

RICHARD J. FOSTER

Author of *Celebration of Discipline*—more than 2 million copies sold



LEADER'S GUIDE

STREAMS
OF
LIVING WATER

Celebrating the
Great Traditions of Christian Faith

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BOOKS BY RICHARD J. FOSTER

- *Streams of Living Water: Celebrating the Great Traditions of Christian Faith*
- *The RENOVARE Spiritual Formation Bible* (Editor)
- *Celebration of Discipline: The Path to Spiritual Growth*
- *Celebrating the Disciplines* (with Kathryn A. Yanni)
- *The Challenge of the Disciplined Life*
- *Devotional Classics* (edited with James Bryan Smith)
- *Freedom of Simplicity*
- *Prayer: Finding the Heart's True Home*
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STREAMS OF LIVING WATER

CELEBRATING THE GREAT TRADITIONS
OF CHRISTIAN FAITH

RESOURCE GUIDE

GARY W. MOON

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Introduction

FOREWORD

Welcome to the fourth installment of the DVD-based Curriculum of Christlikeness series! If you've been with us from the beginning, you know that we started with *God Views*, which featured the drama and comedy of Curt Cloninger. We began there because a person's view of God is the most fundamental element of Christian formation. To misperceive God may result in a lifetime of avoiding his presence. But to see God clearly is to discover that the most powerful being in the universe is our compassionate Father.

In the second installment Dallas Willard presented the next step, an intentional plan for *Renovation of the Heart*. He explored the six different components of you—thoughts, emotions, will, behavior, social relationships, and soul—and how the VIM (Vision, Intention, Means) model for spiritual transformation is a reliable pattern for change.

In our third course, Richard J. Foster taught his classic text *Celebration of Discipline* as a fresh reminder of how the classical spiritual disciplines are ways by which we can live connected to God. In the words of Eugene Peterson, author of *The Message*, “Richard J. Foster has ‘found’ the spiritual disciplines that the modern world stored away and forgot, and has excitedly called us to celebrate them. For they are, as he shows us, the instruments of joy, the way into mature Christian spirituality and abundant life.”

It is appropriate that our fourth curriculum component also features Richard J. Foster and his book *Streams of Living Water: Celebrating the Great Traditions of Christian Faith*. Why? A maturing follower of Jesus sees God clearly, has entered into an apprenticeship program for heart renovation, engages in the classical spiritual disciplines as ways of being with God, *and* is willing to leave his or her comfort zones to drink deeply from each of the streams of Christian spirituality. *Streams of Living Water* is an invitation to live a balanced and well-rounded apprenticeship with Jesus.

Foster begins *Streams of Living Water* with the assertion that Jesus is the source of each of the great traditions of Christian spirituality—Contemplative (the prayer-filled life), Holiness (the virtuous life), Charismatic (the Spirit-empowered life), Social Justice (the compassionate life), Evangelical (the Word-centered life) and Incarnational (the sacramental life).

Once Foster persuades us that each tradition has its source in the life of Jesus, he devotes a chapter to each of the six traditions. Using his exceptional gifts of story-telling and eyebrow-raising insights, he provides us with historical, biblical, and contemporary examples of each rushing stream. He also offers definitional clarity and an honest appraisal of the major strengths and potential

pitfalls of each. But perhaps most importantly, Richard Foster leaves the reader with the same desires experienced while reading *Celebration of Discipline*—a yearning to practice and experience.

We are glad you are joining us for this curriculum. You'll observe Richard as he teaches about each of the tributaries and again as he converses with a key representative of each stream. So if you are a person on a journey of spiritual transformation, we think you will be enriched by the curriculum and be encouraged to become even more balanced and holistic as you leave your comfort zone and wade into these six streams of living water.

HOW THIS RESOURCE GUIDE IS ORGANIZED

Overview:

This Resource Guide is divided into 13 sessions (lessons). Each 45- to 60-minute session involves an integration of a section of the *Streams of Living Water* DVD with material presented in the Leader's Guide and Participant's Guide.

