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The King James Version (KJV).

Introduction

Have you ever asked yourself, “What is the denomination-wide CLT study?”

Each year, a commission meets to decide on a topic that deals with a subject of broad interest to members and friends of the Church of the Nazarene. The topic or subject matter is determined by a process in which the commission tries very hard to consider the needs and interests of many different viewpoints. As you can imagine, this is a difficult, but rewarding, challenge.

The book used with this leader’s guide is one of serious importance for all Nazarenes—and not just for Nazarenes, for all Christians everywhere should be interested in learning how to be more like Jesus. Becoming more like Jesus is what this book is about.

The denomination-wide CLT study offers members and friends of the Church of the Nazarene an opportunity to study an important topic together. Wouldn’t it be nice if we could somehow join together in one big study group? While that is impossible, we can do the next best thing: together in our local churches, we can study a book that challenges us to be more like Jesus.

Studying a common theme or subject together is what the denomination-wide CLT study is all about. People just like you and me will meet together in spiritual community to ask themselves this question: “What will it mean to us to respond to the upward call to the holy life?”

This leader’s guide will help you share this journey with the ones with whom you share spiritual community. In the preface of the text, the writer states, “The holy life is a community affair. Christians in churches, classes, small groups, families, and in the roles of spiritual friends and faith mentors help each other on the highway of holiness” (p. 11).

The leader’s guide offers an instructional guide for teaching the key points the text writers make in each section. The points may be repeated in different words in or-

der to bring out more clearly the meaning in the text. In some places the leader's guide may offer Scripture backgrounds you may wish to study along with the text. With each chapter or section, the leader's guide offers an outline of the material covered in the text. This is a teaching outline that gives you a connected sense of flow from which you can teach the lesson.

There is one thing, however, you should keep in mind. Not everyone learns in the same way, at the same rate, or for the same reasons. Every person in your class or group brings experiences, viewpoints, questions, and needs. These often provide enrichment for the group studying together. While one student may want to plunge deeply into the theology, another anxiously waits for the "how-to" moments.

This is a Continuing Lay Training course. Every participant may earn CLT credit by attending the class sessions and reading the text. To make sure your participants earn valuable CLT credits, take time now to register your class with the CLT office in Sunday School Ministries Division. You may write the CLT office at 6401 The Paseo, Kansas City, MO 64131. You can also fax your registration request to 816-333-1683, or call the office at 816-333-7000, extension 2225.

You may want to include these guidelines in your preparations for teaching this course:

- Read through the text completely.
- Read each chapter of the leader's guide prior to the session you are preparing to lead.
- Prepare all necessary materials you will need, such as overhead transparencies, newsprint, extra Bibles, etc.
- Write out in advance the point you want your lesson to make.
- Pray for guidance and wisdom as you prepare and present each session.

It is also important that you understand what this leader's guide *will not* do for you:

- It will not teach the lesson for you.

- It is not intended to be read word-for-word to the class or group.
- It will not replace the text or the Bible.

This leader's guide offers you material to help you teach or facilitate your study group. Teaching is one of the best ways to learn. We are all learners when it comes to being students in Christ's school. Teaching never means—

- You know all the answers.
- You will never make a mistake.
- You model perfectly everything you're trying to teach.
- Your students will always listen with rapt attention.

This leader's guide *will* give you the following:

- A lesson plan for each session
- Teaching/learning tips you can use
- Ideas for improving the interest level of each lesson
- Group action ideas
- A quick review you can do to see if your preparations are on track with your objectives

USING THIS GUIDE

USING THIS GUIDE

SOME OPTIONS

1. There are 13 lessons in the leader's guide. You can offer 13 class sessions. This is one quarter. While Wednesday nights may suit your schedule, this can serve as an alternative Sunday School curriculum for one quarter.
2. The lessons can be combined to focus the curriculum on a shorter time period. Read the leader's guide and decide which lessons you want to combine.
3. Because of the flexibility of the content and the pacing of the leader's guide, you can determine the length of time and number of sessions that will work best for you. Continuing Lay Training requires a minimum of 600 minutes of class time for a "B"-level course.
4. Adult learners profit from the interaction and exchange occurring in the class setting. In addition, the accompanying text emphasizes the importance of the group as a powerful stimulus for spiritual formation. Use the class format as a covenant group committed to pursuing the upward call in their lives as members of the Body of Christ.

Perhaps most importantly, I want to encourage you. You are capable of making each session an interesting time of learning and sharing for your group. There are no secret tricks. We always rely on dedication, preparation, and personal action.

LESSON 1

GETTING STARTED

(5:00)

Since the first minutes of each class session often determine the quality of the entire session, getting started well is important. Here are some ideas for beginning this session:

- Tell the class about a trip you took with friends; how much their company on the journey meant to you; how half the fun was getting there!
- Ask a volunteer to tell about a favorite trip or journey taken with family or friends and the *joy* of the journey.

Key Point

We are going on a journey together. We will study spiritual formation. (Turn to page 12 of the preface in the text. Read the definition of spiritual formation.) Remind the class that growing in Christlikeness is easier when we have the mutual support of members of God's family, our local church.

Prayer Time

(5:00)

Pause for prayer. Ask for God's help as you begin this exciting journey. For some, this may be a retracing of old footsteps. For others, this may be the beginnings of a first-time journey. Expect God's blessings; believe God will help you.

Sing a Chorus

You may wish to end prayer time with a chorus like "God's Wonderful People."

INTO THE LESSON

The following is a teaching outline you may wish to use.

We encourage you to develop your outline from the text if you desire.

Where to Look

Open your text to the preface. Lesson 1 is really the opening outline or introduction to the study of spiritual formation.

What to Say

(6:00)

1. *Spiritual formation* may be an unfamiliar term. Ask class members to define it in their own words.
—Guide this discussion by referring to the definition found on page 12 and reprinted here:
“The whole person in relationship with God, within the community of believers, growing in Christlikeness, reflected in a Spirit-directed, disciplined life-style, and demonstrated in redemptive action in our world.”
2. Show the class how this definition can be taken apart and analyzed. Use a chalkboard or newsprint.

What to Write

(2:00)

—Persons in Relationship with God—

Ask the class what they think that phrase means. *Clue:* There are several relationships we can have with God:

1. A saving relationship
2. A sanctifying relationship
3. A serving relationship
4. A discipleship relationship, etc.

Ask the class what other relationships they can think of, probing their definitions and meanings.

What to Write

(2:00)

—Within the Community of Believers—

Discussion question: “What is the community of believers?” *Clue:* The Bible speaks about the Body of Christ and the body of believers being one and the same.

Scripture Lookup

Have a volunteer read Eph. 2:13-22.

What to Write

(3:00)

—Growing in Christlikeness—

Ask class members to list traits or behaviors that reveal Christlikeness in everyday life. *Clue:* Read the following statement from your text: **“The goal of spiritual formation is to bring the believer to such Christlikeness that it is appropriate to speak of Christ being formed in the believer’s heart” (p. 9).**

Scripture Lookup

Read Gal. 4:19.

What to Write

(5:00)

—Reflected in a Spirit-Directed, Disciplined Life-style—

Discussion questions:

- a. What is the role of the Holy Spirit in leading believers toward Christlikeness?
 - b. In what ways does the Spirit discipline the believer?
 - c. Can we find examples of this in Scripture?
3. The upward call is an invitation to begin a personal journey.

What to Write

- Finding the path to spiritual life
- Persevering on the highway of holiness

What to Say

(5:00)

Ask the class to think about the very first statement in the preface: **“This book is about a marriage—a marriage between spiritual formation and the Wesleyan teaching of holiness.”**

Now, discuss the following:

- a. Is spiritual formation something new?
- b. If spiritual formation and the Wesleyan teaching of holiness have been separated, why do you think this is so?
- c. Read the goal: **“The goal of spiritual formation is to bring the believer to such Christlikeness . . .”**

- d. Do you think this emphasis may have been inadvertently misplaced or neglected in popular holiness teaching? If so, why?
4. The path to Christlikeness begins with grace.

What to Write

GRACE IN FOUR MOVEMENTS

- Atoning grace
- Prevenient, or preventing, grace
- Saving grace
- Sanctifying grace

What to Say

(5:00)

Ask the class to think of grace as having several distinct functions. Read the paragraph on pages 10-11 of the preface that begins with this sentence: **“The pattern of the book presents the holy life as a journey.”** Read the paragraph that follows it as well. (This covers the four distinct functions of grace.)

(Pause for reflection)

(3:00-5:00)

Teacher, this class on spiritual formation can truly be an exciting experience for every class member. As class leader, you can encourage personal testimony and involvement. Spiritual formation, according to our text, occurs in the community of believers. What better way to encourage this than in the personal sharing of insights, experiences, and testimonies? This might be a good time in the session to invite someone to share a testimony of God’s wonderful grace in personal experience.

FRAMING THIS SESSION

What to Say

(5:00)

Tell the class:

- A. A journey always involves preparations.
1. Ask the class to list the preparations that are nec-

essary. (*Clue:* We need a destination, a means of travel, a map or guide, etc.)

2. List and discuss the ways in which we can make use of these preparations. (*Clue:* Prayer, Bible reading, studying the textbook, commitment and faithful attendance, etc.)

B. Our journey is well marked out for us.

What to Write

1. Part 1: Finding the Path
2. Part 2: Personal Resources for the Journey
3. Part 3: Companions on the Way
4. Part 4: Helping Others on Our Journey

WRAP-UP

Distribute paper and pencils, if needed. Ask class members to do a writing assignment. The assignment: "On a sheet of paper, or your journaling notebook if you have it with you, list your personal goals for the journey we have begun. List the changes or results you would like to see in your life as a result of this journey. Finally, list some overall goals you would like your church to reach as result of our journeying together toward a greater degree of Christlikeness."

Ask each member to keep these notes handy and refer to them often. Close the session with prayer.

