



Introduction to Spiritual Formation

Manhattan Beach
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It was his brotherly love for his fellow-men which caused Bonhoeffer to believe that it was not enough to follow Christ by preaching, teaching and writing. He had a deadly earnest for Christian action and self-sacrifice. He acted spontaneously, in hiding, far from all publicity and why he considered self-righteousness and complacency great sins against the Holy Spirit.

It is imperative that the Christian achieves renunciation, to practice self-effacement, to distinguish his life from the life of the world.

Cheap grace is the deadly enemy of the Church. Grace without price and grace without cost. Cheap grace is justification of the sin but not the sinner.

Only he who obeys can believe!

Costly grace requires us to follow Christ daily. Luther did not suggest that grace alone caused one to not need to be a disciple.

Are you worried because you find it so hard to believe? No one should be surprised at the difficulty of faith if there is some part of his life where he is consciously resisting or disobeying the command of Christ.

Cheap grace is forgiveness without repentance; baptism without church discipline, communion without confession. Absolution without personal confession



Who Am I? ~ Dietrich Bonhoeffer

Who am I? They often tell me
I stepped from my cell's confinement
Calmly, cheerfully, firmly,
Like a Squire from his country house.

Who am I? They often tell me
I used to speak to my warders
Freely and friendly and clearly,
As though it were mine to command.

Who am I? They also tell me
I bore the days of misfortune
Equably, smilingly, proudly,
like one accustomed to win.

Am I then really that which other men tell of?
Or am I only what I myself know of myself?
Restless and longing and sick, like a bird in a cage,
Struggling for breath, as though hands were compressing my throat,
Yearning for colors, for flowers, for the voices of birds,
Thirsting for words of kindness, for neighborliness,
Tossing in expectations of great events,
Powerlessly trembling for friends at an infinite distance,
Weary and empty at praying, at thinking, at making,
Faint, and ready to say farewell to it all.

Who am I? This or the Other?
Am I one person today and tomorrow another?
Am I both at once? A hypocrite before others,
And before myself a contemptible woebegone weakling?
Or is something within me still like a beaten army
Fleeing in disorder from victory already achieved?

Who am I? They mock me, these lonely questions of mine.
Whoever I am, Thou knowest, O God, I am thine!

and compassion of God it experienced in his word, from justification from grace alone? The power of obedience and of sacrifice comes from the power of the word. Thus does the community now stand pure before its Lord.

944 And with the purity created by the word now also arises the obligation to eliminate everything impure still in the community; it creates the strength to engage in *church discipline*. Gentile elements are not to be allowed to contaminate God's community. What then happens is quite outrageous; the Jews who are married to gentile women voluntarily separate themselves from them (Neh. 8:31;^[82] Ezra 10). The Jewish people must be pure because they are God's own, chosen people. Only God's election, not one based on nationality or race or politics, could impose this unparalleled^[83] sacrifice. It is for the sake of God's word that this separation comes about, extending even as far as the private sphere. And it is precisely for the sake of the word that no one is permitted to be the exception. "And one's foes will be members of one's own household" (Matt. 10:36). One of the most severe aspects of God's word, once it has been perceived, is that it causes people to separate from one another for the sake of that word.^[84] Wherever a community truly hears that word anew, a separation of believers from unbelievers^[85] must come about; church discipline—for the sake of the truth and for the sake of a compassion that is now understood better—becomes an event. Wherever the strength for church discipline is not present, the strength of the word of God is also not present. But one must add that this path cannot be reversed—it is only from the perspective of the perceived word that such separation comes about; it can never be an act designed to prompt the community to hear the word as a consequence of this.^[86]

945 The church of God is One both then and today. The paths along which God leads the church are always the same; through judgment and punishment and destruction, the community hears God's call and promise anew. But wherever God's promise is perceived and is taken seriously, the church emerges; wherever a community is prepared to possess nothing other than the word, it stands before [God] as the community of justified sinners. And ultimately it comes about:^[87] "And when all our enemies heard of it, all the nations around us were afraid and fell greatly in their own esteem, for they

[82.] Error; cf. Neh. 10:31 in Luther Bible. [Neh. 10:30 in the NRSV.—MB]

[83.] Replaces "outrageous."

[84.] Replaces "that every sacrifice must be made."

[85.] *Junge Kirche*: "between believers and unbelievers."

[86.] "But one must add . . . as a consequence of this" does not appear in *Junge Kirche*.

[87.] *Junge Kirche*: "Ultimately it must come about."

perceived that this work had been accomplished with the help of our God" (Neh. 6:15–16).^[88]

14. Guide to Scriptural Meditation, Finkenwalde, May 22, 1936^[1]

Guide to Daily Meditation^[2]

(1) *Why do I meditate?*^[3]

Because I am a Christian and because for that very reason every day is lost to me in which I have not deepened my knowledge of God's word in Holy Scripture. It is only on the firm basis of God's word that I can take certain steps. As a Christian, however, it is only through hearing the sermon and through prayerful meditation that I come to know Holy Scripture. 946

[88.] V. 16 is cited here.

[1.] *NL*, A 48,2; typewritten hectograph, attachment to the eighth Finkenwalde circular letter of May 22, 1936. Previously published in *GS* 2:478–82. Bonhoeffer delivered and discussed this guide on April 22, 1936, at the retreat for participants of the first session. The following annotations document the numerous handwritten addenda in Eberhard Bethge's copy of the guide. In the eighth Finkenwalde circular letter of May 22, 1936, which Bethge composed, Bethge himself wrote: "The piece on meditation, which Brother Bonhoeffer and I prepared in Friedrichsbrunn [at the Bonhoeffer family's vacation house in the Harz during Easter vacation 1936] at the behest of Staemmler for the Saxony provincial church circular letter, will summon you anew to things with which you are already familiar." The meditation methods described here had been practiced in the seminary since the early period in Zingst. This piece represents the first written version, one published under Eberhard Bethge's name. Concerning Bonhoeffer's contribution, see the biblical reflection 3/5 (Morning). This guide quickly spread throughout the Confessing Church; see 1/108, Bonhoeffer's letter to Bethge of August 10, 1936 ("Asmussen wrote that he wanted a lot of copies of the guide to meditation"). On the other hand, Karl Barth was more critical; see his letter to Bonhoeffer of October 14, 1936, 1/124, pp. 268–69 ("I cannot really say that I was pleased by what I read. I just cannot go along with the kind of fundamental distinction between theological work, on the one hand, and edifying reflection, on the other. I was also bothered in this piece by the smell—one rather difficult to articulate—of monastic eros and pathos.")

[2.] Gerhard Vibrans wrote the following in his confirmation Bible (owned by Lisa Bethge, Vibrans's widow): "Meditation involves equipping and preparing oneself for when one finally 'stands alone before God.' Faith brings us into the community where we mutually strengthen one another—for the sake of that final time when we are alone. Each of us is summoned alone to death [allusion to the beginning of Luther's first sermon on *Invocavit* Sunday, March 9, 1522 (*LW* 51:70)]. Bonhoeffer on April 22, 1936"—that is, at the retreat for participants of the first session in Finkenwalde.

[3.] Bethge's addendum: "*Because I* must practice so that I can stand alone before God, for I alone will stand in judgment before God, I alone will be accountable, and I alone will say: I trust in Christ."

Because I am a preacher of the word. I cannot interpret the Scriptures for others if I have not myself allowed them to speak to me each day. In my own ministry, I will be misusing the word if I do not myself meditate on it in prayer. If in my daily ministry the word often seems empty to me, if I am no longer genuinely experiencing the word, then I have doubtless gone too long without letting that word genuinely speak to me. I am sinning against my own office if I do not daily seek the word in prayer that my Lord would speak to me today. Acts 6:4 especially commends the office of prayer to those who are to proclaim the word. The pastor^[4] must pray more than do others, and indeed has more to pray about.

Because I need firm discipline for prayer. We too often pray according to our mood, praying for only a short time, or for a long time, or not at all. Such practice is willful. Prayer is not a free offering to God but rather service that we owe to God, service that God demands. We are not free merely to deal with prayer as we might wish. Prayer is the first worship service of each day. God makes a claim on our time for precisely this service (Ps. 119:147–48, 164). God needed time before coming to us in Christ for our salvation. And God needs time before coming into my heart for my salvation.^[5]

Because I need help against the impious haste and disquietude that also endanger precisely my work as a pastor. Our proper, generous service each day can come only from the peace of God's word.^[6]

(2) *What is my goal with meditation?*^[7]

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In any event, we always want to come away from mediation differently than we go to it. What we want is to encounter Christ in his own word. We come to the text anxious to hear what Christ wants to say and give to us today through his word. Each day see to it that you meet Christ before you meet other people. Each morning, before additional burdens are laid upon you, lay onto Christ everything that is stirring you, concerning you, and oppressing you. Ask yourself what things still might be keeping you from following him completely, and allow him to become Lord over such things before new obstacles appear.

[4.] Bethge wrote beneath the word "pastor" "officeholder."

[5.] Bethge's addendum: "biblical concept of time: time God's loan to us. I cannot simply deal with it as I like."

[6.] Bethge's addendum: "How are we to offer peace at God's behest without seeking it ourselves?"

[7.] Bethge wrote alongside "(2)" in the left margin but deleted: "Because a knowledge of myself and of my surroundings," "Because it organizes my day." Cf. Bethge's addendum at the conclusion of the text.

The goal is Christ's community, Christ's help, and Christ's guidance for the day through his word. It is thus that you will begin the day strengthened anew in your faith.^[8]

(3) *How do I meditate?*

There is meditation that is free and meditation that is bound to Scripture. To ensure the certainty of our prayer, but also to discipline our thinking, we recommend meditation bound to Scripture. Finally the consciousness of our community with others who are meditating on the same text will also endear scriptural mediation to us.^[9]

Just as the words of someone dear to you can follow you around the entire day, so also should the word of Scripture resonate in your ears incessantly and work on you. Just as you do not analyze the words of someone dear to you and instead simply accept them as they are spoken to you, so also accept the word of Scripture, pondering it in your heart just as Mary did.^[10] And that is all. That is meditation. Do not look for new ideas and connections in the text as for a sermon! Do not ask: How can I pass these words along? But rather: What are they saying to me!^[11] Then ponder these words for a long time in your own heart until they completely enter into you and take possession of you.

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It is not important that one move through the entire text each day. Sometimes we may linger for days over a single word. Do not worry about incomprehensible passages, and do not flee to philology. This is the place not for the Greek New Testament but for our familiar Luther text.^[12]

If during meditation your thoughts move to people who are close to you or to those about whom you are concerned, then linger there. This is the

[8.] Bethge's addendum: "Also: Meditation should make me more independent in Scripture. I should be able to deal with Scripture without recourse to other authorities and should have the courage to do so."

[9.] Bethge's addendum: "Free meditation is dangerous insofar as we risk isolating ourselves. Encounter God on the basis of Scripture. Self-knowledge only with the word. Prayer [is] more specific for a period on the basis of the word. The word both expands and limits us in an extremely salutary fashion!" Additional remarks to the right of these: "Berneuchen then the exhilaration of maintaining the same tempo, but what about our counterpart?" The name of the Berneuchen estate (Neumark) also refers to the liturgical movement of the evangelical Brotherhood of St. Michael.

[10.] Luke 2:19.

[11.] Cf. in Bethge's insertion further below; see p. 934, ed. note 16: characterization of meditation as "this personal process, this calm lingering with a single passage."

[12.] Bethge's addendum: "if at all possible now the Stuttgart Jubilee Bible. Adequate explanations."—In the left margin Bethge wrote "Text and Prayer" before the following paragraph.

proper setting for intercession. Do not pray in general but make your prayer quite specific concerning those commended to you. Let the word of Scripture itself tell you what you should ask for. As an aid, we are also certainly permitted to write down the names of those whom we wish to remember each day.^[13] Intercession also requires time if it is to be serious. At the given time, however, see to it that intercession does not itself become a flight before that which is most important, namely, the petition for the salvation of one's own soul.^[14]

We begin meditation with a prayer for the Holy Spirit, with a petition for true composure [Sammlung]^[15] for us and all others whom we know to be meditating. Then we turn to the text.^[16] When we conclude our meditation, we want to have come so far that we are now able to offer a prayer of thanksgiving from the bottom of our hearts.

Which text, and how long should one spend on the same text? What has proven best is to meditate on a text of about ten to fifteen verses for a week.

[13.] Bethge inserted here: "The entirety of intercessory topics is not to be brought in by me personally during devotion."

[14.] Bethge's addendum: "!!" Cf. 3/5 (Morning), p. 866 ("We should not forget to pray for ourselves as well"); see *Ethics* working note 50, *Zettelnotizen*, 56–57 ("Honor your soul" [Sir. 10:31] [in the NRSV Sir. 10:28, "Honor yourself"—MB] "But forfeit their life" [Matt. 16:26]). On May 5, 1944, Bonhoeffer wrote to Bethge from prison: "Hasn't the individualistic question of saving our personal souls almost faded away for most of us? Isn't it our impression that there are really more important things than this question (—perhaps not more important than this *matter*, but certainly more important than the *question*!?)?" (*DBWE* 8, 3/139, p. 372).—In the left margin, before the following paragraph, Bethge wrote: "Process of Meditation:"

[15.] [In a letter to Ruth Roberta Stahlberg, likely datable to March 23, 1940, Bonhoeffer acknowledges that such composure is not easy to obtain. According to Bonhoeffer our words carry weight when they come "from daily personal intimacy with the crucified Jesus Christ." Bonhoeffer viewed meditation on Scripture as a crucial practice in cultivating this personal intimacy. He explains: "When our words come directly, as it were, from the cross of Jesus Christ himself, when Christ is so present to us that it is he who is speaking our words, only then can we be released from the terrible danger of empty spiritual verbosity." But then he asks: "Who among us lives in this kind of composure [Sammlung]?" (*DBWE* 16, 1/3, p. 41).—MB]

[16.] Bethge inserted the following here: "Wait patiently until the word discloses itself. Linger calmly with a single concept." In the right margin: "No need to think new thoughts! And do [not] get angry if your imagination seems paltry!" An arrow then points to "Process of Meditation": "Devotional and sermon meditation are to be distinguished from this kind of meditation! A *house devotional* is too brief, too filled up, not solitary and *specific enough*." In the upper margin with an arrow pointing down: "Now, it is good to keep the same text for a time. The devotional is something different than this personal process, this calm lingering with a single passage. Now background of weekly texts. But not universal rules. Do not squelch initiative! We should not think we can force an encounter with the word through mere organization."

