be contemplatives, but live busy lives.

_____. *No Man is an Island*. New York: Harcourt, Brace and Company, 1955.

Here Merton opens up his thinking on various aspects of the spiritual life. It is profound, and must be taken in small doses, but is well worth the time.

_____. *The Seven Story Mountain*.

This is his autobiography that became an instant classic. It chronicles this man’s spiritual journey from being a lost man in a sick world to his discovery of peace in a monastery. Merton stood in such a stark contrast to the modern world that all took notice. This is really a “must read”.

_____. *Seeds of Contemplation*.

_____. *The Sign of Jonas*. New York: Image Books, 1956.

This, along with all the many of the many other Merton journals, is a wonderful read; everyone who has any curiosity at all about the spirituality of monasticism will enjoy this immensely.

Henry Nouwen. *The Genesee Diary*.

_____. *Gracias: A Latin American Journal*. Maryknoll, NY; Orbis Books, 1993.

This is a journal that records Nouwen's thoughts, feelings, and experiences as he ministered in Bolivia and Peru for six months in the early 1980s. He was struggling at the time with the question of "calling", whether he should devote the rest of his years in South America or not. This book will be of interest to those who are contemplating cross-cultural ministry.

_____. *The Living Reminder*. New York: The Seabury Press, 1977.

In this book Nouwen addresses those who minister to others with the importance of the memory and its role in human life, both dark side, and bright side. Very little is written on this, given its importance, and so these profound thoughts on this subject are very worth reading.

_____. *Reaching Out*.

_____. *The Return of the Prodigal Son: The Story of Homecoming*. Doubleday, 1992.

Nouwen invites the reader to take on the perspectives of all three players in this drama: the prodigal son, the elder son, and the father. He uses Rembrandt's famous portrait, "*The Return of the Prodigal*," to describe in wonderful detail the response of the prodigal son, the elder son, and the waiting father, to the Father who is always waiting for us.

_____. *The Way of the Heart: Desert Spirituality and Contemporary Ministry*. San Francisco; HarperCollins, 1981.

Nouwen holds up solitude, silence and prayer as three key disciplines for contemporary ministry through the example of St. Anthony, the "father of monks."

_____. *The Wounded Healer*. New York: Doubleday, 1972.

Nouwen understands that we minister from our own brokenness. For contemporary ministry, Nouwen sees this as our greatest strength, since the world is in fact broken, and this is place where the Gospel meets people through us.

Pennington, M. Basil. *Centering Prayer*. New York: Image Books, 1980.

_____. *Lectio Divina: Renewing the Ancient Practice of Praying the Scriptures*, Crossroad, 1998.

This is an excellent resource geared to introduce us to the meditation of Scripture.

XIII. TWENTIETH CENTURY & CONTEMPORARY PROTESTANT SPIRITUALITY

(Listed Alphabetically)

Bonhoeffer, Dietrich (1906-1945)

NOTE; Bonhoeffer has emerged as a twentieth century prophet whose theology was formed in the crucible of the Nazi regime. Educated in the elite atmosphere of the great German universities, he was positioned to become a noted theologian. His choices, however, were directed by a passion for truth, and drove him from the establishment, and ultimately to his martyrdom. His dramatic death placed an immortal exclamation mark on his writings; it is a delightful impossibility to escape his spell once we experience the man, his times, and his writings. For a bibliography, see Mary Bosanquet, *The Life and Death of Dietrich Bonhoeffer* (New York: Harper St Row, Pub., 1968).

_____. *The Cost of Discipleship*. New York: Macmillan Company 1963.

This classic was an immediate bombshell in the Lutheran community, and indeed, the Protestant Church at large. He addresses the problem of pressing God's grace to the point of neglecting human responsibility: "We Lutherans have gathered like eagles round the carcass of cheap grace, and there we have drunk the poison which has killed the life of following Christ" (p. 57). This is a must read for Evangelicals who wish to take discipleship seriously.

_____. *Life Together*. New York: Harper St Row, 1954.

This is a must read for those interested in community. It was written in 1939 when the Gestapo closed down his seminary at Finkenwalde. Here Bonhoeffer wrote his thoughts about community based on his experience. It was his conviction that Christianity needs to regain a deep sense of community to come alive again.

_____. *Letters and Papers from Prison*. NY; Macmillan Company, 1953.

These truly amazing letters open up to us the heart of a great man facing his pending death. They are therefore not the casual words written in leisure, but are intensely probing letters searching for the imperishable in the perishable. These letters are haunting and unforgettable.