LESSON 2: Chapters 1 and 2

Part One

Key Points

1. Lesson 2 is divided into parts one and two. In this lesson we will look more closely at what spiritual development is and what it is not. We will also discuss how spiritual formation begins and how it is sabotaged right from the very start.
2. Spiritual formation may sometimes be confused with self-achievement, self-help, and even self-discipline. Why?
3. Spiritual formation is a matter of relationship with God. This is a very important truth that must be observed early on. Unless we keep this truth central to our thinking, we risk encountering many errors that can lead to spiritual formation rather than spiritual formation.
4. Later on in this course, suggestions concerning spiritual disciplines will be recommended. We must remember that our spiritual life begins not with these disciplines, but rather with a relationship with God through Jesus Christ. The disciplines provide ways to develop our spiritual life, but they are not its source of origin.
5. To summarize, there is a similar tension between law and grace as there is between relationship with God and personal discipline. We are saved by grace, not by the keeping of the law. We keep the law, however, as a matter of personal obedience and filial relationship with God, who has saved us and called us to holy living. We enjoy spiritual life because of our relationship with God, not because of our personal discipline or effort.
6. This leads us to our point of departure for lesson 2. God invites us to walk with Him.

GETTING STARTED

(5:00)

- Chapter 1 of the book begins with the author's description of the northern lights and the impression their beauty created in his mind.
- Begin this session with a description of a spiritual experience you encountered from your own life. Tell of how you sensed God in a very special way through His creation or a personal experience or encounter.
- Encourage a class member to share a similar experience.
- Following this, tell your class that this session will focus on encountering God in the intersections of life.

Prayer Time

(5:00)

Ask class members to bow their heads. During this time, ask volunteers to share one-sentence prayers, thanking God for His revelation to them through special encounters or intersections of life. One example might be experiencing a special awareness of God through nature.

End prayer time with one stanza from the hymn "This Is My Father's World" (No. 75 in *Sing to the Lord*, No. 18 in *Worship in Song*) or some other suitable music.

INTO THE LESSON (Teaching Outline)

Here is a teaching outline for lesson 2. Feel free to use or modify for your purposes.

Where to Look

The outline begins with the key statement on page 17 of your text: "There is no possibility of spiritual formation apart from 'intersections' or encounters with God."

What to Say

(3:00)

1. Ask class members to share definitions of "intersections" or encounters with God. (List the definitions on the board or newsprint.)

2. How can we tell whether an experience or event has the potential for spiritual encounter? *Clue:* Such encounters, intersections, or experiences testify of God and encourage us to think of Him and our relationship to Him.

What to Write

—Old Testament Examples—

Scripture Lookup

Ask volunteers to look up the following verses and be prepared to read them:

Gen. 3:8

Gen. 17:1

Deut. 6:4-6

What to Say

(5:00)

1. Ask one to read Gen. 3:8. Point out how God's first call to humankind is to enter relationship with Him. Illustrate by describing the ways parents call their children from play.
2. Ask class members to share their thoughts on what Adam, Eve, and God might have discussed or talked about in those moments of relationship and fellowship.
3. Point out the differences in the way we think of traveling today, and the idea of journeying together in biblical times. *Clue:* Our travel modes often isolate us or put us in groups where we are close together, yet remain in relative isolation, such as air travel, etc. In biblical times, journeying was slower, yet more intimate.

What to Write

—We are defined by our relationships—

Scripture Lookup

Ask the next volunteer to read Deut. 6:4-6.

What to Say

(3:00)

1. How were the ancient people of God defined? Were they defined by their law-keeping or religious rituals?

Or were they defined by their special relationship to God?

2. The answer to this question is probably “both.” The scripture reminded the people of Israel of their special relationship with God.
3. Chapter 1 tells us about the various ways in which God sought to establish relationship between himself and those He was calling through His grace. Briefly point out how God called Enoch, Noah, and Abram.

What to Write

—God has many voices—

What to Say

(3:00)

1. Remind your class that “the concept of a seeking God is a cornerstone of both Wesleyan and biblical spirituality.”
2. God still seeks us. He is the Initiator of relationship. Ask your class to discuss this point. Make it clear that a biblical understanding of grace insists on this central truth. God is seeking humankind, not the other way around.

What to Write

—New Testament Examples—

Scripture Lookup

Matt. 11:27-30

John 3:16-17

What to Say

(3:00)

The model of Jesus’ own life, His repeated emphasis upon forgiveness in sermon and parable, and His death on the Cross offer the ultimate evidence that relationship with God is at the heart of Christianity.

Part Two

What to Write

—Sin is a lethal cancer that sabotages spiritual formation—

What to Say

(8:00)

1. Tell the class that sin frustrates God's design of perfect relationship with humankind.
2. Discuss the popularity of the term *spiritual*. Labeling exercises or experiences as *spiritual* experiences does not necessarily transform them.
3. Read the quotation from page 26 of chapter 2 that begins, "Christian conversion is not a case . . ."
4. Point out that spiritual formation is more than dressing up the old life. Read the quote from John Wesley's sermon "The New Birth" on page 27 of chapter 2.
5. Ask the class to discuss the essence of sin. Be sure you are guided by the first sentence under item 2, pages 27-28 of chapter 2.

What to Write

—Sin has a thousand faces—

What to Say

(5:00)

Share descriptive language of your text with the class as it relates to the nature of sin. Here are some examples:

- Sin is pervasive, that is, it infects all of creation.
- Sin is a deceptive monster that wrecks and destroys.
- The core problem is defiant rebellion against God.
- The essence of sin is an attitude of rebellion that defies God and replaces submissiveness with a trust in self.

FRAMING THIS LESSON

(3:00)

The following exercise is taken from material excerpted from *Herald of Holiness* editor Wesley D. Tracy's article "When a Christian Sins."*

1. Select class members to act as readers. Form two groups.
2. Have the first group read the following:
"When we fall into sin, do not deny it. 'If we say that we have not sinned, we make him a liar'" (1 John 1:10).

3. Have the second group read the following:
"We can deceive ourselves. 'If we say that we have no sin, we deceive ourselves, and the truth is not in us'" (1 John 1:8, KJV).
4. Have the first group read the following:
"We must not live a lie. 'If we say that we have fellowship with him while we are walking in darkness, we lie and do not do what is true'" (1 John 1:6).
5. You read the following:
"When a Christian falls into sin, he may first deny it, then deceive himself, and finally profess to be walking in the light while walking in darkness. Thus, the road to ruin is complete, as one's whole life becomes a living lie."
6. Have the first group read the following:
"Remember, we have a Friend in heaven. 'My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the atoning sacrifice for our sins'" (1 John 2:1-2).
7. Have the second group read the following:
"We should agree with God about our spiritual condition. 'If we confess our sins, he who is faithful and just will forgive us our sins and cleanse us from all unrighteousness'" (1 John 1:9).
8. Have the first group read the following:
"Let us walk in the light. 'If we walk in the light as he himself is in the light, . . . the blood of Jesus his Son cleanses from all sin'" (1 John 1:7).

WRAP-UP

Encourage each class member to personalize the material in chapters 1 and 2 by studying the suggestions at the close of each chapter.

*Wesley D. Tracy, "When a Christian Sins," *Herald of Holiness*, June 1993, pp. 2-3.

LESSON 3: Chapter 3

Key Points

1. The author of chapter 3 makes a key point in the following statement:
“From beginning to end, spiritual formation is the work of grace and grace alone. To lose sight of that basic truth undermines and perverts all spiritual formation.”
2. This lesson focuses on grace, active in our calling and forgiveness of sins and crucial to our sanctification and salvation from sin. This statement summarizes these thoughts:
“The death-dealing power of sin disrupts all possibilities of spiritual formation, but the powerful dynamic of God’s grace reverses that destruction and brings radical optimism.”

GETTING STARTED

(5:00)

- Most of us can identify with the author’s story about swimming.
- This story offers a good way to get started. Tell your own, or a familiar one about swimming and learning to trust.
- Make the transition to the central theme of lesson 3. Spiritual living means living by the grace of God.

Prayer Time

(5:00)

Open prayer time by singing the third (last) stanza of “Come, Thou Fount of Every Blessing” (No. 51 in *Sing to the Lord*, No. 62 in *Worship in Song*). Follow this with prayer, that each person will experience a greater awareness of God’s grace available to all.

INTO THE LESSON (Teaching Outline)

Here is a teaching outline for lesson 3. Use it, or modify it for your purposes.

Scripture Lookup

Ask a volunteer, or read Eph. 2:7-10.

What to Say

(2:00)

1. Let's take a quick review. So far, we have examined God's invitation to walk with Him. We have looked at the ways in which God calls us.
2. We have seen how sin sabotaged God's desire for personal relationship with humankind and how Jesus died on the Cross to reconcile us to God and restore the relationship.
3. Now we look at the means by which God accomplishes His will. Our spiritual formation originates in God's saving grace. Our text says, "The crucial and dynamic encounter with saving grace in Christ is the exclusive entrance to spiritual formation."

What to Write

On the board, write this outline:

1. God's calling grace
2. God's saving grace
3. God's sanctifying grace

What to Say

(5:00)

1. God's calling grace begins working in our lives, preparing us to hear His voice of invitation.
2. Ask class members to share their stories of how God was at work calling, preparing, and leading them to that place of acceptance and salvation.
3. It is a common error to assume that our salvation occurs because we looked up to God and sought His forgiveness, and He reached down with His grace, giving us salvation. Read the paragraph on page 36 of your text that begins, "John Wesley helped us understand . . ."
4. Prevenient grace is known as the "grace that goes be-

fore.” In the King James Version of the Bible, Rom. 5:6 reads, “For when we were yet without strength . . . Christ died for the ungodly.”

5. Show the class that original sin, “sometimes known as total depravity, destroyed any possibility of spiritual development.” Without prevenient or calling grace, we could never be saved.