It is not advisable to meditate on a different text each day, since we are not always receptive to the same degree and the texts themselves are usually much too long. Do not, however, under any circumstances take your own sermon text for the next Sunday. That text belongs in your sermon meditation. It is a great help when a fellowship [Bruderschaft] knows that it is gathering weekly around the same text.^[17]

The time for meditation is in the morning before work. A half hour will be the minimum requirement for proper meditation. Self-evident prerequisites include complete external peace and quiet as well as the resolve not to allow oneself to be distracted regardless of how important something else may seem.

An unfortunately extremely rare but still quite legitimate activity for a Christian fellowship is occasional meditation in pairs or even larger groups, though it is a narrow path that leads between false pious talkativeness, on the one hand, and merely detached theological discussion, on the other.

(4) *How can we overcome the problems of meditation?*

Those who seriously engage in the daily practice of meditation will quickly encounter great difficulties. Meditation and prayer must be practiced long and with great earnestness. The first thing to remember is: Do not become impatient with yourself. Do not get tied up in despair about being distracted. Simply sit down again each day and wait patiently. If your thoughts repeatedly wander, do not try with clenched teeth to keep control of them. It does not hurt simply to let them wander occasionally to wherever they might go; then, however, incorporate into your prayer the place or person to which those thoughts have wandered. Thus will you find your way back to the text, and the minutes spent in such digressions will not be lost, but neither will they torment you any longer.^[18]

There are many aids one can engage for one's own, specific difficulties. For example, one might read the same word over and over, write down one's thoughts, and occasionally learn verses by heart (you will in any case end up learning by heart any text on which you genuinely meditate). Here again, however, we quickly become aware of the danger of fleeing from meditation into biblical scholarship or to something similar. Basically, the backdrop to all our problems and helplessness is our own trouble with prayer; for too long many of us simply had no real help or guidance. Here nothing can

[17.] Members of the House of Brethren selected meditation texts for approximately three months at a time and announced these to alumni in the circular letters, and never without a simultaneous request for faithfulness in this shared meditation.

[18.] Bethge's addendum: "No self-reproach for inexperience."

help except to begin again, patiently and faithfully, with the very first exercises involving prayer and meditation. We can gain additional help by knowing that other Christians are also meditating, that the entire holy church in heaven and on earth is always praying along with us. This provides comfort to us in our weakness in prayer. For even if we genuinely do not know what we should be praying, and even if we quite despair, we nonetheless still know that the Holy Spirit intercedes for us with sighs too deep for words.^[19]

We are not permitted to neglect this daily encounter with Scripture, and if we have not already done so, we must begin immediately. For in it we have eternal life.^[20]

(From the Finkenwalde Preachers' Seminary)

951 15. Wedding Sermon on John 13:34, Magdeburg, July 18, 1936^[1]

John 13:34

["I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another."]

Love as a commandment of Jesus Christ is something different from the love that comes from the human heart. Today we may give thanks for this human love as well. The meaning of the church wedding ceremony is that today the divine yes to your own human love for each other is proclaimed to you. God wants the institution of marriage and blesses the love of husband and wife for each other. We should not scoff at this or consider it to be of

[19.] Rom. 8:26.

[20.] Cf. John 5:39. Bethge wrote beneath the conclusion to the text: "And we have a day that has been organized and a day that has been personally and independently shaped; this time alone liberates. And we have the right relationship with the community of the congregation [and] with the community of the world not as Christian knowledge, but have instead focused on it in an existential way in this quiet moment. The prayer intercession organizes both me and my surroundings! We know that faith organizes and regulates our position toward the time and [erroneously *Zeitung* instead of 'time and (*Zeit und*)] toward our contemporaries, but we experience it now only in such *unintentional* practices! Luther's three hours." See Bonhoeffer's seminar paper on "Luther's Feelings about His Work," summer semester 1925, *DBWE* 9, 2/5, p. 267: "It is reported [according to Veit Dietrich in a letter to Melancthon written on July 30, 1530] that he [Luther] often prayed for three hours during the time of the day best suited for work."

[1.] *NL*, A 51,13; handwritten. Previously published in *GS* 4:463–65 and *PAM* 2:56–58. Bonhoeffer delivered this wedding sermon for Annemarie and Bernhard Riemer on July 18, 1936, in Magdeburg. Bernhard Riemer was an old friend of Eberhard Bethge; see Bethge, *In Zitz gab es keine Juden*, 51–63.

merely minor significance, for it is something incomprehensibly great that the Creator says yes in this way to his creatures, that the Creator gives consent to their will as well. It attests the goodness of the Creator, goodness for which we must give thanks.

But we also know that everything that comes from our hearts also stands under a double curse insofar as it is both unstable and poisoned by selfishness, a curse standing over even the greatest and most beautiful wishes and intentions of our hearts. Instability and selfishness, however, can turn love into its opposite, causing it to fall under the power of sin.

God can help us escape this problem. God wants our love to be eternal, selfless, and pure. "I give you a new commandment—" Jesus says, meaning that those who know him will begin a new life with their neighbor, a life according to the commandment of Jesus.^[2] Jesus is speaking to his disciples, to those [who] want to follow him in their own lives.^[3] What is this new commandment? "Just as I have loved you, you also should love one another." Your love for each other should be like Jesus Christ's love for you. That, to be sure, is something new.

Jesus Christ's love for us—what is that? Is it merely a word, or have we indeed experienced it? Only those who have experienced it can also love others with that same love. Jesus's love—a love^[4] that comes from eternity and aims at eternity. Rather than clinging to temporal things, it encompasses us because we ourselves are to be eternal. Nothing can obstruct it; it is God's eternal faithfulness to us. Have you experienced this love? Jesus's love—a love that does not shrink from any pain, from any renunciation, from any suffering if it can help someone else. It is the love with which he loved us solely for our own sake and in return for which he took upon himself the contempt and hatred of human beings on earth and ultimately died on the cross. Jesus's love is the love that takes the cross upon itself. Have you experienced this love? Jesus's love—a love that accepts us just as we are. Just as a mother loves her child just as it is, and indeed loves it all the more the more difficulties it may present, since she knows that it needs her love—such is Jesus's love for us. He accepts us just as we are. Jesus's love—a love that forgives all sins; the love that spares us just punishments innumerable times, conceals our sins innumerable times, putting grace before justice. Jesus's love—a love that daily prays and intercedes for us. Jesus's love, that

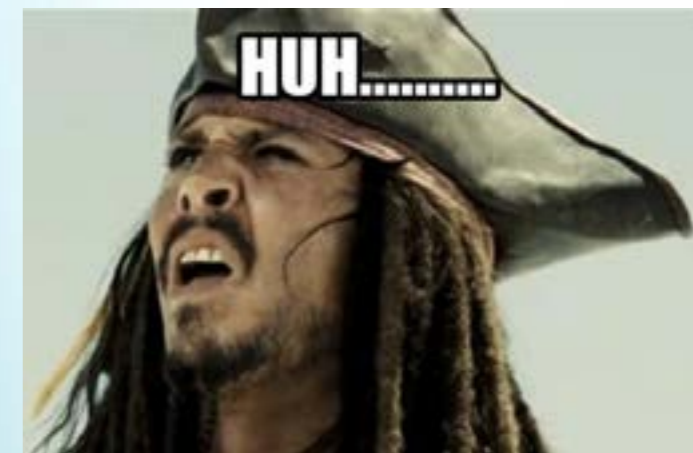
[2.] Replaces "with neighbor. A new commandment ties him to the other."

[3.] "Their own lives": uncertain reading (the sentence was added in the margin in a place where holes were punched for binding).

[4.] Deleted: "of God for us."

... found that many young people believe in several moral statutes not exclusive to any of the major world religions. It is not a new religion or theology as such, but identified as a set of commonly-held spiritual beliefs.

Moralistic Therapeutic Deism



A god exists who created and ordered the world and watches over human life on earth.

God wants people to be good, nice, and fair to each other, as taught in the Bible and by most world religions.

The central goal of life is to be happy and to feel good about oneself.

God does not need to be particularly involved in one's life except when God is needed to resolve a problem.

Good people go to heaven when they die.

GROUP THINK



1. What must Christians do to grow in Christ?
2. On a year-to-year basis, what should change in the life of a Believer? Do you see change in you?



Doomed



To Fail

PIXAR



ANIMATION STUDIOS

Once upon a time there was ____.

Every day, ____.

One day ____.

Because of that, ____.

Because of that, ____.

Until finally ____.

Tries every comfortable solution ...

Does the right, but hard thing!

What IS a SPIRITUAL Life?

Christian spirituality reflects the radiance of Christian faith in daily life. It is the charism (gift) of the Holy Spirit and its aim is a “life transfigured, redeemed from evil, freed from death, a life in God”.

~Pamela Bright, “Early Christian Spirituality”

Motivation





When receiving communion, some of the thoughts that I hang on to ...

- The matzoth is pierced ... like the body of the Lord
- It is jagged like His broken body
- It is a part of a whole ... as I am a part of the Body.
- It will be taken again one day with the Lord
- It is my nourishment
- It is made without yeast (sin)
- It was made quickly with haste ... I am not to put down roots in this world. Always ready to move.
- My God supplies my needs as He did in the desert with Israel
- This is a lingering taste ... meant to be dessert and the last thing I remember
- The juice is red, as His precious blood
- It was the cup of salvation.
- It was used of a bride to say, "I do".
- I am to abide in the vine.
- There is life in the blood and it was shed as a sacrifice for me.
- Communion is a shared meal. It is serious but also joyful. These are not polar opposites.



What exactly is the will? When we are required to make a decision. It is that component of the mind that selects the choice from the various options. Is it a "thing"? Can you point to it? No. It is simply the process of coming to a decision. To that end then, what is "will power"? Is it a battery that super-charges a process? I am not trying to be humorous here, but I am trying to make a point.



The question is, therefore, what influences the will?

It turns out that many things go into the selection of an option out of several available to you including:

- Facts I know (sometimes we distort)
- Emotions and senses (variable)
- The environment that I find myself in (variable)
- My peers (variable)
- My thoughts at the moment (variable)
- My values (hopefully fixed!)
- Beliefs about how the decision affects my future (variable)
- My current physical and mental health (variable)

When we talk of "will power", what we are generally saying is that through a choice that I make, enough of these components will be changed in their effect so that I will continue to make that original choice. Yes, I know this sounds odd, but it IS what we are saying.

Will



So, for example, I decide to buy a treadmill to get into shape. I know the facts (I am out of shape), I feel lousy about myself when I look in the mirror, my peers are giving me hints, I know that obesity leads to heart disease. I go buy my treadmill.

Three months later, it sits unused. Why? Because the “will” has many parameters and they are variable. Perhaps I get a new set of friends who themselves are overweight. No more peer pressure. I just got a raise and I am really happy at the moment. It is Christmas and I value my social times and so may eat just a bit more. There is no power in will power.

So why do some people stick with a plan. Because they developed a healthy rhythm (pattern or habit) that works for them. They recognize the benefits (a reward system). Habits can be good ... OR ... bad!

Remember ... I am not suggesting that we do not have a will. Of course, we do. What I am suggesting is that there does not exist any power to the will. This gets even more complex as we enter the spiritual realm. Remember that the mind seems to be the one area that is under more attack than any other component of our lives ([2 Corinthians 10](#)).

Of my list above, what might influence spiritually (perhaps en-

vironment, peers, my thoughts, my values, my future beliefs, my health)? In other words, much.

Spiritual growth does not depend upon my ability to muster will power. It depends much more on my ability to allow Truth to permeate all areas of my life (replacing false narratives with true ones) and be empowered to act out those truths with the enabling of the Spirit of God. God both WILLS and EMPOWERS us (see [Phil. 2:13](#)).

God both WILLS and EMPOWERS us (see Phil. 2:13)





When you see a lion and a lamb together, one of five things is certain:

*The lion is tranquilized ... Or blind ... Or both
The lamb is a stuffed animal.*

*There is plexiglass between the lion and the lamb
The lion just ate the last lamb and is quite full
... Or ... The nature of the lion has been changed.*

False Narrative #1

*I change because I
WANT to change!*

Search Kijii and observe the number of treadmills located there. Why? Why so cheap?

Does the will really have any power?