_____. *A Testament to Freedom*. Eds. GB. Kelly St F. B. Nelson. San Francisco: Harper, 1990.

This is a selection of Bonhoeffer's writings including his sermons, and is an excellent way to become intimate with Bonhoeffer. The editors have prepared a wonderful selection of his works, and intersperse historical and biographical throughout as background for his writings. There are many documents not available elsewhere in English, esp. sermons and letters.

Bounds, E. M. *The Complete Works of E. M. Bounds*. Grand Rapids: Baker, 1990.

This 568 page collection of works by Bounds contains some very powerful material on prayer.

Elliot, Elisabeth. *Shadow of the Almighty: The life and testament Jim Elliot*. San Francisco: Harper, 1958).

This is contemporary Christian biography at its best.

Foster, Richard.

NOTE: It may be said that Foster, a Quaker, picked up the mantle from Tozer as the foremost Protestant authority on spirituality. The big difference between the two is that Tozer wrote to inspire, whereas Foster writes to inform us how to do it. Foster writes in a surprisingly simple and utterly unpretentious way, but behind it all is a vast amount of experience and reading. He is a modern spiritual "master", and the booming contemporary interest in spirituality owes him a huge debt.

_____. *Celebration of Discipline*. San Francisco: Harper & Row, 1988 revised ed.

See Section I above on introductions.

_____. *Prayer: Finding the Heart's True Home*. San Francisco: HarperCollins, 1992.

This book is every bit a classic as his *Celebration*, and should be read by every seminary student before graduating from Seminary. A tremendous amount of practice and reading has gone into this; he covers the basics on every type of prayer, and gives advice and encouragement to those who wish to deepen their prayer life. Moreover, Foster is sensitive to the Charismatic aspect of the Christian life.

_____. *Money, Sex and Power: The Challenge of the Disciplined Life*. Harper and Row, 1985.

_____. *Freedom of Simplicity*. San Francisco; HarperCollins, 1989.

Hallesby, Ole. *Prayer*. Augsburg, 1931, 1959, 1994.

A classic study on prayer.

Johnston, Patrick,. *Operation World: The Day-by-Day Guide to to Praying for the World*.

Grand Rapids; Zondervan, 5th Edition, 1993.

A helpful guidebook for praying for world missions.

Lewis, CS. (1895-1963)

NOTE: The magnitude of Lewis' influence on twentieth century Christian thought is hard to exaggerate. He was a brilliant philosopher and literary man, who became an apologist for the Faith to a skeptical and unbelieving world. Evangelicals saw in him a true believer with an uncommonly gifted soul and intellect, who opened up to them a whole new world of imagination and symbolism. He and his Oxford friends and colleagues (they called themselves "the Inklings"), esp. J.R.R. Tolkien who wrote *The Hobbit*, and *The Lord of the Rings*, have such an aura of mystic about them that once one gets hooked on their lives and writings, one can never escape their charm. Many biographies have written on Lewis, and students are encouraged to read him (he wrote many books) and about him for their own spiritual stimulation and growth.

_____. *The Discarded Image*. Cambridge; Cambridge University Press, 1964.

Little known, but important entryway into Lewis' heart and mind. This is, in effect, the course he taught to inform his students about the ancient and medieval world-view, its philosophy and spirituality.