What to Write

—We are reconciled to God by grace—

Scripture Lookup

Assign the following scriptures for lookup:

Rom. 5:1; Gal. 5:22-23; Col. 3:15

What to Say

(2:00)

Ask the class to tell you what they think is the central truth in each verse. Show them that reconciliation between God and man is the key point.

Scripture Lookup

Eph. 2:12-17; 4:3-6

What to Say

(3:00)

Discuss the meaning of these verses. Here the key point is reconciliation between persons.

Scripture Lookup

Read Col. 1:20.

What to Say

(3:00)

Point out how God has effectively made reconciliation with all things, including those in heaven, on earth, and throughout the cosmos. This does not mean that all will be saved automatically. For further insight into this, look up 2 Cor. 5:17-20.

Quick Review

Show the class that God’s grace brings us *restoration of life*,

forgiveness of sins, canceling our indebtedness, and disarmament of the powers imprisoning us in sin. In a word, we are restored to full relationship with God and fellow human beings.

What to Write

—Grace functions when we are sanctified—

What to Say

(5:00)

1. Ask your class to define *sanctification*. (Don't be surprised if many have difficulty doing this.)
2. Use the headings the author uses to get at a good definition of sanctification. For example, you may want to write on the board these phrases:
 - Belonging to God exclusively**
 - Freedom from sinful self-domination**
 - The grace of Christian perfection**
 - Appropriate relationships to neighbor and world**
 - Life-style integrity and ethical consistency**
 - Grace at work through the Holy Spirit**
3. Each of these terms is fully described by the text. If time permits, look up these verses and read them: Mark 12:30; Rom. 6:5-7; 8:1-2; Matt. 19:21; Heb. 5:7-9; Mark 12:31; Matt. 5:48; Lev. 11:44; Gal. 5:22-25.

Turning Toward Home

At this point, the lesson moves toward conclusion by presenting practical material that can be emphasized for everyday living.

What to Write

—Finding Saving and Sanctifying Grace—

What to Say

(5:00)

Show how the author uses a simple four-point outline to describe the pathway to salvation:

Confess that you are a guilty sinner.

Repent; forsake your sins.

Believe in Jesus Christ as your Savior.

Receive the witness of the Spirit.

If you think these categories need additional explanation, be sure to provide it. (This might be opportunity to emphasize the importance of sharing your faith with others.)

What to Write

—Finding Sanctifying Grace—

What to Say

(5:00)

1. Read the first part of 1 Thess. 4:3. (“For this is the will of God, your sanctification.”)
2. Review the need for sanctifying grace by referring to these points made by the author earlier in the text:
 - a. “Sanctifying grace enables us to follow the second great commandment as well” (Mark 12:31).
 - b. “Sanctifying grace makes us free to love each other.”
 - c. “Sanctifying grace makes possible a new depth of obedience to God marked by integrity and ethical consistency.”
 - d. “The new life in the Spirit is characterized by inner and outer harmony.”

What to Write

Write these words on the board:

know—invite—consecrate—expect—follow

What to Say

(2:00)

Ask a class member to read the prayer for sanctifying grace at the close of this chapter in your textbook.

FRAMING THIS LESSON

Close this lesson by singing “Whiter than Snow” (No. 513 in *Sing to the Lord* and No. 301 in *Worship in Song*). Note: Expect God’s Spirit to speak to each heart as you bring this lesson to a close. Anticipate the faithful Spirit of grace as He deals with each one according to individual need.

LESSON 4: Chapter 4

Key Points

1. We now enter Part II of the textbook, titled “Finding Resources for the Journey.” The authors suggest uses of practical, spiritual disciplines to help in the pursuit of the holy.
2. What comes to your mind when you think of *disciplines*? Perhaps there has been some confusion over the role of discipline, self-denial, and even separation when it comes to thinking about holy living.
3. Central to the key issues of Part II is this statement by Dallas Willard:
“The aim and substance of spiritual life is not fasting, prayer, hymn singing, frugal living, and so forth. Rather, it is the effective and full enjoyment of active love of God and humankind.”
4. A “key verse” that will guide us in this section of our learning is 1 Cor. 15:10. With Paul we all can say that our lives are a product of grace and grace alone. How then does grace and discipline intersect?
5. Lesson 4 focuses on worship. Think about your own understanding of worship. The writer of chapter 4 offers good insights into a biblical and theological understanding of Christian worship.

GETTING STARTED

(5:00)

- Begin by asking class members to share their stories of worship times that stand out in their memories.
- What do we like most about a worship service? What do we expect? What is our anticipation in worship?
- Describe (or ask class members to describe) the feelings we experience in worship.

Prayer Time

(5:00)

Ask everyone to open their Bibles to Psalm 90 and be prepared to read it together. Have the group stand, and open prayer time by reading in unison Psalm 90. When the reading is complete, you offer a word to God, asking His help and blessing upon this lesson, then conclude your prayer.

INTO THE LESSON

Here is a teaching outline for lesson 4.

What to Write

On your board, write the following, or prepare as a handout.

Spiritual Formation and the Disciplines

1. Christian life is by grace alone.
2. Creating optimum conditions for spiritual life.
3. Nurturing and sustaining our relationship with God.
4. Strategies of spiritual formation.

What to Say

(8:00)

1. Grace and discipline are *not* mutually exclusive. They can work, in fact they must work, together. It is important to remind your class that our salvation is not by works we do, but by grace through faith.
2. Ask your class to describe the optimum conditions necessary for strong spiritual growth. (Guide the discussion at this point. Avoid overly idealistic conditions that are seldom realized.)
3. These optimum conditions are not ends in themselves but are a means to the following:
 - Hearing the voice of God
 - Responding to the call of the Kingdom
 - Responding to the work of the Holy Spirit
 - Seeing the relationship between spiritual formation and service to others in Jesus' name
4. Spiritual formation is about nurturing and sustaining our life with God. As all relationships, this one requires careful and frequent maintenance.

5. Ask the class to identify the traditional means of grace. (You may want to refer to John Wesley's definition: "By 'means of grace' I understand outward signs, words, or actions ordained of God, and appointed for this end, to be the ordinary channels whereby [H]e might convey to men, preventing, justifying, or sanctifying grace.")
6. This section of our text refers to the *related means of grace* and identifies them as study of the Word of God, prayer, meditation, and journaling. These will be a part of the disciplines we will be studying as we go along. Make sure your class knows that "*the* foundational discipline through which grace flows into our lives is worship."

What to Write

On the board or newsprint, write the following:

—Meeting God in Worship—

What to Say

(10:00)

1. Begin this section of the lesson by repeating the phrase that begins the second paragraph of chapter 4: "Worship is crucial to any pattern of spiritual formation."
2. Write down or list some definitions of worship provided by class members. When you have a list on the board, compare these with the definitions listed in your textbook. Do you see similarities, differences, or parallels?
3. The author quotes one as saying, "The missing jewel of evangelicalism is worship." Do you agree with this statement? Discuss what class members think the maker of that statement had in mind.
4. Go over the eight principles of worship, stated in your text, from Robert Webber's work. This is found on pages 56-57.
5. Ask class members to state their expectations and anticipations in worship. The author states, "To come to worship in anticipation of receiving grace for immediate needs changes perspective and process." Discuss this idea. How does the way we come to worship affect what we get from this experience?

What to Write

On the board, write:

—**Worship as a Means of Grace**—

What to Say

(5:00)

1. Wesley understood the “instituted” means of grace as those that have been specifically grounded in the instructions of Christ. Ask the class to think about this, then list those they remember from Bible reading that were instituted by Christ.
2. Ask class members to discuss the idea of preparing for worship. How do we prepare for worship, and if we do, what lies at the heart of these preparations?
3. Prayer, praise, and singing may all be elements of Christian worship. They are also activities that help us focus on God. Discuss objective and subjective worship. *Clue:* Objectivity focuses solely on God. Subjectivity focuses on the human experience of the Divine Presence.
4. Discuss the place of prayer in worship. If the so-called Lord’s Prayer is our model, should we not include times of confession with the understanding the author has of human need and God’s grace? (See the discussion from item 3, “Praying Together,” on pages 62-63 in chapter 4.)
5. This might be a good time to ask your pastor to share his methods of preparation for preaching to the congregation. He will want to discuss the ways in which he hears God’s voice for sermonic preparation.

What to Write

On the board, write:

—**The Sacraments**—

What to Say

(5:00)

1. Ask class members to share their ideas about what the sacraments mean to them. (You may want to review the fact that we hold to only two Christ-instituted sacraments: baptism and Holy Communion.)
2. Emphasize the insights of Rob Staples shared in the text:

“Rob Staples calls the sacraments ‘visible words’ and ‘operative symbols.’ By ‘operative symbols’ he means ‘to affirm not only that they *proclaim* a truth but that through them God *performs* an act of grace corresponding to that truth.’”

3. Make sure your class understands this important truth. This means that the sacraments must not be seen *only* as signs or memorials. Your text says: “And *with* faith, the sacraments accomplish what they were designed to do—impart to the believer the grace of God.”

Let's Get Involved!

(10:00)

Involving class members is important to keeping interest alive in any learning activity. Here are some ideas to work with in your class.

1. Using what we have studied: “Using the material in this lesson, select activities that, when combined, make up a service of worship.”
2. Ask class members to list these on the board in an “Order of Worship” format. Ask them to explain why they selected the items or activities and to explain why they did so.
3. Writing exercises: “Writing or journaling is a useful activity in spiritual formation. Here is an opportunity to jot down some of your own thoughts.”
4. Ask class members to complete these statements (if you desire, you may create your own statements):
 - When I think of a Communion service, the first thing that comes to my mind is . . .
 - To me, preparing for worship means . . .
 - The purpose of music in worship is . . .
 - When I think of keeping praise honest, I think of . . .
 - If I was a preacher, I would hope my sermons would . . .