The will simply responds to the desires of others. It has three motivators:

Scripture Says:

[1John 2:15-17](#)

1) The Mind

Cravings of sinful men

The Devil ([2Corinth. 10:4-6](#), [11:13-15](#))

2) The Body

Lust of his eyes

The Flesh ([Gal. 5:19-21](#))

3) The Social Context

Boasting of what he has/does

The World ([1John 5:19](#), [2Cor. 4:4](#))



2+2=5

Real

Truth



Holy Spirit

**Spiritual
Disciplines**

Community

Change

1. Identify some of the illusions about life that our culture tries to pass off as truth. What, for example, does the world say about the nature of people, or about our purpose for existence? How does our society say we can find happiness?
2. What happens when our fallen inner nature leads us to ignore a truth claim of God and instead believe in a lie? Pinpoint some illusions that have been the most deceptive or harmful in your own life.
3. How do you feel about living in the midst of a war? Do you see yourself as a soldier? Why or why not?
4. What do people mean when they refer to "my truth" or "your truth"? How should we respond to them?
5. What is insanity? Have you ever been "insane"?
6. The Cosmic Battle – Spirit of Truth vs. Spirit of Falsehood – Reality vs. Illusion



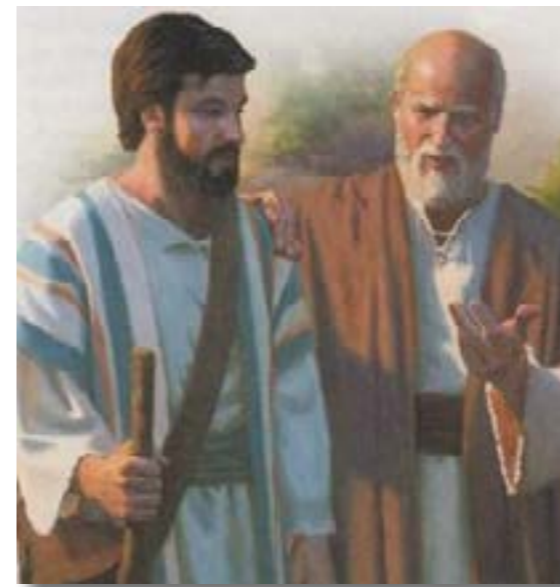
Practice

What IS Spiritual Formation?

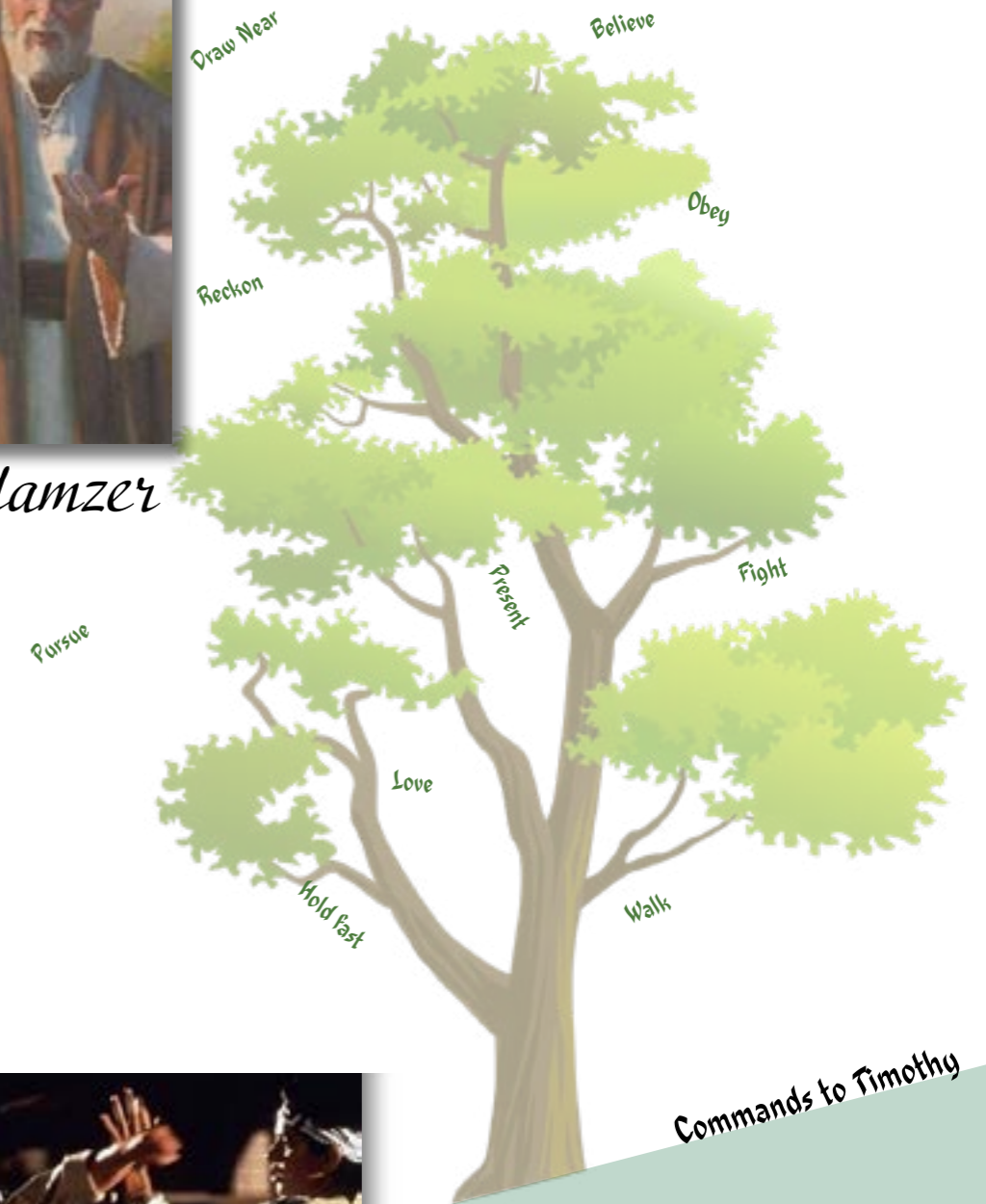
[Romans 12:2](#) Be transformed by the renewing of your mind ...
[Gal. 4:19](#) Until Christ be formed in you ...
[Matthew 28:19](#) Make disciples ...
[Col 1:28-29](#) Struggle ...
[Ephesians 4:13](#) Until we reach ...

Together, we see a pattern of formation, discipline, maturity!

<i>Solitude</i>	<i>Journaling</i>
<i>Silence</i>	<i>Secrecy</i>
<i>Simplicity</i>	<i>Confession</i>
<i>Study/Meditation</i>	<i>Submission</i>
<i>Prayer</i>	<i>Witness</i>
<i>Fasting</i>	
<i>Serving</i>	
<i>Worship</i>	



Timothy the Mamzer



Formation in these passages has at its root, *morphe* ... the inner being of a person is so radically transformed that they are no longer the same as they were. It is more than knowledge.

Consider:

[John 14:15-17, 15:4-11, 15:26-27](#)

[Romans 12:1-8, 12:17-21, 15:30-32](#)

[1 Corinth. 15:10](#)

[2 Corinth. 2:14, 3:1-6, 6:16 – 7:1](#)

[Galatians 2:20](#)

[Ephesians 6:10-20](#)

[Philippians 4:13](#)

[Colossians 1:9-12, 1:28-29](#)

[1 Thessalonians 5:22-24](#)

[2 Thessalonians 2:13-17](#)

[Hebrews 4:14-16, 10:19-25](#)

[James 4:7-10](#)

[1 Peter 1:22-25, 4:11, 5:6-10](#)

[2 Peter 1:1-11](#)

[1 John 2:3-6](#)



My job is to take care of the possible and to trust God with the impossible.

— Ruth Graham —

What They Accomplish

They encourage an imitation of Christ and allow us to act in ways that are centred in God's will.

They connect us with Christian traditions (some centuries old).

They provide us a framework of growth.

They equip us to fight on the three "fronts" (world, flesh and demonic).

They confer perspective and power.

They bestow a controlled freedom to respond to changing circumstances.

They remind us daily that life is a balance between discipline and dependence.

Internal transformation will eventually occur.

The habits of sin are replaced by habits that lead to godly character.

We are reminded that what comes cheap and quick is superficial; an eternal perspective.

CATAGORIZED



Kenneth Boa:

- 1. Relational spirituality**
God is relational within the trinity: the Imago Dei!
We must learn what it means to love God.
Who defines me? Is it my performance?
- 2. Paradigm spirituality**
We require a paradigm shift in the way that we evaluate and see the world.
My hope cannot be built on what I see in this world.
- 3. Disciplined spirituality**
There is value in disciplining my body ... saying, "No" to the cravings that are not healthy.
- 4. Exchanged Life spirituality**
My life is now found in my identification with Christ.
This moves me from legalism to liberty.
- 5. Motivated spirituality**
How do I satisfy my needs for security, significance and fulfillment?
Fear, love, gratitude, rewards, identity, purpose, hope, longing.
- 6. Devotional spirituality**
Developing a growing intimacy with the Lord. We gradually become transformed by what we love and admire.
- 7. Holistic spirituality**
How does God integrate with my family, sex life, entertainment choices, career?
- 8. Process spirituality**
My growth must be inside out, not outside in. What does it mean to be faithful to the processes God uses to mature us?
- 9. Spirit-Filled spirituality**
What role does the Spirit play in my growth?
- 10. Warfare Spirituality**
We wrestle with the world, the devil and the flesh. How?
- 11. Nurturing spirituality**
Reproduce the life we now know into others. How do we do this?
- 12. Corporate spirituality**
How do we get along with each other? We grow in community the best.



Richard Foster:

- 1) Inward Disciplines (Meditation, prayer, fasting, study)
- 2) Outward Disciplines (Simplicity, solitude, submission, service)
- 3) Corporate Disciplines (Confession, worship, guidance, celebration)



Dallas Willard:

- 1) Disciplines of abstinence (solitude, silence, fasting, frugality, chastity, secrecy, sacrifice)
- 2) Disciplines of engagement (study, worship, celebration, service, prayer, fellowship, guidance, celebration (gratitude))



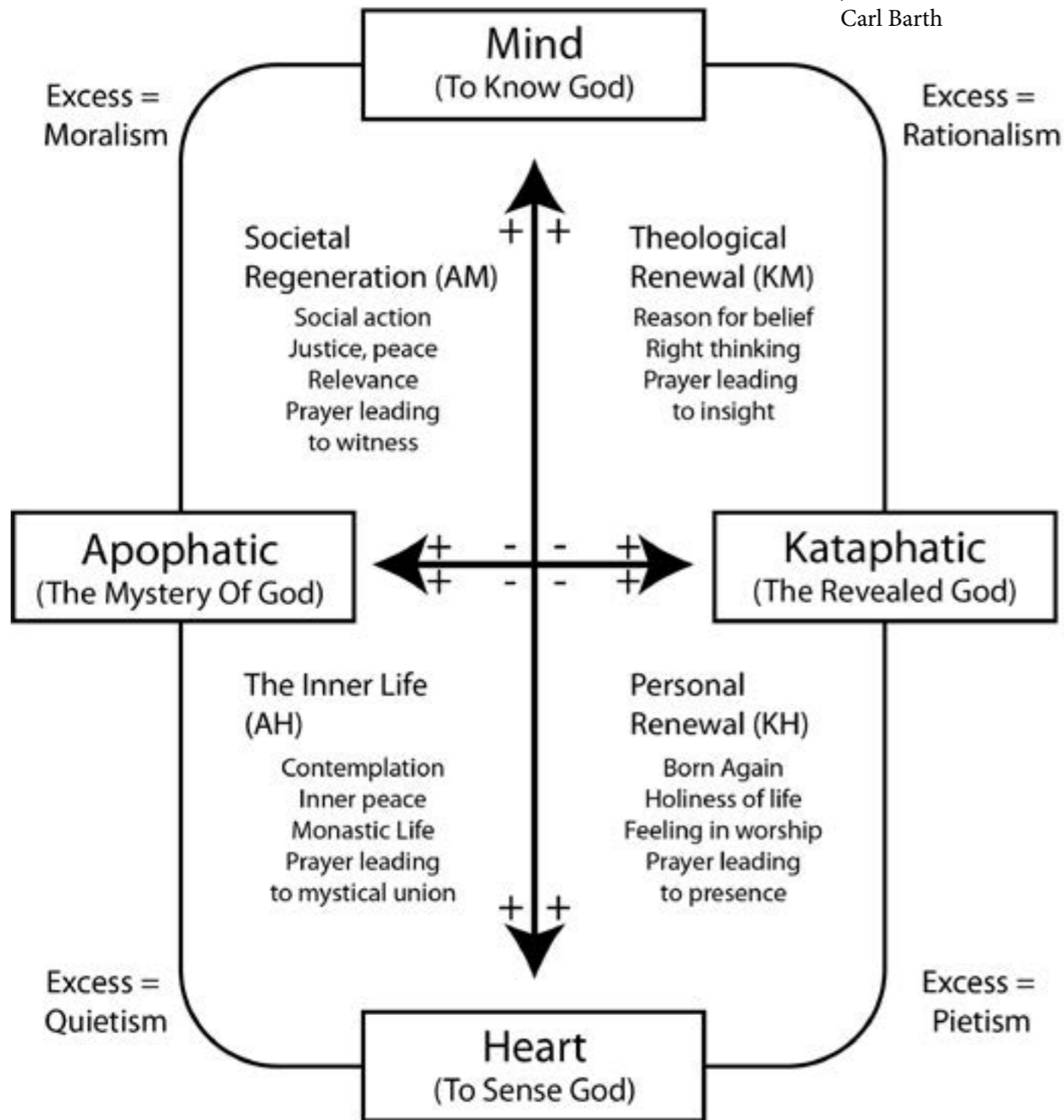
Real Change



Types Of Christian Spirituality

Francis of Assisi
Martin Luther King Jr.

Thomas Aquinas
Martin Luther
John Calvin
Carl Barth



Thomas 'a Kempis

Charles Wesley
St. Benedict
Many evangelicals

Practice

Boa, Kenneth. *Conformed To His Image*. 469.