For each session, *the leader* will need:

- Leader's Guide
- Bible
- DVD Player, Monitor, Stand, Extension Cord, etc.
- *Streams of Living Water* DVD
- *Streams of Living Water* (the book)

For each session, *the participant* will need:

- Bible
- Participant's Guide (Optional)
- Pen or Pencil

Each session is divided into seven parts:

- Before You Lead
- *Introduction*
- *Warm-Up*
- *DVD*
- *Bible Study*
- *Transforming Exercises*
- *Summary*

BEFORE YOU LEAD

Before the lesson itself, you will be presented with a brief overview that will include important quotes, Scripture reference, list of materials needed, and the lesson outline. All you need to be an effective group leader is contained within this packet and between your ears. However, you and the group participants are encouraged to read or reread the corresponding chapter from *Streams of Living Water* before class each week.

■ **Quotes**

Quotes from *Streams of Living Water* and other RENOVARÉ resources are provided as a way to focus each session.

■ **Scripture Reference**

One or more passages of Scripture are provided to underscore how each of the great traditions is tied to the biblical text.

■ **Materials**

The materials listed are important for both leader and participants. The corresponding chapter from *Streams of Living Water* will be listed here.

■ **Session Outline**

This is an at-a-glance overview of the content and activities to be covered during the lesson.

BEFORE THE FIRST SESSION

- ① The *Streams of Living Water* curriculum is designed to be user-friendly. We know it is the rare teacher who has several hours each week to prepare for leading class. We suggest the following preparation (probably less than one hour of your time):
- ② Watch the appropriate video segment and have DVD cued for class.
- ③ Make sure there will be enough pens or pencils for the participants.
- ④ Familiarize yourself with the standard structure of presentation (see above).
- ⑤ Read through the Leader's Guide for the lesson, and use the margins for notes.

UNIQUE FEATURES

- 1 No requirements for students before coming to class—although they should be encouraged to read the corresponding chapters from *Streams of Living Water*.
- 2 Homework and additional readings for students who become inspired during class and want to go further.
- 3 More material that you will need—exercises can become homework.
- 4 The leader is more of a facilitator than a verse-by-verse teacher.
- 5 Flexibility concerning presentation style (e.g., you may use a small-group or large-group format for discussion and use of exercises).

TIPS FOR LEADING GROUP DISCUSSION

- 1 Allow group members to participate at their own comfort levels. Not everyone need answer every question.
- 2 Ask questions with interest and warmth, and then listen carefully to individual responses. Remember: No answer is too insignificant. Encourage and affirm each person's participation.
- 3 Be flexible: Reword questions if necessary. Take the liberty of adding or deleting questions to accommodate the needs of your group.

And speaking of flexibility, whenever discussion times are teeming with life, do not feel obligated to complete the entire session plan. As a rule of thumb, good discussion beats a structured lesson, but the recommended structure beats lifeless discussion. Again, flexibility and sensitivity are the keys. Any of the exercises can become homework assignments if the group becomes pressed for time due to helpful and energetic discussion.

- 4 Ask for (and expect) differences of opinion and experience.
- 5 Don't be afraid of silence. Allow people time to think. Digestion takes time.

INTRODUCTION

- ⑥ Never force someone to disclose homework or journaling activities. In fact, assure them up front that such disclosure will never be required.
- ⑦ Many items in your session notes (particularly those labeled “Class Response” and “Questions,”) are written in second person to allow the leader to read these words directly to the participants.
- ⑧ Allow participants to decide if they would prefer to do exercises in small groups (four to six members) or as a large group (entire class)

TIPS FOR USING THE DVD

- ① Before class time, always view the section of the DVD to be shown in class.
- ② When you listen to the DVD, walk through all areas of the room to make sure the volume is set correctly.
- ③ Have the DVD cued to the right place to start.
- ④ Make sure all the equipment you need is in class and appropriately connected. This may mean arriving early for class—allowing enough time to preview the DVD.
- ⑤ Make sure before your students arrive for class that your video equipment is in good working order.