FRAMING THIS LESSON

Refer to the suggestions for further study at the close of this chapter in your textbook. Encourage each student to select a suggested activity that is meaningful and to focus on it

between class sessions.

LESSON 5: Chapter 5

Key Points

In this section, we turn our focus to specifics: Bible reading, prayer, and discipline. These are resources to help us find our way on the journey toward spiritual depth.

1. There is no spiritual life apart from God’s Word, frequent prayer, and disciplined life-styles.
2. If there is a “back to basics” section in this text, it is in this section.
3. As a teaching aid, you may want to consider the following ideas:
 - a. Invite someone who has consistently modeled the holy life, based on the “basics” mentioned above, to speak about his or her journey toward Christ.
 - b. Read ahead through the next three chapters of the text and make class report assignments to selected members of your class. Such report assignments might include a more detailed look at the recommendations offered in the text. One example could be a five-minute report on what the Bible is to us, taken from pages 70-73 of chapter 5.
 - c. Class reports give your students opportunity to dig into the heart of the text for themselves. It gives you opportunity to share another perspective with your class.

GETTING STARTED

(5:00)

- Have a display of various translations of the Bible for class members to view.
- If you have a computer, especially a laptop model, or if your church office has one with a Bible study software package, arrange to have it set up on dis-

- play. Allow time for some discussion.
- Tell your class this lesson will focus on the three legs of a triangle, *Scripture reading*, *prayer*, and *discipline*. (Draw a triangle on an overhead, or on the board, showing each leg of the triangle labeled with one of the three points.)
 - Sing a selection from “Take Time to Be Holy” (No. 512 in *Sing to the Lord*, No. 33 in *Worship in Song*).
 - Offer prayer for God’s guidance in this lesson.

INTO THE LESSON

(10:00)

Note: If you made assignments for this lesson, open this session with the report(s).

Here is a teaching outline:

- Begin by asking class members, “How important is the Bible in Christian life?” Follow up by asking them how often they bring their Bibles to church. “Do you have a favorite Bible? What was the attitude in your home toward the Bible as you were growing up?”

What to Write

On the board, write:

1. With what attitude do I approach the Bible?
2. How do I most frequently use the Bible?

What to Say

(5:00)

Question: “What are of some of the attitudes one might have toward the Bible that would influence the result or effect of the Bible upon him?”

Question: “What is the most frequent use made of the Bible?” (To prove something, to learn something, to illuminate, etc.) Discuss these questions, probing each answer to see how the Bible impacts everyday Christians in the area of spiritual formation.

What to Say

(10:00)

Tell the class we are moving into an analysis of the Christian's use of the Bible as it effects spiritual formation. Look up and read Ps. 119:105. Ask the class if anyone has ever seen one of the lights that miners wear on their helmets when digging in the mine.

- The light always illuminates what's in front.
- The light is high, on the head, giving a wide beam in front of the miner.
- The light is powered by a replenishable power source—a battery.

Next, draw some conclusions from this illustration regarding the position and role of Bible reading in the life of the Christian who wants to go deeper with God in spiritual living.

What to Write

On the board, list the following points:

- a. The Bible instructs and teaches us.
- b. The Bible judges and corrects us.
- c. The Bible offers training.

What to Say

(8:00)

1. Read the first point on the board; then ask someone to read 2 Tim. 3:14-17.
2. Next, read the second point on the board, and ask someone to read Heb. 4:12-13.
3. Read the third point on the board; then ask someone to read 2 Tim. 2:15.
4. "Bible reading and study is one of God's primary ways of distributing grace to us." Ask the class to discuss this statement in light of the three points and their related scriptures.

What to Write

On the board, write:

—**How to Read the Bible**—

What to Say

(5:00)

1. Begin with prayer. Understand that the Holy Spirit is directly involved in helping us as we read the Word of God.
2. Have a set time for reading, studying, and meditating on the Scriptures.
3. Read from the heart as well as from the head. (Review the section of chapter 5 on pages 75-76 dealing with *formational* and *informational* reading of Scripture.)
4. Pay attention to the whole Bible. Avoid proof-texting.
5. Let the Word of God sink into heart and mind.
6. Bring your living up to the standard of God's Word.

FRAMING THIS LESSON

(5:00)

Ask a class member to read John 8:31-32. Following this, review the relationship between *interpretation* and *obedience*, and *knowing* and *doing*. Review the points the author makes in the closing paragraphs of the chapter:

- A. The Bible is an instrument of God by which to shower us with grace.
- B. Neglecting Scripture leads to weakened spiritual experience.
- C. Living under the enriching blessings drawn from Scripture creates a potential environment of fruitful and dynamic spiritual life.
- D. Living with God's Word is to live so that God can shape

our lives for His purposes.

LESSON 6: Chapters 6 and 7

Key Points

1. Bible reading, prayer, and spiritual discipline are components of spiritual formation. This lesson looks at prayer and spiritual discipline.
2. The author of chapter 6 says prayer is “the core activity of the Spirit-filled life.” Much of this lesson will focus on prayer, its forms and attributes.
3. Think about these questions:
 - How important is prayer in the everyday life of Christians?
 - Do you think most Christians are content with the level of development achieved in their prayer life?
 - What are some of the insights you have gained concerning prayer that you would like to pass along?

GETTING STARTED

(5:00)

- Ask a member of the class to read 1 Thess. 5:16-18. Follow this with introductory remarks telling the class the direction this session will take.
- Ask the class for any prayer requests; or, if you wish, ask for testimonies concerning answered prayers.
- Ask the class to stand and repeat the Lord’s Prayer.

INTO THE LESSON

Your assignment as class leader is to take your participants on a journey into prayer. Don’t be frightened by this assignment. You and your class are all explorers. (Remember: we are saved by grace through faith. While prayer is important, we are not saved by the amount of prayer we’ve offered.)

What to Write

—Prayer as Core Activity—

What to Say

(5:00)

1. Ask the class to cite examples of long, short, hurried, and profound prayers from either their experience or from Bible reading.
2. Ask the class why they think prayer is an essential to spiritual formation. Without it, the following results occur:
 - a. There is no holy life.
 - b. There is no growth in Christlikeness.
 - c. God remains far-off.
 - d. There is no intimacy with God.

Small-Group Activity

(10:00)

1. Divide your class, if possible, into five small groups.
2. Assign the groups one of the points of the outline on pages 81-83, under the heading *What Is Prayer?* The points are as follows:
 - a. Prayer is talking with God.
 - b. Prayer is aligning ourselves with the purposes of the divine Creator.
 - c. Prayer is change.
 - d. Prayer is both rest and battle.
 - e. Prayer is linking our will and spiritual energies with God's power.
3. Ask the groups to list the ideas their members share regarding these different ideas about prayer. Give the groups about five to seven minutes to work; then have a spokesperson report the findings of each group.

What to Write

On the board, write:

—A C T S—

What to Say

(3:00)

Review the acrostic ACTS. Open discussion may follow.

Ask class members to give suggestions on how to use this method of guiding and directing prayers.

Note: Move on to Chapter 7

What to Say

(5:00)

1. Tell the class your focus now shifts to the element of personal discipline. Discuss the idea of discipline; is it something we find easy, or is it difficult? Talk about the obstacles or hindrances in exercising personal discipline.
2. Introduce the idea of blessed subtraction. Ask if any class members have heard of this idea. Focus on the question in the text, "What can (I) give up that would help (me) draw closer to God?"

Small-Group Activities

(7:00-10:00)

1. Use the same groups set up earlier.
2. Ask the groups to work with one of the areas of subtraction:
 - a. Subtracting convivial (jovial, friendly, sociable) company
 - b. Subtracting talkativeness and noise
 - c. Subtracting food for the body; adding food for the soul
 - d. Subtracting pleasures and entertainments
 - e. Subtracting acquisitiveness
3. Ask each group to discuss their area and make recommendations, or offer ideas concerning their topic.

Scripture Lookup

Read Phil. 4:11-13.

FRAMING THIS LESSON

Discipline is a personal thing. It has never worked very well when it has been prescribed as a ritual, demanding conformity by everyone. For this reason, encourage class members to work with the suggestions at the close of each

of the chapters.

Close this lesson by singing “I’d Rather Have Jesus” (No. 456 in *Sing to the Lord*, No. 405 in *Worship in Song*).

LESSON 7: Chapters 8 and 9

Key Points

1. The focus of lesson 7 is on spiritual reading, meditation, and journaling. Don’t let these titles obscure the fact that many believers are already engaged in the practices described in your text.
2. Perhaps a question to consider has to do with the changes going on in our culture. How many individuals truly enjoy reading as a pastime? Is it true that we are moving away from print-based material to visually designed material, such as videotapes, television, films, etc.?
3. Think about the power of the brain to create images in the mind and heart. Have you ever read something that intrigued you and caused your brain to create powerful, vivid images of what you were reading?
4. Spiritual reading and meditation may be unfamiliar terms, yet most of us understand the dynamics underlying them when we hear them explained. This power to create, enhance, and facilitate understanding and communication can make reading the Scriptures and devotional material a worshipful experience.

GETTING STARTED

(10:00)

- Ask class members to tell of reading experiences in which they were moved by what they read. Perhaps a

letter from a loved one, a novel, or even Scripture moved them emotionally as well as intellectually. Frame the question like this: “Have you ever read something in which your mind or heart responded in a powerful way? Do you remember the images that were created in your mind? What kind of feelings did you experience?”

- Encourage class members to think about the relationship between reading, feelings or emotions, and images in the mind.
- As an optional exercise, read Neh. 8:5-12. This is the story of the public reading of the book of the law by Ezra. As he read, the hearts and minds of the people were powerfully moved.
- Following this, read Acts 8:26-39. Note the differences in the responses between the people of Israel and the Ethiopian official. Make this application: we can read for information as well as formation. One gives us insight into facts. The other opens both mind and heart to more than just knowledge. It is a communicative encounter with something larger than ourselves.