QUIETISM

The way of Christian perfection was the interior way of contemplation to which anyone with divine assistance can attain and that can last for years, even for a lifetime. This contemplation is a vague, undetermined view of God that inhibits man's interior powers. The soul remains in "dark faith," a state of passive purification that excludes all definite thought and all interior action. To wish to act is an offense against God, who desires to do everything in man. Inactivity brings the soul back to its principle, the divine being, into which it is transformed. God, the sole reality, lives and reigns in the souls of those who have undergone this mystic death. They can will only what God wills because their own wills have been taken away. They should not be concerned about salvation, perfection, or anything else but must leave all to God. It is not necessary for them to perform the ordinary exercises of piety. Even in temptation the contemplative should remain passive. According to Quietist tenets, the devil can

make himself master of the contemplative's body and force him to perform acts that seem sinful; but because the contemplative does not consent, they are not sins.

Quietistic passivity requires not only that no positively good actions of any kind be performed but also that no resistance be offered to temptations of any sort. Nothing must be asked from God; neither preparation nor thanksgiving are necessary for Holy Communion; no examination of conscience is advisable in the passive quietistic state. The soul reaches a point where even the petitions of the Lord's prayer become objectionable. Confession, theology, philosophy, are not for those who belong to the "inward way", because through their acquired contemplation they have reached a state of perfection where no sin is possible. Having attained true deification and impeccability, the soul is not obliged to internal obedience to any superior, except God.



MORALISM

The seduction of moralism is the essence of its power. We are so easily seduced into believing that we actually can gain all the approval we need by our behavior. Of course, in order to participate in this seduction, we must negotiate a moral code that defines acceptable behavior with innumerable loopholes. Most moralists would not claim to be without sin, but merely beyond scandal. That is considered sufficient.

Moralists can be categorized as both liberal and conservative. In each case, a specific set of moral concerns frames the moral expectation. As a generalization, it is often true that liberals focus on a set of moral expectations related to social

ethics while conservatives tend to focus on personal ethics. The essence of moralism is apparent in both—the belief that we can achieve righteousness by means of proper behavior.

The theological temptation of moralism is one many Christians and churches find it difficult to resist. The danger is that the church will communicate by both direct and indirect means that what God expects of fallen humanity is moral improvement. In so doing, the church subverts the Gospel and communicates a false gospel to a fallen world.



RATIONALISM

In Christian theology, Rationalism is associated with a range of theological positions and systems of theology that understand the human intellect as capable of arriving at theological knowledge by its own native reasoning processes. In stark contrast with the mystical tradition, reason becomes the primary tool, rather than obstacle, in acquiring knowledge of God. Broadly, there are two forms of Rationalism developed within Christian theology.

A priori Rationalism proposes that we can achieve knowledge of God by the use of human reason that is unassisted by sensory experiences or any kind of inductively based reasoning from what is observed or encountered in the world. One of the most influential advocates of this form of Rationalism is Anselm of Canterbury (1033-1109). In his *Proslogian* (1078), Anselm argues that one can come to knowledge of the true God simply by the exercise of human reason apart from any sensory experience. In fact, even the fool who claims there is no God can think the thought of a being than which none greater can be conceived. And this reasoning follows two stages. First, if one considers the greatest possible being, one realizes that this being must exist in reality as opposed to existing merely as a concept in one's mind. Since it is the greatest possible being, and since existence in reality is greater than mere conceptual existence, then the greatest possible being must exist in reality. And secondly, as one considers the concept of existence in reality, one realizes that there are two ways something can exist in reality—either contingently, in which its existence is dependent on something external and it can fail to exist, or necessarily, in which its existence is from itself, not depending on anything else such that it must necessarily exist and cannot fail to exist. Therefore, when one thinks the thought of the being than which none greater can be conceived, one deduces that this being not only exists in reality but that its existence in reality is necessary. As Anselm continues his argument, he then proceeds to show that all perfections

(commonly referred to as the attributes of God) are entailed by the mere thought of the being than which none greater can be conceived. So indeed, God exists, he exists necessarily, he possesses all perfections, and all this can be known by the use of human reason rightly employed.

A posteriori Rationalism proposes that we can acquire knowledge of God by the use of human reason that considers features of the world in which we live. Whereas a priori Rationalism worked deductively, simply inferring what was entailed from thoughts of the human mind, a posteriori Rationalism works inductively, basing its discursive reasoning on what the mind knows from its sensory experiences and observations of the external world. A prominent advocate of this approach is Thomas Aquinas (1225-1275), who proposed that we can know the existence of God and some limited features of God by appeal to what can be inferred from the created order. His "Five Ways," discussed in *Summa Theologica* 1.2.3, propose interconnected lines of argument all showing that given what we see in the world, the only way to account for them, without invoking an infinite regress, is by appeal to something that Grounds this creation, and this everyone understands to be God. The first three of his Five Ways are similar in argument. Since everything in creation has been moved from potentiality to actuality, there must be a First Mover who himself is the Unmoved Mover of all else (First Way). And since nothing can be the cause of its own existence, and to avoid an infinite regress of causes, there must be a First Cause who himself is the Uncaused Cause of all else (Second Way). And since everything in creation is contingent and thereby could fail to exist, there must be a Necessary Being to ground the whole of creation's contingent existence (Third Way). The Fourth Way observed that since aspects of creation may be judged to be good or possess moral qualities of goodness, it must be the case that there is a morally perfect Being who provides the standard of goodness and contributes all of the goodness that exists in creation. And the Fifth Way takes note of the fact that since

non-rational aspects of creation are ordered to some specific end (or telos, or purpose), while they have no capability in themselves to have designed this end for themselves, there must be a Rational Being who moves non-rational entities toward their respective ends, and all agree that this Being is God. Aquinas did not believe that all of theology could be derived through rational reflections on creation. For example, we only know that God is Triune because of the special revelation God has given us. Still, much can be known about God through "natural theology" as we inductively account for aspects of creation by inferences of reason showing God alone grounds what we observe and experience.

PIETISM

Pietism is an historical movement which arose within the Protestantism of Continental Europe during the closing decades of the seventeenth century. Lutheran scholars have usually dated its beginning from Philip Jacob Spener's publication of his Pious Desires in 1675.

Pietists were basically interested in the religious renewal of the individual, belief in the Bible as the unfailing guide to faith and life, a complete commitment to Christ which must be evident in the Christian's life, the need for Christian nurture through the faithful use of appropriate devotional aids, including sermons and hymns, and finally a concern to apply the love of Christ so as to alleviate the social and cultural ills of the day.

It is intensely personal and seeks to minimize the corporate nature of the Church.



[More to consider...](#)



What's Your Personality Type?

Use the questions on the outside of the chart to determine the four letters of your Myers-Briggs type. For each pair of letters, choose the side that seems most natural to you, even if you don't agree with every description.

1. Are you outwardly or inwardly focused? If you:

- Could be described as talkative, outgoing
- Like to be in a fast-paced environment
- Tend to work out ideas with others, think out loud
- Enjoy being the center of attention

then you prefer

E
Extraversion

- Could be described as reserved, private
- Prefer a slower pace with time for contemplation
- Tend to think things through inside your head
- Would rather observe than be the center of attention

then you prefer

I
Introversion

2. How do you prefer to take in information? If you:

- Focus on the reality of how things are
- Pay attention to concrete facts and details
- Prefer ideas that have practical applications
- Like to describe things in a specific, literal way

then you prefer

S
Sensing

- Imagine the possibilities of how things could be
- Notice the big picture, see how everything connects
- Enjoy ideas and concepts for their own sake
- Like to describe things in a figurative, poetic way

then you prefer

N
Intuition

ISTJ
Responsible, sincere, analytical, reserved, realistic, systematic. Hardworking and trustworthy with sound practical judgment.

ISFJ
Warm, considerate, gentle, responsible, pragmatic, thorough. Devoted caretakers who enjoy being helpful to others.

INFJ
Idealistic, organized, insightful, dependable, compassionate, gentle. Seek harmony and cooperation, enjoy intellectual stimulation.

INTJ
Innovative, independent, strategic, logical, reserved, insightful. Driven by their own original ideas to achieve improvements.

ISTP
Action-oriented, logical, analytical, spontaneous, reserved, independent. Enjoy adventure, skilled at understanding how mechanical things work.

ISFP
Gentle, sensitive, nurturing, helpful, flexible, realistic. Seek to create a personal environment that is both beautiful and practical.

INFP
Sensitive, creative, idealistic, perceptive, caring, loyal. Value inner harmony and personal growth, focus on dreams and possibilities.

INTP
Intellectual, logical, precise, reserved, flexible, imaginative. Original thinkers who enjoy speculation and creative problem solving.

ESTP
Outgoing, realistic, action-oriented, curious, versatile, spontaneous. Pragmatic problem solvers and skillful negotiators.

ESFP
Playful, enthusiastic, friendly, spontaneous, tactful, flexible. Have strong common sense, enjoy helping people in tangible ways.

ENFP
Enthusiastic, creative, spontaneous, optimistic, supportive, playful. Value inspiration, enjoy starting new projects, see potential in others.

ENTP
Inventive, enthusiastic, strategic, enterprising, inquisitive, versatile. Enjoy new ideas and challenges, value inspiration.

ESTJ
Efficient, outgoing, analytical, systematic, dependable, realistic. Like to run the show and get things done in an orderly fashion.

ESFJ
Friendly, outgoing, reliable, conscientious, organized, practical. Seek to be helpful and please others, enjoy being active and productive.

ENFJ
Caring, enthusiastic, idealistic, organized, diplomatic, responsible. Skilled communicators who value connection with people.

ENTJ
Strategic, logical, efficient, outgoing, ambitious, independent. Effective organizers of people and long-range planners.

3. How do you prefer to make decisions? If you:

- Make decisions in an impersonal way, using logical reasoning
- Value justice, fairness
- Enjoy finding the flaws in an argument
- Could be described as reasonable, level-headed

then you prefer

T
Thinking

- Base your decisions on personal values and how your actions affect others
- Value harmony, forgiveness
- Like to please others and point out the best in people
- Could be described as warm, empathetic

then you prefer

F
Feeling

4. How do you prefer to live your outer life? If you:

- Prefer to have matters settled
- Think rules and deadlines should be respected
- Prefer to have detailed, step-by-step instructions
- Make plans, want to know what you're getting into

then you prefer

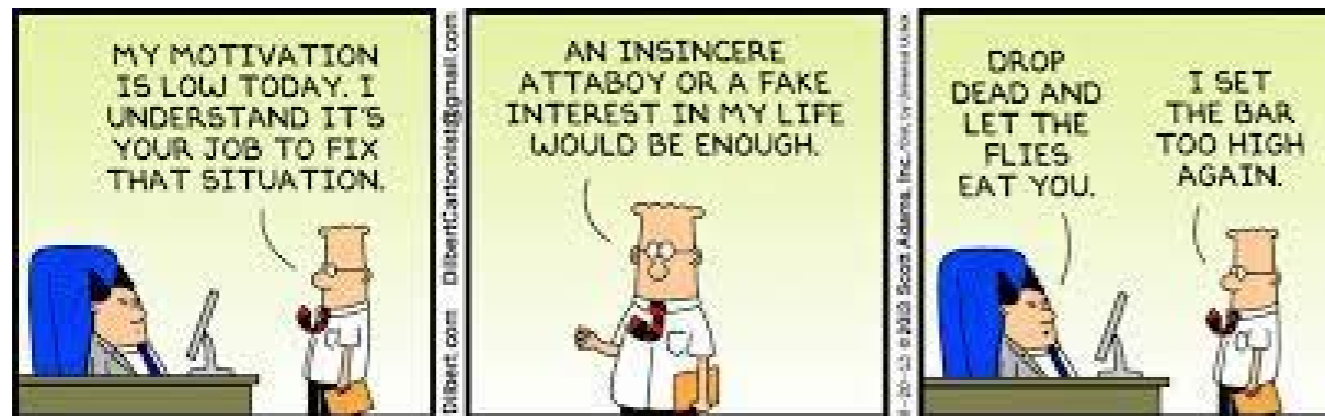
J
Judging

- Prefer to leave your options open
- See rules and deadlines as flexible
- Like to improvise and make things up as you go
- Are spontaneous, enjoy surprises and new situations

then you prefer

P
Perceiving

Apophatic/Mind	Kataphatic/Mind
Corporate spirituality Holistic spirituality Warfare spirituality	Paradigm spirituality Motivated spirituality Nurturing spirituality
Apophatic/Heart	Kataphatic/Heart
Devotional spirituality Disciplined spirituality Process spirituality	Relational spirituality Exchanged life spirituality Spirit filled spirituality



WHY?



Why Do I Do What I Do?