FINAL WORD

Please note that you will be provided with more material than you need for a 45- to 60-minute group session. We recommend one of three approaches for handling this bounty of teaching resources:

- ① We have tried to help you a bit by providing either a *Bible Study* or a *Small Group Exercise* every week. A *Bible Study* will be found in the introductory lesson and lessons labeled “Understanding” a particular tradition. A *Small Group Exercise* will be provided with the lessons labeled “Experiencing” the traditions.

- 2 You may desire to use two sessions to cover each chapter. If you choose this approach, you'll want to spend one session viewing the DVD content and providing time for discussion. The second session on the topic would be devoted to either the *Bible Study* or the *Small Group Exercise*.
- 3 Use the materials as part of an extended retreat, again deciding whether to spend one or two sessions on each chapter.

Please note an important difference between this and previous installments in the Curriculum of Christlikeness series: Starting with session two, *Streams of Living Water* alternates between a BIBLE STUDY and a SMALL GROUP EXERCISE for the in-class group activity instead of having both in each session as did *God Views*, *Renovation of the Heart*, and *Celebration of Discipline*.

The Participant's Guide features a BIBLE STUDY, DAILY SCRIPTURE READINGS, and INDIVIDUAL EXERCISES in the even-numbered sessions, which focus on "understanding" each Stream of Christianity. The Participant's Guide features a SMALL GROUP EXERCISE and a self-examination exercise (CELEBRATING STRENGTHS AND MINIMIZING WEAKNESSES) in the odd-numbered sessions, which focus on "experiencing" each Stream.

In the first session on each Stream (the "understanding" session), the leader will point participants to the INDIVIDUAL EXERCISES in that week's section of the Participant's Guide as an activity they may want to do at home in the coming week. Then in the next session, if participants wish, they can discuss their experiences with those exercises.

In the second session on each Stream (the "experiencing" session), the leader will point participants ahead to the DAILY SCRIPTURE READINGS in the *next* section of the Participant's Guide. The participants may wish to read and meditate on these passages of Scripture in preparation for the following week's session on understanding the next Stream. You and your class may choose to discuss insights experienced and questions raised by these Scripture meditations.



SESSION ONE:

Imitatio: The Divine Paradigm



BEFORE YOU LEAD

■ Quotes and Quips

As Jesus walked this earth, living and working among all kinds and classes of people, he gave us the divine paradigm for conjugating all the verbs of our living.

Richard J. Foster

The Church exists for nothing else but to draw men into Christ, to make them little Christs. If they are not doing that, all the cathedrals, clergy, missions, sermons, even the Bible itself, are simply a waste of time.

C. S. Lewis

[God] offers life, but we must choose to live. This is a far different thing than choosing to be "saved" or accepting "salvation." This is no matter of mere belief but a description of how one lives.

George MacDonald

■ Key Scriptures

Let the one who believes in me drink. . . . Out of the believer's heart shall flow rivers of living water.

John 7:38

[I ask] that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me.

John 17:21

If while we were enemies, we were reconciled to God through the death of his Son, much more surely, having been reconciled, will we be saved by his life.

Romans 5:10

Note to Leader

By design, the Leader’s Guide provides you with more resources than you can possibly use in a typical 45- to 60-minute group meeting. Here is what we suggest. In the appendix section of each session you will find a one-page *Teaching Outline* sheet to help you organize your presentation. Find it first (see appendix, p. 34) and use it each week for note taking as you read through the chapter.

Which resources and ideas you use will depend on you and the desires of your group. We assume that each group will want to view the video vignettes on DVD, which feature either a presentation by Richard J. Foster or a conversation between Richard and a representative of one of the six great traditions of Christian faith. These video vignettes average 22 minutes in length. (Note: It is a good idea to preview the video session before each class.)