Prayer Time

(3:00)

Prayer is a time when the mind as well as the emotions are truly involved. Your group might enjoy offering sentence prayers, thanking God for the powerful ways He has moved through their reading of Scripture.

INTO THE LESSON

(5:00)

What to Say

1. “Why should we read the Bible? Isn’t listening to teachers and preachers sufficient?”
2. “What scriptures come to mind that tell us to read God’s Word?”

What to Write

On the board, list the following references:

- a. Josh. 8:35

- b. 1 Sam. 3:21
- c. Ps. 119:18
- d. Amos 8:11-12
- e. Acts 17:11
- f. Eph. 6:17
- g. Rev. 1:3

What to Say

(5:00)

1. The purpose of spiritual reading is primarily to bring one closer to God.
2. Ask class members to share passages of Scripture they have read that brought them closer to God.
3. Ask class members to share how they find time to read Scripture as devotion.
4. Ask class members if they have ever experienced feelings of being challenged by God's Word as they read some passage.

What to Write

On the board, write:

—Getting Started—

What to Say

(5:00)

1. Being quiet. (Write this on the board.)
 - a. Ask class members how they quiet themselves for entry into the presence of God through Scripture reading.
 - b. Where is your "quiet space"? Your "quiet time"?
2. Meditating. (Write this word on the board.)
 - a. Ask class members to tell what comes to mind when they hear this term.
 - b. Ask if any have had any experience in some of the Eastern forms of meditation, such as yoga, transcendental meditation, etc.
 - c. Read from the text, chapter 8, page 110: "Christian meditation begins and majors on meditation of the Scriptures . . ." (Read this entire paragraph.)
 - d. Meditation is an art, but one that is learnable. Write the following on the board:

thinking—imagining—deciding—touching

- e. Christian meditation leads us to think godly, imagine Christianly, decide scripturally, and touch the world as though ours were the hands of Christ.

Part Two

What to Say

(5:00)

1. “Have you ever kept a diary or a journal?” Discuss the entries that are often made in personal diaries or journals. If your pastor is present or perhaps is even teaching this course, ask him or her to describe the journals of John Wesley.
2. Ask how many have thought of journaling as a spiritual discipline. You may discover that some in your group have been practicing journaling as a regular part of the devotional life.
3. Remind your class that journaling is not necessarily a scriptural requirement but rather a positive practice enhancing spiritual development.

What to Write

On the board, write:

—**Eight Reasons to Journal**—

What to Say

(5:00)

Tell the class your text points out eight reasons for keeping a journal, and list them:

- a. Deepening relationship with God
- b. Remembering turning points
- c. Recording spiritual history
- d. Discovering and understanding self
- e. Surviving spiritually
- f. Decision making and goal setting
- g. Writing prayers
- h. Recording your feelings for God

What to Write

On the board, write:

—**Getting Started in Journaling**—

What to Say

(5:00)

1. Give your class the guidelines for journaling found in the text:
 - a. Keep it simple.
 - b. Write naturally—be yourself.
 - c. Record date, time, and place of each entry.
 - d. Be honest, candid, and thoughtful.
 - e. Stick with it.
 - f. Include prayers and prayer lists.
 - g. Include scriptural insights.
 - h. Note the highlights of your life.
 - i. Include a “for my eyes only” section.
2. Focus on how to begin journaling for those who have never tried it consistently.
 - a. Have a set time and place.
 - b. Use a format that fits you.
 - c. Be as detailed as you like.
 - d. Interpret and reflect on the events of life.

FRAMING THIS LESSON

Spiritual formation is a very personal experience. While there is much to be learned from the techniques passed on from the experts, there is also a sense in which you must decide what works best for you. Often our tendency is to shy away from the structured, disciplined approach, falsely

LESSON 8: Chapters 10 and 11

Key Points

1. Keep in mind the “anchor” statement in the beginning paragraphs of chapter 10, following the discussion about Morton Kelsey: “The disciplines in the spiritual life must be keyed to the personality differences.”
2. This lesson will introduce participants to the Myers-Briggs personality trait instrument. It offers an interesting way of looking at personality traits and characteristics. Keep the lesson moving through this section without allowing discussion to focus *solely* on the various types of personality traits.
3. The central issue of this section focuses on the possibility of meeting God through our individuality. Individual differences are to be celebrated, not denied. Nor should any spiritual formation “program” insist on uniformity of approach or practice. Indeed, grace functions differently in different personalities and in different cultures.

GETTING STARTED

(5:00)

- Suggestion: Look for ways to celebrate the individual uniqueness of each class member. Here are several ideas:
- Ask class members to share any testimonies that reflect the unique ways in which God has related His grace to them.
- Ask members to complete this sentence: “God knows that my personality needs _____, and He gave me _____.”
- Ask members to identify the hymn or gospel song that best fits their personalities.

- Use prayer time to focus on your thankfulness for the ways in which God deals with us as individuals.

INTO THE LESSON

(2:00)

Introduce the lesson by referring to the disciplines of spiritual formation covered thus far in the course: *Bible reading, prayer, spiritual reading, meditation, and journaling.*

What to Write

On the board, write:

—Spiritual Disciplines—Personal Differences—

What to Say

(5:00)

1. Ask class members to share their insights regarding personality differences and spiritual formation. Question: “How do personality differences influence spiritual formation?”
2. Ask class members to discuss their perceptions of spiritual growth patterns according to personality traits. Here are some factors to consider along with this:
 - a. “Does our spiritual growth parallel other areas of personal growth? If so, explain.”
 - b. “Does one’s personality characteristics influence one’s choice of disciplines in the pursuit of spiritual formation? Give an example.”
 - c. “True or False: We often recommend particular methods without considering personality traits and appropriateness to individual learning styles, etc.”

What to Say

(5:00)

Ask class members if anyone is familiar with stage-development theory. This is a widely held theory that we have certain tasks we must complete as we pass through successive stages of our lives. Ask class members to compare the issues of 18- to 24-year-olds with those of 46- to 51-year-olds. Next, ask them to relate how these issues impact spiritual development. The point here is to recognize how spiri-

tual development issues often parallel our development as persons and are influenced by our personalities.

What to Write

On the board, write:

—Personality Style as a Key to the Means of Grace—

What to Say

(10:00)

Note: This section explores the Myers-Briggs Temperament Indicator (MBTI) and the categories identified by this instrument. Unless you are quite familiar with Myers-Briggs, you may prefer to follow the text closely at this point. Here are some ideas for consideration:

1. Describe the MBTI and the four scales.
2. Define the categories at both ends of the four scales; for example, extroversion and introversion.
3. Show the implications each classification has for spiritual formation. For example, discuss the ideas concerning Bible study mentioned in the text. Encourage the class to probe these issues. Make sure this is done with a non-judgmental attitude.
4. Encourage class members to examine practices that may actually force methods that do not fit the personality needs or preferences of participants.

Note: You may want to further investigate the Myers-Briggs Temperament Indicator through outside reading.

TRANSITION POINT

At this point, we move into Part III of the text, “Finding Companions on the Way.” The focus of the lesson should now move to an emphasis on the church as the community of the faithful. Here are some ideas for making the turn:

1. Review the story in your text of the giant redwoods.
2. Take a short break, stand, and sing stanzas 1 and 3 of “Blest Be the Tie That Binds” (No. 677 in *Sing to the Lord*, No. 307 in *Worship in Song*).
3. Read the last paragraph from the introductory section for Part III in the text: “Far too many modern Christians . . .”

What to Say

(5:00)

1. Ask the class, “What is a community of faith?” Encourage class members to offer their own definitions.
2. Turn to the close of chapter 11, to the section titled “For Personal Reflection and Action.”

What to Write

On the board, write the terms that are listed as descriptive of the word *community*.

What to Say

(5:00)

Ask class members: “What is the central thought behind these terms as we think of the church as a community of the faithful?” For example, *what* is in our *joint possession*? What is it that we *hold in common*? Go through the list of terms.

What to Write

On the board, write:

What Is Our Spiritual Life Expectancy?

What to Say

(5:00)

1. Discuss the story of Deborah Harrington.
2. Ask the class if they think the church would have served her better had they understood the descriptive terms of being a community of the faithful.
3. It is clear to see how Deborah would be at risk in a church where no one recognized the responsibility of community. Are there others that might be at risk in such an environment?

What to Write

On the board, write:

—Four Tasks of the Church—

What to Say

(5:00)

1. “Evaluate the four functions of the New Testament

church in our congregation. What are our strengths? Areas where we need improvement?"

2. "How *intentional* are we in regard to the nurturing function of the New Testament Church?"
3. "How well do you think John Wesley's structures for spiritual formation would work in today's world?"
4. "What structures do we have, or could we have, that could accomplish the task envisioned by John Wesley?"

FRAMING THIS LESSON

1. Review the material in your text concerning the cult of individualism so prevalent in our culture.
2. Read Gal. 4:19 to your class. Remind them of the following:
 - a. There is more to our relationship with Christ than the introductory moment of conversion.
 - b. Spiritual formation means Christ being formed in us.
 - c. Our spiritual formation often needs the encouragement and assistance of those who are walking this way with us.
 - d. To be the community of the faithful, we must consider how we can help one another grow in grace and spiritual formation.

LESSON 9: Chapters 12 and 13

Key Points

1. Perhaps this section should be titled “Key Point,” since there is really only one basic point: *developing structures for mutual pastoral care*.
2. Wesley Tracy, author of these chapters, introduces us to the structures John Wesley used so effectively to preserve the work God did in England through his ministry.
3. Small groups are very popular in many churches today. For some churches they are the central focus of their ministry. Perhaps you have even attended a seminar or workshop on starting small groups for your church.
4. Central to this lesson is a word of information: While every church can have small groups, not all churches have found them to be the answer to their needs. As you read these chapters, look for clues that reveal the reasons why the groups described by the author seem to function so effectively.
5. One cannot overemphasize the point that these groups exist for the purpose of providing *mutual pastoral care*. Toward the end of chapter 13, Dr. Tracy offers modifications that deserve close examination if you plan to develop these structures in your church or congregation.