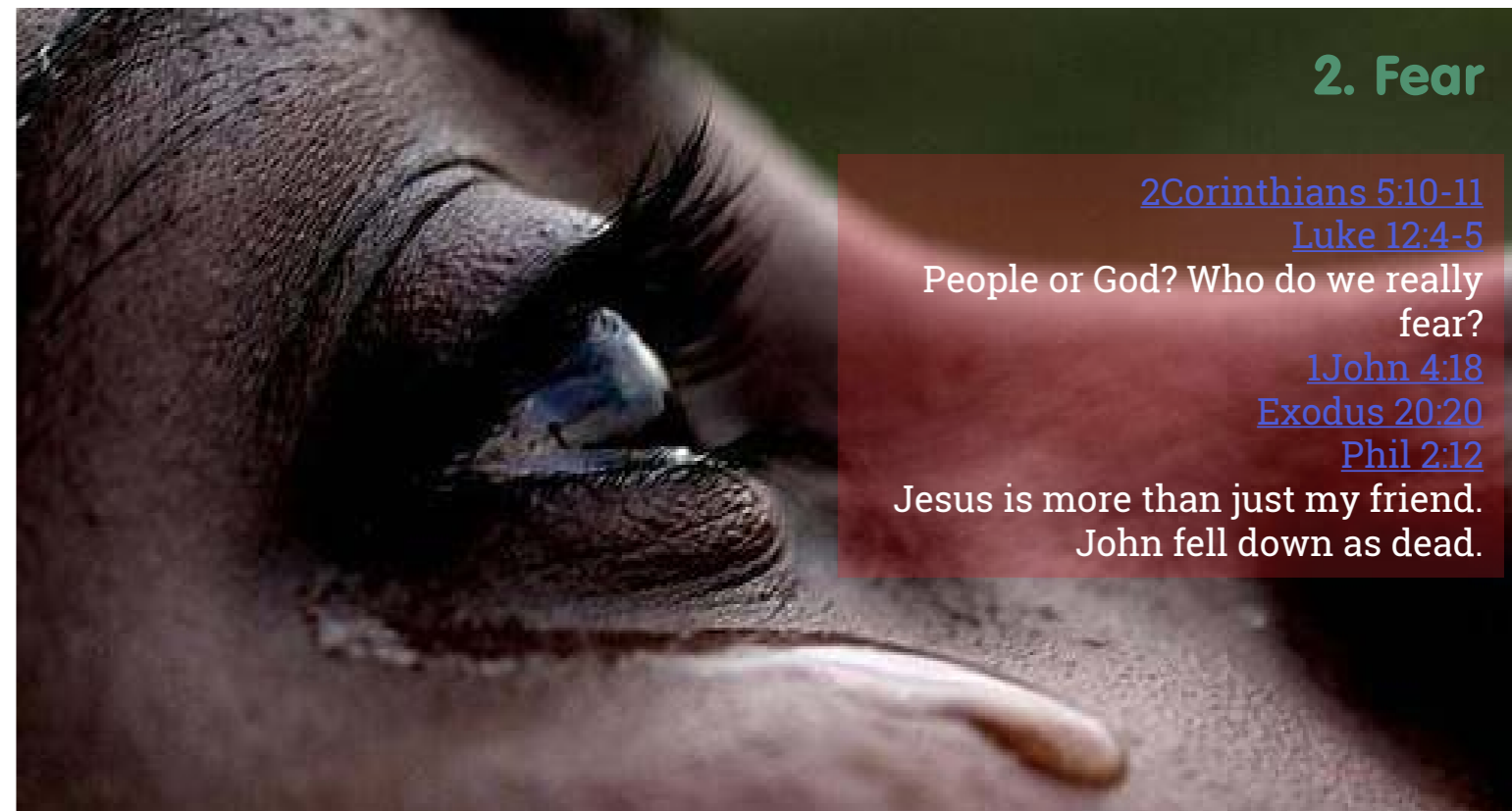
1. No Other Option

- Sometimes this is the case. Remember John 6:66-69?
- When we come to Christ, we abandon every other option.
- In an universe without God, there is no ultimate meaning.
- We pass from oblivion to oblivion with little in between.
- Our work and sacrifice will make no ultimate difference in an uncaring universe.
- Without God, there is no basis for morality.
- Right and wrong are absolute only in God.
- Without God, there is no purpose.
- There is no plan, no value.
- Yet all people act as if there is purpose, morality and meaning?



"Satan's cause is never more in danger than when a human, no longer desiring but still intending to do God's will, looks round upon a universe from which every trace of Him seems to have vanished, and asks why he has been forsaken, and still obeys."

~Screwtape Letters



2. Fear

[2Corinthians 5:10-11](#)
[Luke 12:4-5](#)
 People or God? Who do we really fear?
[1John 4:18](#)
[Exodus 20:20](#)
[Phil 2:12](#)
 Jesus is more than just my friend.
 John fell down as dead.

3. Love and Gratitude

[1John 4:19](#)
This speaks to a level of commitment that bears a cost.
Are we willing to pay it?
Gratitude ages quickly and we tend to overlook God's gifts.
Must keep our gratitude alive by reviewing.



Ephesus



Smyrna



Laodicea



Pergamon



Sardis



Thyateira



Philadelphia

4. Rewards

Degrees of punishment: [Luke 12:47-48](#), [Matthew 11:21-24](#), [Revelation 20:12](#).
We all must give an account to God.
Rewards are stressed by the Lord: [Matthew 6:19-20](#), [19:27-30](#), [Luke 12:42-44](#),
[John 12:25-26](#), [Rev. 22:12](#).
Rewards are not based on time spent in the Kingdom, nor on talent or gifts but rather on faithfulness.



BC BEFORE CHRIST

Philo ... Jewish Hellenist (20BC – 50AD)

- Theory that said that the Spirit of God takes the place of human spirit (mysticism)
- Allegorical interpretation to the Scriptures.

The New Testament Period

- Predominately Jewish, Kataphatic, mind.
- Three key images to spirituality

1. Metanoia (repentance, changed mind)
 - a. Fundamentally, God's judgment is averted by what we THINK
 - b. Paul is less affective than the Synoptics
 - c. He speaks much of the mind (Romans 12:2; 1Corinthians 2:16, Ephesians 4:23, Phil 2:5)
 - d. John's gospel is too, kataphatic but perhaps more affective.
2. The desert
 - a. For John the Baptizer and Jesus, the desert was the place of encounter with God
 - b. Poverty ... not of lack of possessions but of the nakedness of spirit
3. Purity of heart
 - a. **Matthew 5:8**

Before Jesus, three key ideas of spirituality existed in the Jewish culture:

1. D'ath
 - a. The kind of knowing that is greater than just facts about something, it carried the idea of knowing that takes possession of the person
 - b. To discern the designs of God
 - c. The Jewish sage (Proverbs, Job, Ecclesiastes) is one who possesses D'ath
 - d. Comes from a lifetime of reading Scripture, praying them and reflecting on them
2. Shekinah
 - a. The dwelling of God with His people, as light is revealed from behind dark clouds
 - b. God's provisional presence is NOW.
 - c. The presence of the holy in the midst of the profane
3. Poverty
 - a. A sense in Judaism began to develop that God was breaking the world
 - b. Apocalypticism is the conclusion that God is bringing all things to an end, characteristic of the oppressed people ... the have nots.
 - c. Poverty became an ascetical virtue.

Four great movement of the early Church (seen as imitations of Christ):

- Martyrdom (meaning to witness)
- Monasticism
- Virginity
- Poverty

AD ANNO DOMINI

First Century



Peter baptises Cornelius

The Patristic Era (till about the 8th century)

- Greater emphasis on demons than on angels (26)
 - They could not take a foreign object into the waters of baptism lest a demon somehow attach itself to that object (3rd century)
- Huge amount of energy determining the nature of Christ
 - o Docetism ... denied that Christ had a real body
 - o Adoptionism ... which stated that Christ was adopted by the Father and not the natural son of God
 - o Arianism ... which made Christ inferior to the Father
 - o Apollinarianism ... negated Christ's human soul or mind
 - o Nestorianism drastically divided the human and divine natures of Christ
 - o Monophysites which denied Christ's human nature
 - o Monothelitism ... which claimed that Christ only had one will

1st Century Practices:

- Prayer, singing of Psalms, reading of Scripture, teaching the Word of God
- The earliest church met daily, practiced Pentecostal gifts
- The Didache speaks of a rapid (early 2nd century) growth in structured order.
- The Martyrs (until roughly 313AD)
 - Some emperors persecuted Christians more heavily than others
- Asceticism
 - Deny the goodness of creation?
- The Nazarite Vow (Numbers 6:1-21, Acts 18:18, 21:23) for a season, no hair cutting, drinking of alcohol.

THE DIDACHE
OR
THE TEACHING OF THE LORD TO THE GENTILES
BY THE TWELVE APOSTLES

*Translated and edited by J. B. Lightfoot
Formatted by DIBS*

1 There are two ways, one of life and one of death, and there is a great difference between the two ways. ²*The way of life is this. First of all, thou shalt love the God that made thee; secondly, thy neighbor as thyself. And all things whatsoever thou wouldst not have befall thyself, neither do thou unto another.* ³Now of these words the doctrine is this. *Bless them that curse you, and pray for your enemies and fast for them that persecute you; for what thank is it, if ye love them that love you? Do not even the Gentiles the same? But do ye love them that hate you, and ye shall not have an enemy.* ⁴Abstain thou from fleshly and bodily lusts. *If any man give thee a blow on thy right cheek, turn to him the other also, and thou shalt be perfect; if a man impress thee to go with him one mile, go with him twain; if a man take away thy cloak, give him thy coat also; if a man take away from thee that which is thine own, ask it not back, for neither art thou able.* ⁵*To every man that asketh of thee give, and ask not back; for the Father desireth that gifts be given to all from His own bounties. Blessed is he that giveth according to the commandment; for he is guiltless. Woe to him that receiveth; for, if a man receiveth having need, he is guiltless; but he that hath no need shall give satisfaction why and wherefore he received; and being put in confinement he shall be examined concerning the deeds that he hath done, and he shall not come out thence until he hath given back the last farthing.* ⁶Yea, as touching this also it is said; *Let thine alms sweat into thine hands, until thou shalt have learnt to whom to give.*

2 And this is the second commandment of the teaching. ²*Thou shalt do no murder, thou shalt not commit adultery, thou shalt not corrupt boys, thou shalt not commit fornication, thou shalt not steal, thou shalt not deal in magic, thou shalt do no sorcery, thou shalt not murder a child by abortion nor kill them when born, thou shalt not covet thy neighbour's goods,* ³*thou shalt not perjure thyself, thou shalt not bear false witness, thou shalt not speak evil, thou shalt not cherish a grudge,* ⁴*thou shalt not be double-minded nor double-tongued; for the double tongue is a snare of death.* ⁵Thy word shall not be false or empty, but fulfilled by action. ⁶Thou shalt not be avaricious nor a plunderer nor a hypocrite nor ill-tempered nor proud. Thou shalt not entertain an evil design against thy neighbour. ⁷*Thou shalt not hate any man, but some thou shalt reprove, and for others thou shalt pray, and others thou shalt love more than thy life.*

3 My child, flee from every evil and everything that resembleth it. ²Be not angry, for anger leadeth to murder, nor jealous nor contentious nor wrathful; for of all these things murders are engendered. ³My child, be not lustful, for lust leadeth to fornication, neither foul-speaking neither with uplifted eyes; for of all these things adulteries are engendered. ⁴My child, *be no dealer in omens*, since it leads to idolatry, nor an enchanter nor an astrologer nor a magician, neither be willing to look at them; for from all these things idolatry is engendered. ⁵My child, be not a liar, since lying leads to theft, neither avaricious neither vainglorious; for from all these things thefts are engendered. ⁶My child, be not a murmurer, since it leadeth to blasphemy, neither self-willed neither a thinker of evil thoughts; for from all these things blasphemies are engendered. ⁷But be meek, since *the meek shall inherit the earth.* ⁸Be long-suffering and pitiful and guileless and *quiet* and kindly and always *fearing the words* which thou hast heard. ⁹Thou shalt not exalt thyself, neither shalt thou admit boldness into thy soul. Thy soul shall not cleave together with the lofty, but with the righteous and humble shalt thou walk. ¹⁰The accidents that befall thee thou shalt receive as good, knowing that nothing is done without God.

4 My child, *thou shalt remember him that speaketh unto thee the word of God* night and day, and shalt honour him as the Lord; for whencesoever the Lordship speaketh, there is the Lord. ²Moreover thou shalt seek out day by day the persons of the saints, that thou mayest find rest in their words. ³Thou shalt not make a schism, but thou shalt pacify them that contend; thou shalt judge righteously, thou shalt not make a difference in a person to reprove him for transgressions. ⁴Thou shalt not doubt whether a thing shall be or not be.

⁵*Be not thou found holding out thy hands to receive, but drawing them in as to giving.* ⁶If thou hast ought passing through thy hands, thou shalt give a ransom for thy sins. ⁷Thou shalt not hesitate to give, neither shalt thou murmur when giving; for thou shalt know who is the good paymaster of thy reward. ⁸Thou shalt not turn away from him that is in want, but shalt make thy brother partaker in all things, and shalt not say *that anything is thine own*. For if ye are fellow-partakers in that which is imperishable, how much rather in the things which are perishable?

⁹Thou shalt not withhold thy hand from thy son or from thy daughter, but from their youth thou shalt teach them the fear of God. ¹⁰Thou shalt not command thy bondservant or thine handmaid in thy bitterness who trust in the same God as thyself, lest haply they should cease to fear the God who is over both of you; for He cometh, not to call men with respect of persons, but He cometh to those whom the Spirit hath prepared. ¹¹But ye, servants, shall be subject unto your masters, as to a type of God, in shame and fear. ¹²Thou shalt hate all hypocrisy, and everything that is not pleasing to the Lord. ¹³Thou shalt never forsake the commandments of the Lord; but shalt keep those things which thou hast received, neither adding to them nor taking away from them. ¹⁴In church thou shalt confess thy transgressions, and shalt not betake thyself to prayer with an evil conscience. This is the way of life.