- _____. *The Four Loves*. New York: Harcourt, Brace and Jovanovich, 1960.
Here Lewis sorts out our human affections, uncovering the forces within that drive us. This is an excellent book for those who want to access their emotional makeup in light of the truth that "God is Love", and the spiritual command to love God and our neighbor.
- _____. *A Grief Observed*. New York: Bantam Book, 1964.
Written by Lewis after having experienced the pain and death of his wife; here he searches to find God in his grief.
- _____. *Mere Christianity*. New York; Macmillan, 1943.
A classic introduction to what the Christian life is all about that has benefitted many.
- _____. *The Screwtape Letters* (1961).
A fanciful correspondence between two devils that contains many insights for living the Christian life.
- _____. *Surprised by Joy*. New York: Harcourt, Brace & World, Inc., 1955.
This is an autobiography that focuses mainly on Lewis' spiritual journey, and has become a classic. He looks deeply within his own soul to describe his pursuit of Joy that ultimately led him to Jesus. For art of expression and color of character and imagination, one cannot do better than read this book.
- _____. *Till We Have Faces*. New York: Harcourt, Inc., 1984 renewed copyright of 1956 ed.
Lewis was always haunted by the Greek myth of Cupid and Psyche, and retells it here with great power. It may be Lewis' best novel (he thought it his best work); it leaves a profound impression on the reader, revealing the inner workings of the human soul in symbol and myth. Very readable, one will want to reread it, for it is rich.
- Murray, Andrew. *With Christ in the School Prayer* New York; Revell, 1953.
A classic study on prayer.
- Nee, Watchman. *The Normal Christian Life*. Christian Literature Crusade, 1957, 1961.
A classic study describing the kind of exciting life God intends His people to experience here on earth.
- _____. *Spiritual Authority*. New York: Christian Fellowship Publishers, Inc., 1972.
- Packer, J.I. *Knowing God*. Downers Grove, Illinois. InterVarsity Press, 1973.
Certainly this is one of the most popular contemporary Protestant classics on spirituality. For those who have read deeply in spiritual theology, this work will seem inadequate and elementary. It has been a helpful beginning place for many evangelicals.
- _____. *Rediscovering Holiness*. Servant, 1992.
Argues that appreciating God's holiness is the key to spiritual growth.

Peterson, Eugene

NOTE: Eugene Peterson is a biblical scholar (Ph.D. in Old Testament from Johns Hopkins) who decided to be a pastor rather than an academician. His main interest, however, is in the area of spiritual formation. He has become, along with Richard Foster, a major authority on spirituality among the Protestants.

_____. *Five Smooth Stones for Pastoral Work*. Atlanta: John Knox Press, 1975.

_____. *Under the Unpredictable Plant*. Grand Rapids: Eerdmans, 1992.

This is a wonderful book in which Peterson chronicles his life as a minister, describing himself as a Jonah trying to escape to Tarshish from his true calling in Nineveh. We catch a glimpse of all the wonderful books that have mentored him over the years. Like all of Peterson's work, it is well written, provocative, and thoughtful.

_____. *Working the Angles*. Grand Rapids; Eerdmans, 1987.

Piper, John. *Desiring God: Meditations in a Christian Hedonist*. Multnomah, 1986.

Develops the thesis that God is most glorified when we are most satisfied in Him.

Comes from a heavily Reformed perspective.

_____. *A Hunger for God: Desiring God through Fasting and Prayer*. Crossway, 1997.

A good introduction to fasting. An Appendix contains quotes on fasting from dozens of writers throughout church history.

_____. *The Pleasures of God: Meditations on God's Delight in Being God*. Multnomah, 1991.

A focus on the greatness of God in creation and redemption as an encouragement to our own spiritual formation. Again, Piper writes from a heavily Reformed perspective.

Tozer, A.W. (1897-1963)

NOTE: Tozer is the pioneer among twentieth century evangelicals (he was a pastor in the Alliance Church) who ventured into the broad and deep arena of Christian mysticism, bringing to light the old masters of spirituality to evangelicals who tended to believe everything good began with the Reformation. We owe this man a tremendous debt. He was God-taught (he did not go to Seminary), yet a scholar of incredible range. He is an authentic mystic. One may read about this incredible man in David J. Pant's biography *A.W. Tozer; A Twentieth Century Prophet* (Harrisburg, PA: Christian Publications, Inc., 1964).

_____. *The Christian Book of Mystical Verse*. Camp Hill, PA; Christian Pub., 1991 reprint of 1963 ed.

This is Tozer's collection of great spiritual, or "mystical", poems ranging over the two thousand years of Church history. They make for a wonderful meditation, and draw the soul up to God in worship. For those who have a difficult time with the term "mystic", Tozer supplies in his introduction a very thoughtful and clear idea of what this means for the evangelical.

_____. *The Knowledge of the Holy*. New York: Harper St Row, Pub., 1975,

This classic is a great place to start for those who think that the realm of theology is and must be an abstract, spiritually dry wasteland. He takes the classical attributes of God and gives short chapters for each, showing their import for the spiritual life.

- _____. *The Pursuit of God*. Camp Hill, PA: Christian Pub., Inc. 1982,
This is a great book, and all Christians should read it. Here Tozer is at his best,
passionately calling Christians to the higher life and to aspire to the greatness that is
God.
- _____. *When He is Come*. Harrisburg, PA: Christian Pub, Inc. 1968.
This is a series of sermons on the Holy Spirit and His role in the Christian life, Vintage
Tozer, he blasts the evangelical establishment for minimizing the work of the Spirit in
our lives, capitulating to a doctrinal knowledge of Him, rather than an experiential
knowledge of Him.
- _____. *The Best of A.W Tozer*, ed. W. Wiersbe

Willard, Dallas. *In Search of Guidance*, San Francisco: HarperCollins, 1993.