GETTING STARTED

(7:00)

- Share with class members that this lesson is about believers offering mutual pastoral care to other believers in the context of small groups.
- Mention John Wesley’s use of societies, classes, and bands. This lesson will look at this structure and the functions of this three-tiered approach to providing pastoral care.

- Ask class members to share any personal experiences they might have had in small groups. Note: If someone has had a negative or bad experience, do not let this overwhelm the others or discourage you from pushing through to the heart of the lesson. Acknowledge the fact that not all group experiences are the same. While some groups fail to meet our expectations, it is often the result of improper understandings regarding the following issues:
 - a. The purpose or objective of the group’s existence and function was inappropriate—or was acceptable but was somehow ignored or misused.
 - b. Leadership failed to understand the role it was to exercise due to improper training or the lack of training.
 - c. Expectations from the group were inappropriate.
- Begin with prayer for God’s guidance.

INTO THE LESSON

(5:00)

1. Discuss the issues of personal acquaintance. How well do we really know our neighbors, our families, our friends at church?
2. Point out the story at the beginning of the chapter. Ask class members why they think the gentleman really didn’t know those with whom he had worshiped for 35 years.
3. Discuss the issues of friendship, acquaintance, and personal intimacy from a spiritual perspective. Are these issues affected differently because they have different meanings in the church than, say, in the world of work or recreation?

What to Write

On the board, write:

—Differences Between the Church and Other Organizations—

What to Say

(5:00)

1. Ask the class to develop a list of key differences between the Church and other social organizations in the world.

This list should focus on the fact that the Church is a *spiritual community* and therefore has spiritual concerns at its heart.

2. Discuss how the modern Church of the 20th century gets at the issues of **instruction, encouragement, dialogue, and strict accountability.**
3. Ask the class to share insights or feelings concerning the central focus of the local church. (If you think it is appropriate, ask class members to offer personal evaluations regarding effectiveness in these areas on a scale of 1 to 10: *instruction, encouragement, dialogue, and personal accountability.*)

What to Write

On the board, write:

—**Fellowship and Accountability**—

What to Say

(8:00)

1. Ask class members to volunteer any information they might have regarding the structure of worship and fellowship in the Church of England at the time of the Wesleyan Revival. (This might be a good topic or report to hear from your pastor.)
2. On the board, write **acceptance, love, and commitment to each other.**
3. Tell the class that the world of Wesley was a brutal one. Ignorance was widespread. Economic and social conditions were abysmal for all but the upper classes. Ask class members to try to imagine what it must have been like to live in such a brutal world. Ask class members if they can draw any comparisons or similarities from that world to their own.

What to Write

On the board, write:

—**Face-to-face Groups in Today's Church**—

What to Say

(5:00)

1. Wesley's groups gave their members a sense of belong-

- ing and identity. They made their members feel as if they were truly important, that others cared about them and what was happening in their lives.
2. The groups also stimulated spiritual formation and growth by focusing attention on the issues crucial to growth as Christians. Such groups helped their members probe their own spiritual experience, holding them accountable for their daily walk with Jesus.
 3. In today's world, it would be a mistake to re-create the groups of Wesley's day. Ask the class to discuss the problems that an exact reproduction of those groups might create.
 4. Tell your class that it is possible to organize adult Sunday School classes in a way to encourage mutual pastoral care for their memberships.

TRANSITION POINT

What to Say

(5:00)

1. Tell the class that material from here to the conclusion of the lesson is taken from chapter 13 of the text.
2. Tell the class that this chapter shares several anecdotes illustrative of the need believers have for soul friends. Without giving names, ask class members if they have ever had the joy of a soul friendship.

What to Write

On the board, write:

—**Covenant Groups**—

What to Say

(5:00)

1. Review the statement in your text credited to Deshler: "One group of 10 persons, learning truly to love one another, experiencing an ever-deepening commitment to Christ, . . . will exert more redemptive influence in a community than a church of one thousand uncommitted members."
2. Review Tracy's revision of the five starter questions. Read them aloud to your class.

3. Ask class members to discuss the implications the anecdotes have for all Christians. Discuss the overwhelming problems believers face and how some cannot be adequately borne without the caring help of others.

FRAMING THIS LESSON

(5:00)

1. Tell the story of the geese from section 4 on page 162.
2. Ask the class to close their eyes and try to imagine what it would be like to be flying in formation with fellow believers, being led by updrafts created by the powerful wings of our Lord Jesus Christ.

LESSON 10: Chapters 14 and 15

Key Points

1. While the term *faith mentoring* may be new to many, it represents a concept almost as old as time itself. Much of what is described in these chapters represents familiar practices described in up-to-date language and terminology.
2. Mentoring is not something unique to spiritual formation or even Christianity. Corporations, government, and education recognize the value in mentoring, peer coaching, and other types of supportive, affirming relationships.
3. The author of these chapters unearths practical directives and instructions from the large body of correspondence and writings of John Wesley. This gives spiritual guidance a Wesleyan flavor.
4. As a side note, the material covered earlier regarding the Meyers-Briggs Temperament Indicator may be related to the subject matter of these chapters. It would be interesting to note the level of interest, openness, and receptivity to one-to-one spiritual guidance from the perspective of the four scales described in your text.
5. The author makes a convincing argument for one-to-one spiritual guidance, or faith mentoring. Even so, a certain amount of openness should be maintained when discussing matters of this sensitivity. The advice the author gave regarding the duplication of the Wesleyan system of societies, classes, and bands is well taken in this regard as well.

GETTING STARTED

(10:00)

- Start this session by asking class members to think of the individual(s) who made a significant impression on their spiritual development. Ask members to re-

- call the qualities they most admired in this person.
- Here's an idea for a skit.
 - Cast of characters: "New Christian," "Patriarchal Church Member," "Old Saint."
 - Central idea:
 - a. "New Christian" sits in chair talking aloud: "This is all so new! Some days I feel like I'm walking on clouds. On other days I feel so distant from God. Even reading my Bible seems mechanical. I wonder if any other Christians have these feelings."
 - b. "Patriarchal Church Member" walks up to "New Christian" and says, "Say, did I give you a copy of Sylvester Frownsalot's book *87 Rules for Super Christian Living?*"
 - c. As "Patriarchal Church Member" walks away, "New Christian" drops her head and sighs, "87 Rules . . . oh, dear; will I ever make it as a Christian?"
 - d. "Old Saint" walks over to "New Christian," puts her arm around her, and says, "Why, hello, 'New Christian'! How are you getting along these days? I can't begin to tell you how thrilled we are with the wonderful way you are showing Jesus through your life!"
 - e. "New Christian" exclaims, "Thrilled? You are? 'Old Saint,' if you only knew how confused I feel right now, you might not say that."
 - f. Skit ends with "Old Saint" reassuring "New Christian" that what she is experiencing is perfectly normal and that she will continue to grow in the grace of God.
 - Following the skit, tell class members how important having a soul friend is to one's spiritual formation and growth. Remind them that too often new believers have encountered well-intentioned Christians who have made the way of Christ seem filled with insurmountable barriers or obstacles. Let them know that faith mentoring is a means of preserving the new members of the family of God through spe-

cial relationships. This session is about forming those relationships.

- Pause for prayer.

INTO THE LESSON

(5:00)

1. On the board, write **Who needs spiritual guidance?**
2. Pose this question to the class. Ask them to respond with their ideas and rationale. *Clue:* Your text makes the assumption that **all** Christians need spiritual guidance in order to grow and develop as mature believers.
3. On the board, write **Guidance vs. Direction.**
4. Remind the class of the differences between these ideas as pointed out in your text.

What to Write

Go to the board and write **Faith Mentors.**

What to Say

(5:00)

1. Define “faith mentors,” using the definition given in your text on page 165. “A faith mentor is one who travels . . .”
2. The author uses the term “God’s usher” as descriptive of the functions of a faith mentor. Ask the class what they think the author means by this term.
3. In the previous lesson, we talked about believers extending pastoral care to each other. Perhaps this is a good time to define what we mean by the term *pastoral care*. Ask the class if they have a definition.
4. Offer your own definition, based on the discussion about John Wesley on the same page as cited above. Note: pastoral care should not be confused with the role of the pastor as specified in the *Manual of the Church of the Nazarene*. Pastoral care in this sense has to do with the quality, purpose, and objective of the care extended.

What to Write

On the board, write:

—**Six Characteristics of Faith Mentors**—

What to Say

(5:00)

1. If you wish, list the six characteristics cited by Kenneth Leech in the text.
2. Review this listing with the class. Ask them to expand the cited qualities by sharing their understandings of what is implied in each.

What to Write

On the board, write:

—**Stagnation or Generativity**—

(Note: The word *generativity* refers to the power of producing or originating.)

What to Say

(8:00)

1. Read this statement taken from page 168 of the text: “The most significant question facing our mature Christians is the choice of *stagnation* or *generativity*.”
2. Follow this by reading this statement: “The generativity of the adult is dependent upon meaningful, faithful connection with the next generation. To accompany the young adult in faith can mean a reawakening of one’s own potential for compassion, excellence, and vocation.”
3. Point out the importance of involvement. Without involvement in faith development of new believers, we soon lose our connection to the future. Can we survive if we lose this connection?
4. The issue is important for both the new convert who needs faith mentoring and for the mature believer who needs involvement and connection with the work God is doing in His Church.
5. On the next page you will find a reproducible chart for handouts or for making an overhead transparency. Read the points listed, and discuss.

TRANSITION POINT

1. Our lesson moves into chapter 15 of the text at this point.
2. Make it clear that faith mentoring is not accidental, but in-

tentional. Wesley Tracy, author of this chapter, says that faith mentoring “is the evangelism of the 21st century.”