Following each of these 13 segments, the DVD continues for a brief “Soul Talk” session in which Richard Foster and Dallas Willard engage in candid conversation on topics inspired by the initial vignette. These are

SESSION OUTLINE

I. INTRODUCTION 

- Welcome
- Prayer

II. WARM-UP 

- Overview/Illustration

III. DVD 

- Video Vignette
- Central Truths
- Class Response
- Reflection Questions

IV. BIBLE STUDY 

- Leader’s Insight
- Group Exercise
- Daily Scripture Readings

V. EXERCISES 

- In-Class Small Group Exercise
- Homework Assigned for:
 - Thoughts • Emotions • Will
 - Behavior • Social Interactions

VI. SUMMARY 

- Richard’s Recommendations
- Other RENOVARÉ Resources



“bonus” conversations for which your group is invited to be a fly on the wall and listen in. The average length of these conversations is three to five minutes. You don’t want to miss them.

If you choose simply to view the video segments and lead a small group discussion, this will take a minimum of 30 to 40 minutes, depending, of course, on the length of discussion.

Other featured resources may be seen in the *Session Outline* (see page 15). If your group is to meet for only one session for each chapter in the Leader’s Guide, we suggest that you touch lightly on each topic covered in the outline but give special emphasis (i.e., time) to only one additional feature. We help you with this by placing a special emphasis each week on either a *Bible Study* or an in-class *Small Group Exercise*. This first session offers both a *Bible Study* and a *Small Group Exercise* so your class can experience each up front; the sessions that follow will offer one or the other on a rotating basis.

■ Materials

For this session *the leader* will need:

- Leader’s Guide
- Bible
- DVD player, monitor, stand, extension cord, etc.
- *Streams of Living Water* DVD
- *Streams of Living Water* (chapter 1)

For this session *the participant* will need:

- Bible
- Participant’s Guide (Optional)
- Pen or pencil



INTRODUCTION

■ Welcome

Call the group together and welcome the participants to session one of *Streams of Living Water: Celebrating the Great Traditions of Christian Faith*.

Depending on your familiarity with the participants, you may want to introduce yourself—tell the group your name, a little about

yourself and your family, and why you are excited to be facilitating this particular class.

■ Prayer

PRAYER FOR TRUST IN JESUS

St. Ignatius of Loyola

*O Christ Jesus, when all is darkness and we feel our weakness
and helplessness,
Give us the sense of Your Presence, Your love, and Your
strength.
Help us to have perfect trust in Your protecting love and
strengthening power,
So that nothing may frighten or worry us,
For living close to You, we shall see
Your Hand,
Your purpose,
Your will through all things.
Amen.*

WARM-UP



■ Overview and Illustration

Renovaré is a Latin word meaning “to renew.” If you visit the RENOVARÉ web site www.renovare.org/ you will find the front door to an organization committed to the renewal of the Church of Jesus Christ. The mission is “to provide individual churches and their members with a balanced, practical, effective small-group strategy for spiritual growth” (see *A Spiritual Formation Workbook*, p. 11).

Part of RENOVARÉ’s plan for helping followers of Christ experience the “abundant life” Jesus promised (John 10:10) is to provide a balanced vision for Christian living that incorporates spiritual disciplines and practices from each of the great traditions of Christian faith:

- Contemplative: the Prayer-Filled Life
- Holiness: the Virtuous Life
- Charismatic: the Spirit-Empowered Life
- Social Justice: the Compassionate Life
- Evangelical: the Word-Centered Life
- Incarnational: the Sacramental Life

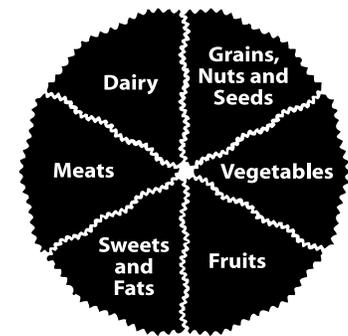


In considering the importance of an approach to Christian spiritual formation that is both balanced and holistic, it may be helpful to consider the examples of diet, dance, and Jesus.