XIII. MODERN PSYCHOLOGICAL SPIRITUALITY

NOTE: The revolution that Freud and Carl Jung began at the beginning of the twentieth century cannot be ignored, although we may not agree with their philosophy, methods, and conclusions. Of the two, Jung has had a more lasting following, particularly among Christians. Jung drew inspiration for his ideas from many places, not the least of which was Gnosticism, departing from orthodoxy especially in his understanding of evil. He is essentially a dualist; unlike the Fathers who believed evil has no ultimate reality in and of itself (evil : the deprivation of good per St. Augustine, or a "parasite" on the good) he believes that evil is an autonomous entity with its own power base, and that its origin is found in God Himself (i.e. both good and evil and their origin in God). By not separating evil from God, there is something profane about his system of belief, and those who engage with it run the risk of staging a "black mass" within the soul (Leanne Payne, *The Healing Presence*, p. 251). Moreover, we may trace the blurring of good and evil in our culture, in part at least, to Jung and the resurgence of Gnosticism. According to Jung, Jesus Christ is our model of the truly "integrated" soul, who dealt with his "shadow" ("shadow" = our sinful "dark side; even Christ had his shadow = Antichrist) by sacrificing himself on the cross in behalf of Himself and thereby making a way for us to become integrated as well. By "integrated", Jung means that the individual works to unify the various aspects of the soul, which are by nature fragmented, and overcomes the "selfish" shadow within. This simplification, of course, does no justice to Jung's depth of original thinking and scholarship. Jung adds a whole new dimension to the study of spirituality in that in him we have a modern scientist who brings to the table a unique perspective on the human soul, when the rest of the scientific community in his day tended to ignore it completely. His work on dreams is esp. important. For a critique of Jung, see Jeffrey Satinover, *The Empty Self: C.G. Jung and the Gnostic Transformation of Modern Identity*. (Westport CN: Hamewith Books, 1996)

Kelsey, Morton

NOTE; Kelsey would consider himself a "Jungian" psychologist in that he is deeply influenced by Jung's writings, and practiced his methods in counseling. He would not necessarily agree with all of Jung's views and conclusions. Kelsey was a churchman (an Episcopal priest), an educator (Notre Dame), and a popular lecturer and retreat leader who is deeply interested in spirituality. He speaks

from years of clinical experience. Kelsey is not "evangelical" in his view of Scripture and we will not be comfortable with all that he says. (He considers the Old Testament an inferior stage of religious development and feels free to criticize it.) However, his writings are stimulating, and are certainly worth reading. Again, discretion is needed when reading his works.

_____. *Dreams, a Way to Listen to God*. New York: Paulist Press, 1978.

If we truly wish to be Biblical, than we cannot ignore the fact that God communicated to his people many times in both the Old and New Testaments through dreams. To write off a large part of our lives, i.e. our dream life, as of no consequence is unthinking and rash. In this book Kelsey does us the service of providing a brief introduction to the importance of dreams in our lives from a Christian perspective. Given the lack of material on this subject, this book is of great value.

_____. *Encounter with God*.

_____. *God, Dreams and Revelation*.

_____. *Healing and Christianity*.

_____. *The Other Side of Silence: A Guide to Christian Meditation*. New York; Paulist Press, 1976.

This is a major work on the subject in that Kelsey addresses this ancient discipline from the perspective of a psychologist. It is at the same time scholarly, anecdotal, and very practical. He has a way of anticipating our questions and objections and addressing them in a very satisfying way.

_____. *Adventure Inward: Christian Growth through Personal Journal Writing*.

Meseguer, Pedro, S.J.. *The Secret of Dreams*. Westminster MD: The Newman Press, 1960.

Father Meseguer was a noted psychologist in Spain, and writes about the phenomenon of dreams from a Catholic perspective, It is a scholarly work, receiving the Spanish Psychological Society's Pilar Sangro Prize, with an imprimatur.

Payne, Leanne

NOTE: Leanne Payne is the founder and president of Pastoral Care ministries (PCM). She is a noted Christian psychologist with many years experience in counseling. She is solidly in the tradition of classic Trinitarian spirituality, deeply influenced by C.S. Lewis. She is aware of modern psychological movements, esp, Jungianism, and provides a helpful criticism and alternative. Her works are recommended without hesitation, and form the core of this section on psychology in our Bibliography.