What to Write

On the board, write:

—**No Quick Fix**—

What to Say

(5:00)

1. Read from page 179 of the text: “The quick-fix gospel doesn’t work. If we are going to properly evangelize, we must spend more time with *fewer* people. That means we must become intentional about faith mentoring.”
2. Tell your class you are now going to look more closely at the roles of faith mentors.
3. While there are seven roles to be discussed later, ask class members if they have a list of roles for consideration. (List these on the board.)

What to Write

On the board, write:

—**Roles of Faith Mentors**—

What to Say

(5:00)

1. Tell your class there are seven specific roles: guide, coach, model, sponsor, advocate, guarantor, and mediator.
2. Discuss the functions, responsibilities, and privileges inherent in each of these roles. For example, the guide is “one who has traveled this road before.”

(Note: look through this section of your textbook and mark those specific characteristics that illustrate each of the seven roles. Don’t be afraid to put them into your own words.)

3. Be sure to emphasize the bottom line of the story about Milton: “You know, part of my job description is to make sure that my subordinates succeed.”
4. Go through all seven roles.

What to Write

On the board, write:

—**Sponsoring New Believers**—

A FAITH MENTOR

1. Is sensitive about relationships
2. Embodies the grace of God
3. Knows how to listen with acceptance and respect
4. Often discerns the moving of God's Spirit
5. Offers vulnerable openness in relationships
6. Practices self-giving love

What to Say

(5:00)

1. Refer to the story in the text about the Los Angeles church that offers sponsorship programs to new Christians.
2. Read the listing of the sponsor's role from the text.
3. Ask class members how such a plan might work in your local church. Discuss any pros and cons such a program would have.

FRAMING THIS LESSON

To close this lesson, if there is sufficient time, ask class members to refer to the exercises at the close of chapter 15 in their texts. Exercise 2 offers opportunity for interaction with the material covered in the lecture as well as in the text. Ask class members to spend a few minutes answering the questions at the conclusion of exercise 2.

LESSON 11: Chapter 16

Key Points

1. Family worship, says Wesley Tracy, is fragile and difficult to maintain. This is undoubtedly the finding of most Christians.
2. So far, the focus of the text seems to be on the fact that spiritual formation is not something that occurs in a vacuum or in solitude. Perhaps there have indeed been solitary saints, but the vast majority who have followed this Way have discovered the fact that we travel in community.
3. Family is another one of those communities in which we find ourselves. It is more than just another small group. It is an institution created by God for the preservation and protection of the human race. Families that become dysfunctional lose their potential for positive developmental influence.
4. This lesson concludes the section of the text in which the focus is on the interiority of the Christian experience. In the chapters that follow, the focus turns to the external expressions of the dynamic that is present in the human experience where Christ is being formed.
5. Your class will enjoy reviewing the order for family worship developed by John Wesley. Encourage class members, especially those living with children at home, to experiment with this order.

GETTING STARTED

(5:00—8:00)

- Ask the class if they would like to share testimonies of how they have experienced new insights into the process of spiritual formation in their lives.
- If your class has built up sufficient trust levels with each other, consider forming a circle and asking

each member to share one idea or insight that has proven meaningful.

- Share any prayer requests that class members volunteer. Remember: spiritual formation is a process that brings us closer to God and to His family. In this family setting, we can share our burdens and blessings with each other.

INTO THE LESSON

Adult learners are problem-centered. That is, they enjoy seeing the relationship between what they are learning and the day-to-day experiences of their lives. This is why a brief review may be helpful at this point.

What to Say

(5:00)

1. Let's review the material we've covered to date. We should begin with the definition of spiritual formation we studied in lesson 1:
"The whole person in relationship with God, within the community of believers, growing in Christlikeness, reflected in a Spirit-directed, disciplined life-style, and demonstrated in redemptive action in our world."
2. Each lesson has focused on some part of this definition. We have looked at spiritual formation or development from a biblical perspective, underscoring the point that it begins when we accept God's invitation to walk with Him.

What to Write

On the board, write:

—**Saved by Grace**—

What to Say

(3:00)

1. Our Wesleyan theological heritage reminds us not only that we are saved by grace, but also that grace comes to us even before we call on God's name.
2. Therefore, grace is active in God's call to us, in His saving, sanctifying work with us, and is the basis of the rad-

ical optimism with which we now face both life and ourselves as persons.

3. We live in grace, optimistically, acknowledging the wonderful working of God in our lives through love and mercy.

What to Write

On the board, write:

—**Gracious Disciplines**—

What to Say

(3:00)

1. Lesson 4 introduced us to practical spiritual disciplines that enhance the work of God's grace in our spiritual experience. We did not give the status of another law—that would be counter to grace—but we did recognize its helpfulness to us in our spiritual development.
2. We found intersections where grace and discipline can intersect in helpful ways in our Christian experience. One of those ways is Christian worship.
3. We learned to read the Bible not only "informationally" but "formationally" as well.
4. To no one's surprise, we discovered prayer as the core activity of the Spirit-filled life.

What to Write

On the board, write:

—**Solitude in Spiritual Company**—

What to Say

(3:00)

1. Christian spirituality is not related to the Eastern ideas of turning inward to the deity that supposedly dwells within.
2. Christian spirituality recognizes the community of faith in which believers participate, from which they draw support and nurture, and to which they give love and service.
3. Nevertheless, Christian spirituality recognizes the benefits of meditation and journaling as activities or resources that enhance one's progress on the road to spiritual formation.

What to Write

On the board, write:

—Structures of Mutual Pastoral Care—

What to Say

(3:00)

1. Spiritual formation occurs within the community of the faithful. That community is often expressed through small-group structures that enhance the spiritual development of their members.
2. The Wesleyan models provide insights into organizational practices that truly enriched and enhanced the spiritual development of a nation experiencing revival.
3. In our fragmented and often disordered world, small groups that extend care and responsibility for one another offer hope for personal spiritual development.
4. In our last lesson, we learned about the valuable role faith mentors play in the lives of those whom their lives touch with God's grace.

What to Write

On the board, write:

—Spiritual Nurture in the Family—

What to Say

(10:00)

1. (On the board, you may want to draw a funnel lying on its side. Place the wide, open end on the left, and the smaller opening on the right.)

[Illustration of funnel]

2. Explain the process used in tracing the development of

- spiritual formation. Show the class that we begin with the call of God upon our lives. We continue through our obedient response, our fellowship with others in worship, and our personal appropriation of the disciplines.
3. Tell the class the wide end of the funnel represents the gateway to spiritual formation. God's grace calls us to participate in the life of God. As we progress, we move in more specific ways toward the goal of mature, spiritual development in terms of practices and observances. We begin in grace, continue in worship, develop spiritual community through accountability and sharing, and enter more closely through family communion with God.
 4. Review the "Order for Family Worship" with the class. Go over each section and discuss. Discuss the "family as the arena for spiritual formation." Discuss the ways in which those who are living in family-like relationships could use this plan of family worship.

FRAMING THIS LESSON

(5:00)

1. Focus the closing moments of this session on the items listed under No. 1 under the section "For Personal Reflection and Action."
2. Help class members see the relationship between living out our responsibilities in the family setting and the significance this has for spiritual formation.

LESSON 12: Chapter 17

Key Points

1. Spiritual formation is for a purpose. One might say the purpose of spiritual formation is the achievement of Christlikeness.
2. If we misunderstand the purpose of being like Christ, however, we may shortchange the whole spiritual formation enterprise. Christlikeness is not merely passive resemblance to the holy character of Jesus. It is active in that it re-presents the very life and ministry of Christ to the world through our hands and hearts.
3. Lesson 12 ties together the first three parts of the textbook with the remaining fourth part. Janine Tartaglia's story is more than fascinating—it is convicting, enlightening, and above all, inspirational.
4. As the teacher of this course, you see that your role has more closely resembled that of a coach. Spiritual formation is a personal experience, even though it occurs within the community of faith. You have been the facilitator of learning. You have been the guide, leading your group in the process of discovery. This last section of the book offers a way of bridging between the subjective, personal appropriation of experience and technique and the objective expression of Christian service in the world.
5. As you begin chapter 17, you will note the repetition of those crucial issues of spiritual relationship with God. Once again, the questions of personal faith, trust, and surrender emerge, demanding our full attention. No further progress can be made on the journey toward formation without nailing down the issues raised in this chapter.

GETTING STARTED

(5:00-8:00)

- Tell your class the key to the holy life is self-surren-

der. It is the prelude to service; it is the one true test of spirituality.

- Repeat the story of the French cyclists and their use of the servant who rides to block the wind for the top cyclist who will eventually race to win the prize.
- Sing or read the words of the 19th-century hymn “Take My Life, and Let It Be Consecrated” (No. 455 in *Sing to the Lord*, No. 281 in *Worship in Song*).
- Pray for your class members in this last section of the course. Those who have come this far are evidently serious about spiritual formation in their lives. Pray for all in the group that they will enjoy the breath of God’s Spirit upon their lives.

INTO THE LESSON

1. The theme of the lesson is “Self-surrender: Prelude to Service.”
2. Write the phrase **self-surrender** on the board.

What to Say

(5:00)

1. If you wish, tell Janine Tartaglia’s story in capsule form.
2. There are several key points that suggest themselves to us for discussion starters:
 - a. How does God work with new Christians to reveal to them their need of inner cleansing?
 - b. Read Gal. 2:20. Discuss the meaning of crucifixion as it relates to personal desires, self-will, appetites for titles, recognition, etc.
 - c. Discuss the idea of daily dying with Christ.
 - d. Discuss the temptations of the sanctified, such as the temptation to serve in our own strength and power.

What to Write

On the board, write:

—**Barriers to Self-surrender and Service**—

What to Say

(10:00-15:00)

1. In this section of the lesson, we will focus on the barriers

we encounter on our way to self-surrender and Christian service.