■ A Balanced Diet: We Are What We Eat

Most respected diet plans point to the need for balance in our eating habits. Such plans suggest a focus on six different food groups:

- Whole grains
- Vegetables
- Fruits
- Nuts, legumes, and lean meats
- Low-fat dairy products
- Healthy fats such as olive oil



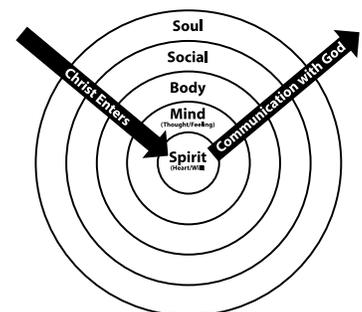
While it is true that some of these food types—such as vegetables and fruit—can be eaten in abundance, the healthiest diet is a balanced one. In fact, if a person decided to eat only one source of nutrition, he or she would be considered to suffer from an eating disorder and would be harmed by nutritional imbalance over the course of a lifetime .

In a similar manner RENOVARÉ recommends an approach to spiritual growth that includes the healthy recommendation that we find our sustenance from all six staples for healthy spiritual life.

■ A Holistic Approach to Learning and Living

Healthy spiritual living is balanced, and it is also holistic. Consider the example of a performance by an expert dancer. She is able to perform at highest level only by drawing from all six aspects of herself:

- Body
- Thought
- Emotion
- Will
- Relationship
- Soul



Dance is a behavior, a movement, but much more than the body is involved. The true artist is performing by applying all the aspects

of her person. The dancing *behavior* is guided by *thinking* (years of studying theories and technique), *emotions* (allowing feelings to flow through the body), and *choice* (the decision to practice for thousands of hours instead of vegetating on a sofa). And dance is most magical when done in *relationship*, two or more people moving as one. When all five of these aspects of the person are engaged in producing the dance, a sixth is evident—the dance has *soul*; the dancers have leaped into the rhythms and have become the music.

Dance, like Christian living, rises to its highest level of expression when all the components of the person—body, thoughts, emotions, will, and relationship—holistically function as one.

■ Jesus Our Example

The classic streams of Christian life, the great traditions of the Christian faith, are seen in their fullest forms in Jesus' balanced and holistic approach to living. Consider these observations (see *A Spiritual Formation Workbook*, p. 26):

- We see Jesus praying, and we listen to his teaching on the life of intimacy with God.
- We see Jesus battling with Satan in the wilderness, and we listen to his teaching on the importance of a pure heart.
- We see Jesus ministering in great power, and we listen to his teaching on the comfort, wisdom, and strength that come from the Holy Spirit.
- We see Jesus helping the sick and the needy, and we listen to his teaching on the importance of caring for our neighbor.
- We see Jesus proclaiming the good news of the kingdom of heaven, and we listen to him reading from the Scriptures.
- We see Jesus integrating sacred and secular while observing the ceremonies.

■ Homework Check-Up

We suggest that the group participants obtain a copy of *Streams of Living Water: Celebrating the Great Traditions of Christian Faith* and read the corresponding chapter prior to each session. You may want to inform them that after this initial session, two sessions will be devoted to each chapter that presents a particular tradition. For example, sessions two and three will focus on the Contemplative Stream. Each week there will be a time for the participants to check in and discuss their interactions with the “homework” assignments (more on this later).





D V D

■ Video Vignette

Today's video segment will give you the opportunity to listen to Richard J. Foster as he introduces *Streams of Living Water* by teaching about the *Imitatio* as the Divine paradigm for our Christian living.

During your time in this course, you will see 13 vignettes—one for the first chapter of *Streams of Living Water* and then two apiece for the six remaining chapters. In this first vignette—as well as for each of the even-numbered sessions—Richard follows a similar teaching pattern. First, he introduces the topic, or Stream—Imitatio, Contemplative, Holiness, Charismatic, Evangelical, Social Justice, and Incarnational—by providing a vision for its importance. He then offers two stories (biblical and historical) about individuals who represent the tradition. Richard concludes these teachings with a personal and practical reflection concerning why the particular Stream is important to your life.