_____. *The Broken Image*. Grand Rapids: Baker, 1996,

This book is written for those dealing with homosexuality in their lives. Here she outlines root causes of homosexuality, and guides the reader in searching out sexual identity. Throughout she is an advocate of healing prayer as a means to deep healing.

_____. *Crisis in Masculinity*. Grand Rapids: Baker, 1995.

Here Payne addresses men who are insecure and unaffirmed in their masculinity. She works with the assumption that the image of God includes both masculine (power to initiate) and feminine (power to respond), and that both aspects are in all men and women. Healthy androgyny is when men are in touch with their feminine side, and women with their masculine side. The book therefore deals with both men and women in their sexual identity.

_____. *The Healing Presence*. Grand Rapids: Baker, 1995.

This book is suitable for all three tracks because it addresses the issue of self awareness, but also ranges into the goal of all true spirituality, that of union with God.

_____. *Listening Prayer*. Grand Rapids: Baker, 1994.

Here the author tells us how to listen to God through keeping a prayer journal. This exercise is crucial, especially for maintaining and evaluating Spiritual Formation Guided Learning Experiences.

_____. *Real Presence*. Grand Rapids: Baker, 1995.

This exuberant book opens up to the reader what God wants to effect in every believer`s soul; life in joyful union with God

Shuster, Marguete. *Power, Pathology, Paradox: The Dynamics of Evil and Good*. Grand Rapids; Zondervan, 1987.

Shuster is a pastor with a Ph.D. in clinical psychology from Puller. Her volume speaks to the issue of evil in general and the more unusual manifestations of evil such as demonic possession and paranormal phenomena. It would be beneficial to those who have had such manifestations in their background, or who wish to know about them in their ministry.

XIV. ETHICAL AND MORAL SPIRITUALITY

Gula, Richard. *The Good Life: Where Morality and Spirituality Converge*. Paulist Press, 1999,

Gula describes the "good life" as one where true spirituality gives birth to a robust and growing morality, which is ultimately reflected in our actions.

Gutierrez, Gustavo. *We Drink From Our Own Wells: The Spiritual Journey of a People*. Orbis Books, 1985.

We are invited to explore the social dimensions of spirituality through this work that presents all of life as the loci for spiritual formation. Gutierrez warns of the dangers of individualism and spiritualism in spiritual formation which may prohibit us from responding of God in the present and in the concrete experiences of life, particularly the experiences of the oppressed and marginalized.

Niebuhr, Reinhold. *Leaves from the Notebooks of a Tamed Cynic*. New York; Meridian, 1929.

During his first pastorate in Detroit in the 1920's, Niebuhr journaled his experiences of urban ministry, poverty, and racial discord, and the "disconnect" with his own seminary training and idealism in the face of sin. He writes as a pastor confronting a ministry situation for which he felt ill prepared.

O'Connor, Elizabeth. *Cry Pain, Cry Hope: A Guide to the Dimensions of Call*. Washington, DC: The Servant Leadership School, 1987.

Recognizing that identifying one's call, or vocation, to service is a critical aspect of spiritual formation, O'Connor's book provides invaluable insight into how to identify call based on involvement in community, mission, and God's work in our lives in the past that prepare us for the future.

O'Keefe, Mark. *Becoming Good, Becoming Holy: On the Relationship Between Christian Ethics and Spirituality*. Paulist Press, 1995.

O'Keefe seeks to recover that interconnection between morality and spirituality through a renewal of right relationships; with God, and with others. Morality and spirituality converge in two responses to God's gracious: worship of the Living God and moral living.

Shearer, Jody Miller, *Enter the River: Healing Steps From White Privilege Toward Racial Reconciliation*. Herald Press, 1994.

Through his first hand experience in dealing with his own racism, Shearer helps us understand the implications of white privilege and the repentance and spiritual transformation that is required to see how our views of "others" are formed, and of ourselves, at the expense of those outside our dominant culture.

Willard, Dallas. *The Divine Conspiracy*. Harper and Row, 1997.

Willard challenges the reader to understand the full implications of Kingdom life as that which eliminates the line between "sacred and secular," and God's invitation to participate in the "Divine Conspiracy" by embracing the implications of the Sermon on the Mount, and to live the life that Jesus would live if he were me.