5 But the way of death is this. First of all, it is evil and full of a curse; murders, adulteries, lusts, fornications, thefts, idolatries, magical arts, witchcrafts, plunderings, false witnessings, hypocrisies, doubleness of heart, treachery, pride, malice, stubbornness, covetousness, foul-speaking, jealousy, boldness, exaltation, boastfulness; ²persecutors of good men, hating truth, loving a lie, not perceiving the reward of righteousness, not *cleaving to the good* nor to righteous judgment, wakeful not for that which is good but for that which is evil; from whom gentleness and forbearance stand aloof; loving vain things, pursuing a recompense, not pitying the poor man, not toiling for him that is oppressed with toil, not recognizing Him that made them, murderers of children, corrupters of the creatures of God, turning away from him that is in want, oppressing him that is afflicted, advocates of the wealthy, unjust judges of the poor, altogether sinful. May ye be delivered, my children, from all these things.

6 See lest any man lead you astray from this way of righteousness, for he teacheth thee apart from God. ²For if thou art able to bear the whole yoke of the Lord, thou shalt be perfect; but if thou art not able, do that which thou art able.

³But concerning eating, bear that which thou art able; yet abstain by all means from meat sacrificed to idols; for it is the worship of dead gods.

7 But concerning baptism, thus shall ye baptize. Having first recited all these things, baptize *in the name of the Father and of the Son and of the Holy Spirit* in living (running) water. ²But if thou hast not living water, then baptize in other water; and if thou art not able in cold, then in warm. ³But if thou hast neither, then pour water on the head thrice in the name of the Father and of the Son and of the Holy Spirit. ⁴But before the baptism let him that baptizeth and him that is baptized fast, and any others also who are able; and thou shalt order him that is baptized to fast a day or two before.

8 And let not your fastings be with the hypocrites, for they fast on the second and the fifth day of the week; but do ye keep your fast on the fourth and on the preparation (the sixth) day. ²Neither pray ye *as the hypocrites*, but as the Lord commanded in His Gospel, *thus pray ye: Our Father, which art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done, as in heaven, so also on earth; give us this day our daily bread; and forgive us our debt, as we also forgive our debtors; and lead us not into temptation, but deliver us from the evil one;* for Thine is the power and the glory for ever and ever. ³Three times in the day pray ye so.

9 But as touching the eucharistic thanksgiving give ye thanks thus. ²First, as regards the cup: We give Thee thanks, O our Father, for the holy vine of Thy son David, which Thou madest known unto us through Thy Son Jesus; Thine is the glory for ever and ever. ³Then as regarding the broken bread: We give Thee thanks, O our Father, for the life and

knowledge which Thou didst make known unto us through Thy Son Jesus; Thine is the glory for ever and ever. ⁴As this broken bread was scattered upon the mountains and being gathered together became one, so may Thy Church be gathered together from the ends of the earth into Thy kingdom; for Thine is the glory and the power through Jesus Christ for ever and ever. ⁵But let no one eat or drink of this eucharistic thanksgiving, but they that have been baptized into the name of the Lord; for concerning this also the Lord hath said: *Give not that which is holy to the dogs.*

10 And after ye are satisfied thus give ye thanks: ²We give Thee thanks, Holy Father, for Thy holy name, which Thou hast made to tabernacle in our hearts, and for the knowledge and faith and immortality, which Thou hast made known unto us through Thy Son Jesus; Thine is the glory for ever and ever. ³Thou, Almighty Master, didst create all things for Thy name's sake, and didst give food and drink unto men for enjoyment, that they might render thanks to Thee; but didst bestow upon us spiritual food and drink and eternal life through Thy Son. ⁴Before all things we give Thee thanks that Thou art powerful; Thine is the glory for ever and ever. ⁵Remember, Lord, Thy Church to deliver it from all evil and to perfect it in Thy love; and *gather it together from the four winds*—even the Church which has been sanctified—into Thy kingdom which Thou hast prepared for it; for Thine is the power and the glory for ever and ever. ⁶May grace come and may this world pass away. Hosanna to the God of David. If any man is holy, let him come; if any man is not, let him repent. Maran Atha. Amen.

⁷But permit the prophets to offer thanksgiving as much as they desire.

11 Whosoever therefore shall come and teach you all these things that have been said before, receive him; ²but if the teacher himself be perverted and teach a different doctrine to the destruction thereof, hear him not; but if to the increase of righteousness and the knowledge of the Lord, receive him as the Lord.

³But concerning the apostles and prophets, so do ye according to the ordinance of the Gospel. ⁴Let every apostle, when he cometh to you, be received as the Lord; ⁵but he shall not abide more than a single day, or if there be need, a second likewise; but if he abide three days, he is a false prophet. ⁶And when he departeth let the apostle receive nothing save bread, until he findeth shelter; but if he ask money, he is a false prophet. ⁷And any prophet speaking in the Spirit ye shall not try neither discern; for every sin shall be forgiven, but this sin shall not be forgiven. ⁸Yet not every one that speaketh in the Spirit is a prophet, but only if he have the ways of the Lord. From his ways therefore the false prophet and the prophet shall be recognized. ⁹And no prophet when he ordereth a table in the Spirit shall eat of it; otherwise he is a false prophet. ¹⁰And every prophet teaching the truth, if he doeth not what he teacheth, is a false prophet. ¹¹And every prophet approved and found true, if he doeth ought as an outward mystery typical of the Church, and yet teacheth you not to do all that he himself doeth, shall not be judged before you; he hath his judgment in the presence of God;

for in like manner also did the prophets of old time. ¹² And whosoever shall say in the Spirit, Give me silver or anything else, ye shall not listen to him; but if he tell you to give on behalf of others that are in want, let no man judge him.

12 But let every one *that cometh in the name of the Lord* be received; and then when ye have tested him ye shall know him, for ye shall have understanding on the right hand and on the left. ² If the comer is a traveler, assist him, so far as ye are able; but he shall not stay with you more than two or three days, if it be necessary. ³ But if he wishes to settle with you, being a craftsman, let him work for and eat his bread. ⁴ But if he has no craft, according to your wisdom provide how he shall live as a Christian among you, but not in idleness. ⁵ If he will not do this, he is trafficking upon Christ. Beware of such men.

13 But every true prophet desiring to settle among you is *worthy of his food*. ² In like manner a true teacher is also *worthy*, like *the workman, of his food*. ³ Every firstfruit then of the produce of the wine-vat and of the threshing-floor, of thy oxen and of thy sheep, thou shalt take and give as the firstfruit to the prophets; for they are your chief-priests. ⁴ But if ye have not a prophet, give them to the poor. ⁵ If thou makest bread, take the firstfruit and give according to the commandment. ⁶ In like manner, when thou openest a jar of wine or of oil, take the firstfruit and give to the prophets; ⁷ yea and of money and raiment and every possession take the firstfruit, as shall seem good to thee, and give according to the commandment.

14 And on the Lord's own day gather yourselves together and break bread and give thanks, first confessing your transgressions, that your sacrifice may be pure. ² And let no man, having his dispute with his fellow, join your assembly until they have been reconciled, that your sacrifice may not be defiled; ³ for this sacrifice it is that was spoken of by the Lord; *In every place and at every time offer Me a pure sacrifice; for I am a great king, saith the Lord, and My name is wonderful among the nations.*

15 Appoint for yourselves therefore bishops and deacons worthy of the Lord, men who are meek and not lovers of money, and true and approved; for unto you they also perform the service of the prophets and teachers. ² Therefore despise them not; for they are your honourable men along with the prophets and teachers.

³ And reprove one another, not in anger but in peace, as ye find in the Gospel; and let no one speak to any that has gone wrong towards his neighbor, neither let him hear a word from you, until he repent. ⁴ But your prayers and your almsgiving and all your deeds so do ye as ye find it in the Gospel of our Lord.

16 Be watchful for your life; let your lamps not be quenched and your loins not ungirded, but be ye ready; for ye know not the hour in which our Lord cometh.

² And ye shall gather yourselves together frequently, seeking what is fitting for your souls; for the whole time of your faith shall not profit you, if ye be not perfected at the last season. ³ For in the last days the false prophets and corrupters shall be multiplied, and the sheep shall be turned into wolves, and love shall be turned into hate. ⁴ For as lawlessness increaseth, they shall hate one another and shall persecute and betray. And then the world-deceiver shall appear as a son of God; and shall work signs and wonders, and the earth shall be delivered into his hands; and he shall do unholy things, which have never been since the world began. ⁵ Then all created mankind shall come to the fire of testing, and many shall be offended and perish; but they that endure in their faith shall be saved by the Curse Himself. ⁶ And then shall the signs of the truth appear; first a sign of a rift in the heaven, then a sign of a voice of a trumpet, and thirdly a resurrection of the dead; ⁷ yet not of all, but as it was said: The Lord shall come and all His saints with Him. ⁸ Then shall the world see the Lord coming upon the clouds of heaven.

2nd - 3rd Century



Polycarp

Second – Third Century Practices:

- Churches needed to prepare initiates to receive baptism, communion and church membership
- Required admittance into the catechumenate (kat-a-koo-men-ate) class
- This class varied from a few weeks to upwards of three years
- The classes involved daily Scripture reading and interpretation
- Demonic exorcism was often a part of the class
- Spiritual maturity was required to be evident
- Before the class ended, they would be subjected to a public scrutiny of their lives, conduct and faith
- Baptism had taken on a strong ceremonial component:
Anointing, Immersion, Profession of faith, Prayer,
Exchange of garments, Benedictions, Admission to the Eucharist
Some places practiced triple immersions

To be an imitator of Christ led to four early virtues:
martyrdom, monasticism, virginity, poverty

Excesses!

Problems With Virginity

Pride

View marriage as evil

Faith is just a physical thing

Temptations



Simeon Stylites ([Pillar Saints](#))



What was the good and the bad of this form of Christian ascetic behavior?

He climbed a pillar in 423 AD in Syria and remained there for 37 years until his death.

Fourth Century



Constantine

Council

Basilica

- The fear of denying Christ during times of local persecution caused many to delay baptism until close to their death. These people spent their lives "preparing" to become Christian and so this created a sub-class of Christians within the faith. "Full" Christians became the ministerial elite ... the teachers.

- Also, infant baptism was on the rise and by the sixth century, eclipsed adult baptism
- As a result of this, catechesis disappeared from the church.
- By the sixth century, the faith of the church was fundamental to baptism and not the faith of the believer.
- The church believed that the gift of the Spirit was imparted at baptism.
- Those baptized were considered children of God ... STILL children ready to grow.

- What did worship look like?

Liturgy (responsive reading)
Prayers (lay and leader)
Communion

Offerings
Singing hymn

Sermon
Reciting the Psalms

- Until the sixth century, church was held daily (sometimes three times a day)
- By the sixth century, the monastic movement regulated church times. This eliminated common people from the service and special services would be held weekly for them on Sundays (sometimes, Wednesday and Friday as well).



GROUP THINK



1. Until Constantine, the church met underground due to the strong, local persecution. Why did it grow?
2. Would you have offered a pinch of incense to appease the trade guilds?
3. Is martyrdom the greatest form of spiritual maturity? Why or why not?
4. What effect did the church have on culture when they took in babies?





Dramatic Elements To The Faith

- Constantine set up numerous memorials to the ministry of Christ in Israel (Palestine) and this caused many to make pilgrimages there.
- By the middle of the fourth century, Cyril (bishop of Jerusalem) developed a series of places to visit during Holy Week.
- Churches would develop a stational liturgy in their own churches to mimic this.
- Christian art became more important as windows into the theological. Eventually they would become primary teaching tools.

- Until Constantine, the church met underground due to the strong, local persecution. Why did it grow?

- The Edict Of Milan in 313 finally brought stability and peace to the church and instead of martyrs, spiritual leaders took on celebrity status. Was this good? It did bring ambiguity to what it meant to be a mature Christian.

Swindoll: Pastors beware of: Silver, Sloth, Sex, Self

- Christians again began to engage in astrology, magic, festivals for the dead ...