In the odd-numbered sessions, Richard will be joined by a representative of each of the traditions for a frank and transparent conversation. Representatives of the various Streams include:

- Session 3: Contemplative—Glandion Carney
- Session 5: Holiness—James Bryan Smith
- Session 7: Charismatic—Jack Hayford
- Session 9: Social Justice—Juanita Rasmus
- Session 11: Evangelical—John Ortberg
- Session 13: Incarnational—Emilie Griffin

During the conversation, each guest will share the importance of the particular Stream in his or her own life. The guest will also share a story about a contemporary figure who has been influential in his or her spiritual growth. Discussion will follow concerning the key strengths and potential pitfalls of the Stream, and the conversations will conclude with personal and practical disclosure from devotional or living practices.

But you may not want to turn off the DVD player. After each teaching session, a special bonus feature includes excerpts from a conversation between Richard J. Foster and Dallas Willard. You are invited to stick around and be a fly on the wall for their unscripted “Soul Talk.”

Each week there will be approximately 22 minutes of video presentation and an additional 3 to 5 minutes of “Soul Talk” conversation between Richard and Dallas Willard.

■ **Central Truths** (p. 8 in Participant’s Guide)

You are provided with a few summary points for the teaching section of each video vignette. Here are the Central Truths for the first video session.

Richard

- Now, for the first time in living memory the River of God is flowing in great power and gathering into itself Streams that have been separated from one another for a very long time.
- The previously “isolated streams” that are once again beginning to flow together are:
 - The Contemplative Stream ... or the Prayer-Filled Life.
 - The Holiness Stream ... or the Virtuous Life
 - The Charismatic Stream ... or the Spirit-Empowered Life
 - The Social Justice Stream ... or the Compassionate Life
 - The Evangelical Stream ... or the Word-Centered Life
 - The Incarnational Stream ... or the Sacramental Life
- These great Streams of life and power are also historical traditions and important dimensions of our own spiritual life.
- Jesus is the perfect model for these six Streams flowing together into a single life.
- Jesus is the single most important person in all human history; he is the Maestro of life; he has come to give Master lessons in how to live life well.
- The value of the kingdom of heaven is so high that people hearing Jesus were knocking down the doors to get in!
- The pearl of great price is the kingdom in all its fullness; we should not be easily satisfied with lesser pearls, such as a set of doctrines, a set of moral ethics, or even a set of religious experiences.
- In prayer we can experience letting go of the little pearls and seeking the pearl of great price.

Richard and Dallas

- *Dallas offers “scenes” from the Gospels for how each Stream flows out of the life of Jesus.*
- *It is rare to find churches where all of the Streams flow freely because it is rare to find a church where all six Streams are taught as part of healthy Christian spirituality.*





■ Class Response

Do you have any questions or observations about the video vignettes before we look at the Reflection Questions together?

■ Reflection Questions (p. 9 in Participant's Guide)

Video

- 1 Richard says, "God is doing a daring, new thing in our day." How would you describe that new thing?
- 2 Tell about any positive experiences you have had with one or more of the six Streams.
- 3 What does it mean to you, personally, to say that Jesus is the Maestro of life? What would you like for it to mean?
- 4 What is your motivation for being willing to trade in any little pearls you may possess for the pearl of great price?
- 5 What advice did Richard Foster's wife give him concerning his hair?
- 6 *From Richard and Dallas' conversation: What additional images from the life of Jesus do you associate with the six Streams (Contemplative, Holiness, Charismatic, Social Justice, Evangelical, Incarnational)?*

Book

- 1 Tell about someone who has inspired you to be a better imitator of Jesus because of the way his or her own life mirrored the Master.
- 2 Recall an example from Scripture of:
 - Jesus at prayer
 - Jesus demonstrating virtue
 - Jesus moving in the power of the Spirit
 - Jesus caring for the dispossessed
 - Jesus bringing the good news of the Kingdom of God
 - Jesus giving sacred significance to daily life
- 3 What are some ways in which you are "saved" by entering into Jesus' eternal kind of life?