2. Before we list those mentioned in your textbook, ask class members if they would like to suggest their ideas concerning these barriers. What barriers have they encountered in their spiritual pilgrimage?
3. On the board, write **Pride**.
 - a. Discuss what Tartaglia calls our “hidden agenda to build ourselves.”
 - b. Discuss Foster’s notion of choosing to serve versus choosing to be a servant.
4. On the board, write **Fear**.

Ask the class why we are often afraid to take risks in terms of spiritual development, formation, or service.
5. On the board, write **Perfectionism**.
 - a. Ask class members to offer their definitions of perfectionism.
 - b. Why are we so concerned about “bottom-line results”?
 - c. Can you think of situations in which individuals might have put undue pressure on themselves because of their anxiousness about results?
6. On the board, write **Self-pity**.
 - a. How does suffering or personal loss influence our spiritual pilgrimage, especially in regard to self-surrender?
 - b. How does the Lord deal with us when we succumb to self-pity?
7. Write **Inflexibility**.
 - a. Ask the class to think about how easy it is for us to get into our own “bubbles,” oblivious to those God is sending across our pathways, needing our ministry.
 - b. Ask a volunteer to share a story of how God helped him to see how busyness and self-preoccupation prevented him from true ministry opportunity.

What to Write

On the board, write:

—**God is our Resource**—

What to Say

(5:00)

1. The author of chapter 17 writes, “God has pledged His support only to that which He has commanded us to do.”
2. Discuss the four areas of God’s support:
 - a. God is our Source of direction.
 - b. God is our Source for timing.
 - c. God is our Source for power.
 - d. God is our Source for joy.

(Note: Tartaglia offers some interesting illustrations for these points. Feel free to cite them.)

FRAMING THIS LESSON

(6:00)

1. Review the central premise of this lesson (the key to the holy life is self-surrender).
2. Discuss the stages of spiritual development that lead to self-surrender.
3. Talk about the ways in which God leads us to awareness of the obstacles in our lives that must be removed in order for us to become effective in our service to Him.
4. It might be helpful to guide the closing discussion toward an awareness of the unlimited patience of God in His dealings with His children. We must remember several things as we think about the content of this lesson:
 - a. 1 Tim. 1:16—“But for that very reason I was shown mercy so that in me, the worst of sinners, Christ Jesus might display his *unlimited patience* as an example for those who would believe on him and receive eternal life” (NIV, italics added).
 - b. Even though there are similarities of human experience, it is inappropriate to force specific patterns of experience on each personality. We all experience personal development differently. We are at different stages of life. God knows us better than we know ourselves.
 - c. The issues surrounding self-surrender for each believer are within the loving knowledge and grace of our

Lord Jesus Christ. He will enable the honest seeker to find that which He has promised in His Word.

5. Repeat the statement made by the author in chapter 17: "The Holy Spirit filled *and* set me free from having to live up to my own and everyone else's expectations."

LESSON 13: Chapters 18 and 19

Key Points

1. Christian service begins with a holy, surrendered heart. It follows that once the heart has been made holy, the rest of our person is free to respond accordingly. In chapter 18, the writer writes of our human characteristics being transformed so that they become the instruments of Christ upon the earth.
2. Pertinent to this material is the understanding that even the sanctified have need of God's help in modeling holy characteristics through human instruments.
3. This lesson follows the theme begun in the previous lesson. The second part of this lesson focuses on discovering or finding that special place or ministry to which God is calling and equipping us.
4. It is the active involvement of the believer in representing the love, compassion, and mercy of Christ in the world that keeps spiritual formation from sentimentality. Experiencing God's grace without expressing it in ministry is less than the optimistic transformational ministry of grace in one's life.
5. True ministry must be characterized by divine love flowing from the heart of the one who ministers to the recipient of that ministry. This keeps us from being absorbed by what we are doing or the service we're rendering. It keeps the focus on God. It keeps us working for the glory of God, not our own selfish interests.

GETTING STARTED

(5:00)

- Begin this session by reading (or having a class member read) 1 Corinthians 13.
- This is the last class session. Ask class members to

share the blessings, insights, or special lessons they've gained during these sessions.

- Ask if any began a journal; find out if they are satisfied with their practice thus far.
- Pause for prayer, for this final session and for each other as fellow pilgrims on the road to spiritual formation.

INTO THE LESSON

This lesson is divided into two parts. Part one deals with the spiritual issues that help us become the very eyes, hands, and heart of Jesus on the earth. The second part deals with specific ways and places in which we can serve God.

What to Write

On the board, write:

—**To serve others, we must first love them**—

What to Say

(5:00)

1. The text author makes it clear that we must truly love those we serve. She says, "God wants us to serve others, but He wants us to truly love those we serve."
2. Ask someone to read 1 Thess. 1:3.
3. Ask the class if anyone can share an insight on how to love the unlovely. Use the story of Dorteia as a launching point. How does God teach us to love others, especially those who are unloving yet need our ministry and care?

What to Write

On the board, write:

—**Have the eyes of Christ**—

What to Say

(8:00)

1. Discuss the ability to "see." Note: Is this similar to the ability to "hear"? Is there a connection between active listening and active seeing?
2. Discuss Jesus' ability to see effectively; note how He sees the neediest person, whether the crowd notices or not.

3. If we can train ourselves to hear, as in active listening, can we train ourselves to actively see—to become truly involved and present in the life situation of another?
4. Ask the class what it is that fills our field of vision when we look at others. What do we see? Use the stories of Andy of KNBC and the young girl on the street corner as starting points for this discussion.

What to Write

On the board, write:

—**Have the ears of Christ**—

What to Say

(5:00)

1. Tartaglia writes of the need to “create space within our heart to receive the joys and cares of others.” Discuss with the group how this leads to listening skills that are critical to servant ministry.
2. Discuss the delicate issue Tartaglia raises when she writes about “purposely set[ting] aside our need to talk, to control and advise . . . offer[ing] others room to share.” Why is it easier to talk, when we really should be listening?
3. Read the quote from Henri Nouwen regarding the “hospitable host.” Discuss the art of slowing down in order to be fully present in situations, to be able to hear with the ears of the heart.
4. Do you think there is any similarity here with the words of Jesus, “He who has ears to hear, let him hear”?

What to Write

On the board, write:

—**Have the heart of Christ**—

What to Say

(5:00)

1. What makes a person a good listener may be his capacity to empathize. The text author writes, “The closer we are to Jesus, the more our hearts will feel what others feel and will hurt when they hurt.”

2. Have you ever been in the home of a devout Roman Catholic? Many old-time Catholics prominently display the sacred heart of Jesus. We may smile at this, yet there is something very important about having the heart of Jesus in our lives.
3. Take a look at Phil. 2:5 and the verses following. Could we make a connection between having “this mind . . . in you” (KJV) and having the heart of Jesus?
4. If we have the heart of Christ, we can have the hands and voice of Christ. Discuss the ways in which the author points out how our hands literally become extensions of Jesus. Discuss the power of words that we speak. How do words tear down or build up?

TRANSITION POINT

We now move to chapter 19, the final chapter of the book. The author says, “In this chapter we will examine service opportunities awaiting us when we offer up all we have and do for God’s glory.”

What to Write

On the board, write:

—**Gifted for God’s Glory**—

What to Say

(5:00)

1. Ask the class what they think it means when we talk about doing what we do for God’s glory.
2. Clarify the place and role of Christian service.
 - a. It is not a means of salvation.
 - b. It is a product of a holy heart.
 - c. It is the natural flow of Christ within us, to meet the needs of those around us.
3. Discuss the transition the author cites, that is, “from inspiration to incarnation, from prayer to participation, from contemplation to action.” Can we say the fire of inspiration must become the fuel of harnessed energy, doing the will of God in a broken world?
4. Look at Matt. 25:14-30. If time permits, discuss the spiritual giftedness of every believer. Note: The author

makes an important statement your class will want to consider: “Every believer has at least one of these gifts and will be held accountable to use it.” *Agree or disagree?*

What to Write

On the board, write:

—**Service begins at home**—

What to Say

(5:00)

1. Review the list of items Tartaglia says we can serve each other in the home. (Permission, freedom, understanding, etc.)
2. Why is it sometimes easier to serve those we don't know very well than those of our immediate family?
3. Service also begins in my local church. While God may lead each in different ways, it is appropriate that Christian service should begin first in one's home and family and then continue in one's spiritual family.
4. Read Charles Swindoll's “marbles to grapes” story. This is a beautiful illustration.

FRAMING THIS LESSON

1. In the section “Service as a Spiritual Discipline in the World,” the writer shares her understanding of our threefold global mission:
 - a. Witnessing the Gospel
 - b. Charity
 - c. Social Action
2. Discuss the appropriate starting point for witnessing the gospel. Discuss the story Tartaglia tells about former General Superintendent Dr. Edward Lawlor.
3. In a sense, each time we display the love, grace, and mercy of God, we are witnessing the gospel. Discuss the ways we can be involved in justice making and peace-making in our neighborhoods, our workplaces, and our world at large.
4. *The Upward Call* is about “narrowing the gap between where we *are* and where we'd *like to be*.” In what ways has this course helped you along your journey?

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1. Congratulations for choosing such a fine text for your church/class to study. We hope you will enjoy it.
2. Register the class with the CLT office in Kansas City at least three weeks in advance of the starting date. Upon receipt of the class registration in the CLT office, you will receive an information sheet, attendance sheets, class report forms, and a registration form for your next CLT class.
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4. At the close of the class, send the original of the class report form to the CLT office in Kansas City. Keep the second copy for your file. Use a typewriter or ballpoint pen to fill out the report. We will send you the credit cards upon receipt of the class report form. You are to fill in the name, unit number, book title, date, and sponsoring group. Sign the credit cards before presenting to each participant in a public service.
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