Preparation Stone



Via Dolorosa



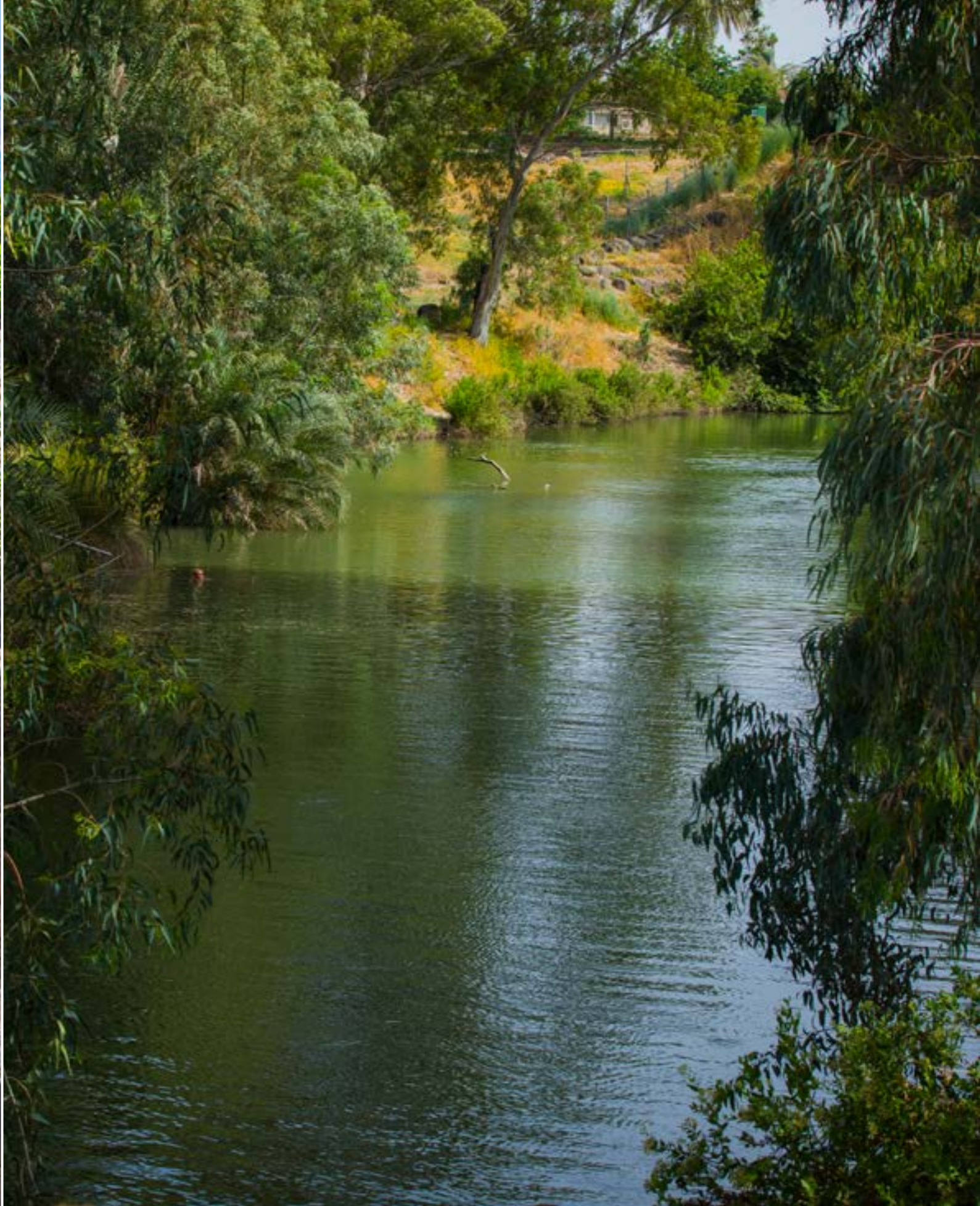
Wailing Wall



Church of the Holy Sepulcher



Capernaum



Jordan River

Sea of Galilee



Bethlehem



Birth of Christ?

Joppa



Masada / Dead Sea





Jordan



Mount of Olives



Dead Sea / Negev

Mysticism

- The feeling was clear that to remove oneself from the culture was the holy thing to do.
- In the third century, Origen of Alexandria developed the theology of personal reading and meditating on Scripture. He was the most famous expositor of the third century.
- In the fourth century, Athanasius, Bishop of Alexandria took his work and developed a tool to read through the Psalms devotionally. This would keep one's mind pure. Together, these men also taught the value of asceticism (self-denial – [1 John 2:16](#))
 - Give to the poor
 - Live simply (simple clothes, sometimes without shoes even)
 - The refusal of ordinary comforts (like a soft bed)
 - Acts of service (often anonymously)
- Ascetics found no value in the flesh or the physical ([1 Corinthians 9:24-27](#))
- In the fourth century, some began to move into the desert (the Desert Fathers), seeking solitude, less engagement with the world. Others would gather to these leaders and new small communities would grow up around them.
- Prayer, fasting, solitude, hard work, silence would permeate these places. Why were they so successful?
- Church leaders would be drawn from such communities. Monks became the new heroes of the day.

A movement within Christianity by the fourth century (apophatic)

- It can refer to a personal apprehension of an ultimate God
- Beatific vision of God ... The face-to-face encounter with God
- Transformation into the divine ... Although not pantheistic
- God and the person remain ontologically distinct
- Filled with the concept of visions
- Lots of solitude and silence, along with some sense of physical asceticism
- Very personal, and often indescribable.
- When it becomes cultish is when:
 - practitioners would attempt to lose their identity in God or when the mystic attempts to be "absorbed" by all of creation
 - Scripture is interpreted allegorically
 - Extreme emphasis on immanence and not on transcendence
 - Too introspective
 - See their experience as one of authority over others

Monastic Movement

St. Benedict

(480 – 547)



- developer of the Rule
- combined prayer and physical labour
- Lectio Divina

Summary Of The Rule Of St. Benedict

Chapter 1: Four Kinds of Monks. Cenobites live in a monastery, under a rule and an abbot; this is the best kind of monks and the audience of this rule. Anchorites are hermits, seasoned monks. Sarabaites live in clusters with no rule or abbot; they live in the world, guided by pleasure. Gyrarytory wander between monasteries and their ways are far worse than those of the Sarabaites.

Chapter 2: Qualities of the Abbot. An abbot is a father ("Abba", Rom 8:15). He must not deviate from the Lord's teachings and is accountable for his monks on Judgment Day (Ps 40:10). The abbot should teach by example, saving words for the monks who understand (Ps 50:16-17; Matt 7:3). The abbot should love all equally (Rom 2:11). He should reprove, entreat, and rebuke as necessary (2 Tim 4:2; 1 Kings 2:12+; Prov 29:19; Prov 23:14). He should not worry much about worldly things (Matt 6:33; Ps. 34:10).

Chapter 3: Counsel of Brothers. Important matters should be discussed by all of the monks, as the young may receive revelation, but minor issues require counsel of senior monks only (Sir 32:19). Brothers should not stubbornly defend positions, as they must obey ultimately the decision of the abbot. Monks who argue with the abbot must be punished.

Chapter 4: Instruments of Good Works. This chapter is a list of seventy-two spiritual tools. For brevity, it is noted here that these items draw from various Scriptural and Traditional lists, such as the Lord's two great commandments, the Ten Commandments, the Corporal and Spiritual Works of Mercy, the Golden Rule, the Cardinal (Deadly) Sins, the Theological Virtues, and from other guiding principles such as humility, suffering for the kingdom, loving your enemy, etc. The reader is reminded of the promised reward (1 Cor 2:9) and that the monastery is the monks' "workshop".

Chapter 5: Obedience. Obedience is the first degree of humility (Ps 18:45; Lk 10:16). Brothers leave work unfinished at a new command from the abbot just as they would (and as the Disciples did) so to walk with the Lord (Matt 7:14; Jn 6:38). Orders from superiors should be executed joyfully (2 Cor 9:7), and murmuring will be punished by the Lord.

Chapter 6: Silence. Speaking rarely is good, because it can easily lead to sin (Ps 39:1-3; Prov 10:19; Prov 18:21). No small talk or jokes.

Chapter 7: Humility. Humility combats pride (Lk 14:11; Ps 131). By our good works, the Lord erects a ladder, the sides being our body and soul and the rungs, humility and discipline. The goal is perfect contrition. This ladder has twelve steps:

1. Keeping the commandments for God sees all (Ps 7: 10; Ps 94:11; Ps 139:2; Ps 76:10??; Ps 18:23??), and the abandonment of self-will (Sir 18:30; Matt 6:10; Prov 16:25; Ps 14:1; Ps 38: 10; Prov 15:3).
2. Choosing to do the will of the Lord (Jn 6:38).
3. Submitting to a superior in imitation of the Lord (Phil 2:8).
4. Acceptance of suffering (Matt 10:22; Ps 27:14; Ps 44: 23; Rom 8:36-37; Ps 66:10-11; Matt 5:39+).
5. Confession of evil thoughts (Ps 37:5; Ps 106:1; Ps 32:5).
6. Acceptance of depravity (Ps 73:22-23).
7. True belief in depravity (Ps 22: 7; Ps 88:15; Ps 119:71).
8. Life by the rule and examples of the elders only.
9. Silence except when answering questions (Prov 10:19; Ps 140: 12).

10. Restraint in laughter and frivolity (Sir 21:20).
11. Speech that is gentle, simple, serious...etc. (Prov 17:27).
12. Constant awareness and sorrow for sin (Lk 18:13; Ps 38: 9).

Chapters 8-19: The Divine Office. These chapters contain instructions on how to say the daily offices, matins, lauds, etc., even in different seasons. Of particular note, the number of Psalms to be read during each day is prescribed. These chapters are very practical, but detailed notes on them will be deferred until such time that I may actually need them.

Chapter 20: Reverence at Prayer. Prayer should be heartfelt and succinct.

Chapter 21: Deans. Deans share the abbot's responsibilities and are chosen based on character, not seniority. Pride should be corrected no more than three times before expulsion from office.

Chapter 22: Sleep. Monks' sleeping quarters are basically barracks. They sleep dressed and in candlelight so to be prepared for the Divine Office. Elders sleep amongst the young so to encourage their rising for prayer.

Chapters 23-30: Excommunication. If punishments for certain offences, that is twice in private and once in sight of the community, are ineffective, then excommunication may be imposed, the severity of which depends on the offense. Excommunication means eating alone, and even working and praying alone without any conversation with others (1 Cor 5:5). Any visitor without permission of the abbot is also excommunicated. The abbot must care for the excommunicated with comfort and concern (Mt 9:12; 2 Cor 2:8; Ezek. 34:3). It may be necessary to cut off the offender completely, like a surgeon, if all punishments are ineffective (1 Cor 5:13; 1 Cor 7:15). A brother who leaves the community, even against his will, can only return three times, and his humility must be tested. Youths and those who do not understand it may not be excommunicated.

Chapter 31: The Cellarer. One will be chosen to handle the monastery's property and various operational tasks such as caring for the sick. He must be humble and obedient, a good steward, a fatherly figure, and a responsible person in general (1 Tim 3:13; Sir 18:16). He must not scandalize the brothers (i.e. cause them to sin; Mt 18:6). He may have assistants and distribution should occur at convenient times.

Chapter 32: Property. Brothers will be chosen for the proper upkeep of clothing, tools, utensils, etc. An inventory will be kept by the abbot.

Chapter 33: Private Ownership. There is no private ownership within the monastery without permission of the abbot (Acts 4:32).

Chapter 34: Apportionment of Necessities. Distribution is made according to need, and is received with humility and without complaining (Acts 4:35).

Chapter 35: Weekly Kitchen Service. All brothers perform kitchen duty unless sick or at a more important task. Saturday is for cleaning. Utensils are transferred to the next week's kitchen staff through the cellarer who takes inventory. Extra food assist the serving brothers. Blessings are bestowed on he who states thrice Ps 86:17 upon leaving weekly service and Ps 70:2 upon entering into it.

Chapter 36: Sick Brothers. Caring for the sick is the highest priority (Mt 25:36,40). They should not be burdensome, but tolerated and also not neglected. A separate cell is used.

Chapter 37: Old Men & Children. These are usually weaker, so eating guidelines are relaxed.

Chapter 38: The Weekly Reader. One brother will read for the entire week. Weekly service is blessed upon thrice chanting Ps 50:17. Meals are conducted in silence, except for the reader. Alternate eating arrangements may be necessary to accommodate fasting before Mass. Only uplifting brothers may be selected as readers.

Chapter 39: Food Apportionment. Two-dish meals at dinner and supper, a third dish if fruit or vegetables are available and a pound of bread are the monk's daily allotment. Hard work may justify extra rations, but not to gluttony (Lk 21:34). The young receive less than the old. Only the sick eat the meat of quadrupeds.

Chapter 40: Drink Apportionment. Men's needs and abilities differ (1 Cor 7:7). Some may abstain, but drunkenness should always be avoided. The abbot may allow for additional wine if appropriate. Moderation is key (Eccles 19:2). No one will complain in times of less or no drink.

Chapter 41: Dining Hours. Dining hours change based on liturgical season.

Chapter 42: No Talk After Compline. Monks refrain from speaking, especially at night. Some rules for reading are inserted here. Unless requested by the abbot or accommodating guests, speaking after Compline is punished.

Chapter 43: Tardiness. Monks late for the Divine Office must sit apart and perform public penance afterward. Arriving to meals late or leaving early is punished by eating alone, deprived of wine. Drinking (wine?) is only permitted at meals, unless offered by the abbot.

Chapters 44-46: Satisfaction. Satisfaction is made by the excommunicated through humiliation through prostration at certain times, though other satisfaction for lighter offenses may be ordered by the abbot; either way, the abbot declares punishment ended. Mistakes in reading require immediate and public self-humiliation or a more severe punishment will follow, and children are whipped for this. Other offenses require immediate confession and an offer to make satisfaction; failure to do so or to cover up the offense will result in a more severe punishment.

Chapter 47: Sounding the Hours of the Divine Office. The abbot makes the call or delegates to a brother, and the chanting is done by the appointed uplifting brothers.

Chapter 48: Daily Manual Labor. Monks should not be idle. The working hours of the day are divided between manual labor and holy reading according to seasons (Easter-to-October, October-to-Lent, Lent). Saturdays are for reading. The sick may work at less-demanding tasks.

Chapter 49: Lenten Observance. The monk's life is already like Lent. Additional prayer, reading, contrition, and abstinence are appropriate. Additional sacrifices must be approved and supported by the abbot or will be counted as vainglory.

Chapters 50-51: Travelling. Brothers travelling or working remotely will not neglect the Divine Office. A brother travelling for less than a day will not eat outside the monastery or be excommunicated.

Chapter 52: The Oratory. The oratory is a place for prayer and nothing else. Silence is kept outside of the Divine Office so not to disturb others.

Chapter 53: Guests. Guests are welcomed as Christ (Mt 25:35) and they are shown every courtesy. They are received with prayer and their feet are washed (Ps 48: 10). A separate kitchen to which two monks are assigned each year is used to service guests so that the routine of the monastery is not disrupted. A separate guest room is kept with plenty of beds. Brothers not assigned to service guests are not permitted to speak with them.

Chapter 54: Letters & Presents. Letters and presents are not given or received except by permission of the abbot.

Chapter 55: Clothing & Shoes. A [cowl](#) and [tunic](#) are sufficient dress. A monk will be given two sets of clothing only to accommodate washing. Certain considerations are made for travel, including better-than-usual clothes. Bedding includes a mattress, coverlet, and pillow. Other necessities provided include a “belt, knife, pen, needle, towel and writing tablet”. Distribution is made according to need (Acts 4:35).

Chapter 56: The Abbot’s Table. The abbot eats with guests and travelers, or else a few brothers with seniors present.

Chapter 57: Artisans & Craftsmen. Craftsmen will practice with permission and without pride. Goods are to be sold for a price less than the secular rate.

Chapter 58: Admission of New Brothers. Admission should not be easy (1 Jn 4: 1). Petitions must be persistent. The novitiate lasts about a year. Vows are made verbally in the oratory and in writing. Failure to keep the vows results in condemnation. Admission prayers include Ps 119:116, after which the new brother prostrates himself before each of the others and asks for his prayers. Personal property is given to the poor beforehand or to the monastery. His clothes are kept in case he eventually chooses to leave or is otherwise expelled.

Chapter 59: Sons Given. Parents who give their sons to service must pledge to help them keep the rule in the expectation of personal property.

Chapter 60: Visiting Priests. Visiting priests must not be allowed automatically and must agree to obey the rule strictly (reference to Judas, Mt 26:50). A visiting priest may not give a meal blessing or even say Mass without permission from the abbot.

Chapter 61: Pilgrim Monks. A pilgrim monk should be allowed to stay as a guest and should be allowed to join the community upon request unless he has been disruptive. Such a “transfer” must be supported by consent from the monk’s own abbot or letters of reference (Mt 7:12).

Chapter 62: Monastery Priests. Priests and deacons may be ordained from the community, but are (even more so) obliged to obey the Rule. A rebel priest may be eventually expelled.

Chapter 63: Rank. An abbot ranks the brothers. Seniority (default) and merit (promotions/demotions) may be used as criteria, but not age. Norms in the use of titles, requests for blessings, and seating are cited as examples of the respect/love shown by a junior/senior (Rom 12:10).

Chapter 64: Election. The abbot is chosen by the whole community. An abbot who encourages wickedness may be annulled (i.e. he was never a valid choice, just as an annulled marriage was never valid from the start). Various traits are outlined, including knowledge of Divine Law (Mt 13:52), sobriety, mercifulness, prudence in punishment (Is 42:3), etc. He should be loved, not feared, wise (Mt 24:47), and obeyed with trust (Gen. 33:13).

Chapter 65: Provost. The appointment of a provost is discouraged. They often think they rank equal to the abbot (ergo, pride).

Chapter 66: Porter. The porter greets people at the gates, and should be able to answer questions.

Chapter 67: Journey. Journeying brothers should request prayers before leaving, be remembered in the Divine Office, confess upon return, and never share his stories from abroad.

Chapter 68: Impossible Tasks. A brother must try to do what the abbot orders. If it is impossible, he must explain this to the abbot. If the order stands, the brother must obey.

Chapter 69: Defense. No brother will defend or protect another.

Chapter 70: Offense. No brother will strike or excommunicate another without the abbot’s permission. Punishment must be performed in moderation (Mt 7:12).

Chapter 71: Brotherly Obedience. Brothers should be obedient to each other, giving preference to the abbot and then to superiors. Disputation of orders is punishable.

Chapter 72: Good Zeal. As opposed to bitter rivalry, zeal leads away from vice and toward God. Monks should be zealous out of love for one another (Rom 12:10; cf v11).

Chapter 73: All Perfection is not Herein Attained.



Monte Cassino

St. Benedict (480 – 547): Daily Life

The day would begin at midnight with the service, or “office”, of Matins

Morning office of Lauds at 3am.

- Usually consisted of a chant, three antiphons (a chant sung to a refrain), three psalms, and three lessons, along with celebrations of any local saints' days.

Afterwards the monks would retire for a few hours of sleep and then rise at 6am to wash and attend the office of Prime (prayers).

They then gathered in Chapter to receive instructions for the day and to attend to any judicial business.

Then came private Mass or spiritual reading or work until 9am when the office of Terce (fixed time of prayer, meaning three ... or 9:00am) was said, and then High Mass (full service with prayer, worship,

At noon came the office of Sext (6th hour) and the midday meal. After a brief period of communal recreation, the monk could retire to rest until the office of None (nine) at 3pm.

This was followed by farming and housekeeping work until after twilight, the evening prayer of Vespers at 6pm, then the night prayer of Compline (completion) at 9pm, and off to blessed bed before beginning the cycle again.

A Day In The Life ...

13th Century

- Dominic Guzman (1170-1221)
- begins the Dominican order
- stressed education, preaching, theology
- Thomas Aquinas (1225 – 1274)
- called friars (meaning brothers)



Mendicant orders are, primarily, certain Christian religious orders that have adopted a lifestyle of poverty, traveling, and living in urban areas for purposes of preaching, evangelism, and ministry, especially to the poor. At their foundation these orders rejected the previously established monastic model. This foresaw living in one stable, isolated community where members worked at a trade and owned property in common, including land, buildings and other wealth. By contrast, the mendicants avoided owning property, did not work at a trade, and embraced a poor, often itinerant lifestyle. They depended for their survival on the goodwill of the people to whom they preached.

13th Century

- Franciscan Order by Francis of Assisi (1182-1226)
- founded on joy, love of nature, humility, generosity, faith
- love for their neighbour would bring recognition to the Lord



Poverty?

Why might one choose to live a life of poverty?

- o To identify with the poor
- o To loosen the bounds of time required to earn a living
- o To pass up status
- o Free to travel anywhere
- o Faith required to expect the gifts of others to live on
- o Francis of Assisi began his order in 1225 ... on radical poverty
- o An absence of things prepares a heart for the entry of Christ
- o Created credibility with the world
- o Dominic started his order on poverty, but also on study ... every member was a preacher
- o All could be involved (including laity).





Francis Of Assisi

Where there is charity and wisdom, there is neither fear nor ignorance.

It is no use walking anywhere to preach unless our walking is our preaching.

“Start by doing what is necessary, then what is possible, and suddenly you are doing the impossible.”

Where there is peace and meditation, there is neither anxiety nor doubt.

“Keep a clear eye toward life’s end. Do not forget your purpose and destiny as God’s creature. What you are in his sight is what you are and nothing more. Remember that when you leave this earth, you can take nothing that you have received...but only what you have given; a full heart enriched by honest service, love, sacrifice, and courage.”

Thomas a Kempis

Be not angry that you cannot make others as you wish them to be, since you cannot make yourself as you wish to be.

“If God were our one and only desire we would not be so easily upset when our opinions do not find outside acceptance.”

“A wise lover values not so much the gift of the lover as the love of the giver.”

“By two wings is man lifted above earthly things, even by simplicity and purity. Simplicity ought to be in the intention, purity in the affection.”

“If you wish to draw profit, read with humility, simplicity, and faith, and never with the design of gaining a reputation for learning.”



THE PRAYER OF EXAMEN:

1) Acknowledging

- a. Recall all of the gifts that we have been given over the time period reviewed
 - i. Focus on God's concrete love for us
 - ii. Thankfulness

2) Asking

- a. To see myself as I am seen
- b. We want to put a divine construction upon our day
- c. How does God see me and I Him?
- d. I wish to cooperate in the Plan of salvation
- e. There is a kenotic movement of self-emptying

3) Admitting

- a. What has alienated us from God? Thought, word or deed?
- b. We desire to be aware of and to seek power to transform those moments.

5) Resolving

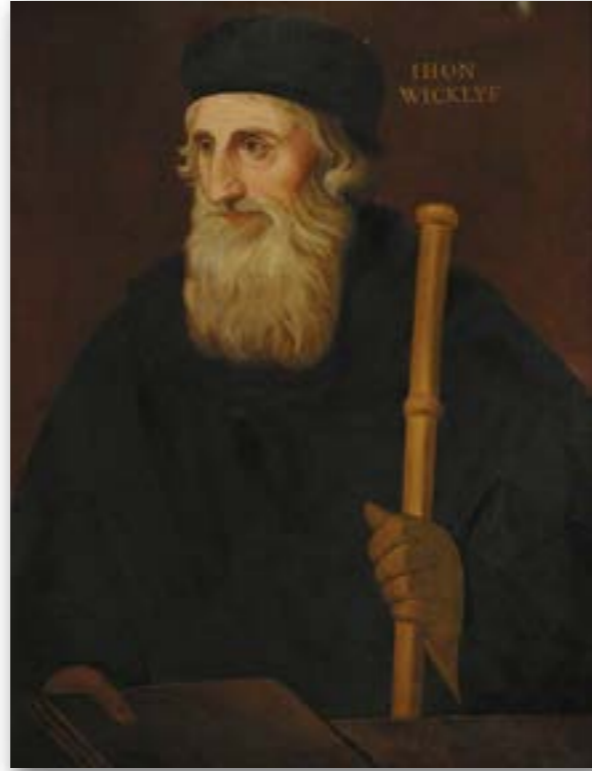
- a. Since forgiveness is granted, we resolve afresh to enter into "the dance" ... to watch for God and enter where He tells us to, to endure hardship and suffering because it is what God allows; We are determined to stay awake to our spiritual surroundings. What am I doing for Christ, what have I done and what am I willing to do now?

4) Repenting

- a. We weep over our sinfulness but rejoice in our forgiveness and healing

John Wycliffe (1329-1384)

- English scholastic philosopher, theologian, Biblical translator, reformer, and seminary professor at Oxford
- Wycliffe clearly claimed the supremacy of the king over the priesthood. He rejected the concept of purgatory and disapproved of clerical celibacy, pilgrimages, the selling of indulgences and praying to saints.
- Further had little good to say about the Catholic Church or Friars
- Attributed to contributing to the establishment of a Bible translation from the Vulgate into Middle English.



Reform Piety

- 1) First, it is covenantal and God sets covenants with PEOPLE
 - One is blessed by the covenant only because they are included in that community.
- 2) God alone chooses with whom He will allow into that community.
- 3) There is a profound distrust of human nature as it is tainted by sin. (total depravity)
- 4) There is a sufficiency of God's word (alone) to accomplish His salvation
 - the only infallible rule for faith and practice.
- 5) Faith unexamined, life uncritiqued and skills underdeveloped, will be of little worth to the Kingdom. They are wary of individualism of any sort.
- 6) The thrust of Christian discipleship is to bring every aspect of life under the lordship of Jesus Christ. This blurs the distinction between the sacred and the secular.

Martin Luther (1483 – 1546)

Sola scriptura (“by Scripture alone”) ... the average person can understand
 Sola fide (“by faith alone”) ... Not by any work
 Sola gratia (“by grace alone”) ... Unearned gift
 Solus Christus or Solo Christo No priests required
 Soli Deo gloria (“glory to God alone”) ... no veneration of saints

- Introduced hymns to the church
- Translated the Bible into German
- Opposed to the apophatic view of God
- Would eventually marry a nun



Ulrich Zwingli (1484-1531)

- more radical than Luther
- wanted to eliminate any practices not approved in the New Testament

John Calvin (1509-1564)

- More moderate than Zwingli, Calvin saw salvation as a once-for-all event resulting from justification. This is different from the medieval mystical approach to union with God as a set of progressive spiritual or contemplative stages.



Reformers

Anabaptists

- the most radical and unstable reform movement.
- involved the re-baptism of adult believers.
- most protestants and Catholics were opposed to this.
- Menno Simons (1496-1561) gathered like minded people in a less emotional, more stable grouping.
- he taught avoidance of immorality, inspiration of the Holy Spirit in worship, close community, simplicity, separation from worldly culture and pacifisms.



Anglicans

Thomas Cranmer (1489-1556)

- Wrote and/or gathered material to create the Book of Common prayer.

Protestant Movements

Puritans (1550 – 1700)

- sought to purify the Anglican church by moving it towards a reformed theology.
- centered on self-examination and personal faith.

Quakers

- founded by George Fox (1624-1691).
- focused on a corporate mysticism that involved waiting for the Holy Spirit to speak through people.
- focused also on simplicity, sacrifice, social justice and humanitarianism.

Pietism

- a call for Lutherans to seek revival.
- started a call to lay activism, mid-week Bible studies, teaching of pastoral care at Bible colleges. Founded orphanages and schools.
- emphasized inward personal conversion; tended towards legalism, self-righteousness and anti-intellectualism.

Revivalists

- Jonathan Edwards (1703-1758), George Whitefield (1714-1770)
- Charles Finney (1792-1875), Dwight L. Moody (1837-1899)
- stressed personal conversion, repentance, prayer preparation to receive the Spirit

Methodists (John Wesley (1703-1791))

- complete sanctification or perfection in love, assurance of salvation, primacy of Scripture, good deeds, salvation open to all (Arminianism)
- A “second definite work of grace”
- strong usage of hymns (modern melodies mirrored to new texts)
- wore plain dress
- did not play cards, fasted once a week, did not drink, no gambling; attending the theatre, dancing etc.

Pentecostals

- 1896 Church Of God
- 1905 Azusa Street; William Seymour (1870-1922)
- belief in the spiritual gifts still manifested in services today



1. Religious vrs. Laity
2. Human Responsibility vrs. Divine Sovereignty
3. Legalism vrs. License (antinomianism)
4. Corporate vrs. Personal
5. Creation-Denying vrs. Creation Affirming (Is the creation still good?)
6. Self-Denying vrs. Self-Affirming (self abnegation as opposed to feel good)
7. Techniques vrs. Spontaneous
8. Doing vrs. Being (does my identity come from action or conviction)
9. Active vrs. Passive (do I seek for God or wait for Him?)
10. Kataphatic vrs. Apophatic
11. Objective Truth vrs. Subjective Experience