BIBLE STUDY



As we consider all this introductory information on the six Streams and their origins in the life of Jesus, let's turn to the Bible for a frame of reference. A short *Bible Study* is found on pp. 10-11 in the Participant's Guide and may be used in class. If the discussions have gone overtime, or if you want to spend class time on other activities, you may want to assign the exercise as a homework activity.

Also note, for all future sessions that will include a *Bible Study* (sessions 2, 4, 6, 8, 10, and 12), we will give you advance notice so you can assign the passage and *Daily Scripture Readings* for participants to read prior to the group meeting.

Let's get into groups and work through the passage and questions. (The participants may wish to work in small groups of four to six or as a larger group of the entire class.)

■ Group Exercise

If time permits, form small groups and allow the participants to complete the Bible study exercise in class. If you are short of time, the Bible study can be completed at home.

■ Leader's Insight

For our first Bible study we are focusing on Jesus' high priestly prayer in John 17. Jesus' passionate prayer over his disciples occurs at the end of his final teaching—his commencement address to his apprentices (see John 13–17). It is highly significant that Jesus is now calling his followers “friends” and inviting them into the experience of living in loving union with God and with one another. It is this mystery of “Christ in you” that makes the imitation of Jesus possible.

Now let's turn our attention to the three questions found in the Bible study. For the first question it may be helpful to recall that in John's Gospel “Father” (or “Daddy”) is a greeting Jesus uses 122 times. Considering the context of the religious culture Jesus had stepped into, this was a radically different way to think of God.

While the Hebrew scripture was written without vowels, vowel sounds were pronounced when reading. But even so, not even vowel sounds were allowed for YHWH—for fear that the name would be said





and cause offense to God. Linguists generally agree that the name is connected with a form of the Hebrew verb “to be.” Consequently, YHWH is rendered as “He who is,” “He who is what he is,” or “self-existent one,” and “I AM.”

Through Jesus’ example we are invited to cross the chasm from fear of buying a vowel when thinking about God to addressing Him by the name a little child calls his parent: *Daddy*. To imitate Jesus is to move toward God in intimacy and love.

The second question in our Bible study reminds us that Jesus, our most reliable pattern for living, points to joy as a dominant and desirable emotion. Joy is a prominent theme for those who encounter Jesus—and for Jesus himself. Expressions of such joy include these: John the Baptist leaping in Elizabeth’s womb when Mary came by for a visit (Luke 1:41-45); the angels’ song of praise when Jesus was born (Luke 2:13, 14); the shepherds rejoicing and the Magi feeling overwhelmed on seeing Jesus (Luke 2:20 and Matthew 2:10); the disciples’ joyful praise when Jesus triumphantly entered Jerusalem (Luke 19:37, 38); the disciples’ wonderment after the resurrection (Luke 24:41); their gladness and praise when they had received the Holy Spirit (Acts 2:46, 47); the prayers and singing of Paul and Silas, even while in jail at Philippi (Acts 16:25), to name only a few. In fact, Jesus tells his disciples that the reason he came to earth was so that his followers could have abundant life (John 10:10), and the author of Hebrews reveals that it was for the sake of “the joy set before him” that Jesus endured the cross (see Hebrews 12:2). One of Jesus’ primary objectives was to make our joy—yours and mine—complete.

And if we lower the microscope while observing the importance of joy to Jesus, we will observe that joy is the emotion of two hearts united in self-forgetful love. As Horace Mann observed, “The heart that goes out of itself gets large and full of joy.”

Our final question underscores the crescendo point for Jesus’ second most famous prayer; it is a glorious invitation for the disciples—and for you and me—to enter into a relationship of loving union with God and others.

■ Scripture Meditation

Please note that the *Bible Study* worksheet for this session includes suggested *Daily Scripture Readings*, which emphasize preparing for the spiritual life. Encourage the participants to spend five to ten minutes with these passages of Scripture daily. For next week the participants can focus on the daily readings that correspond to session one, or go ahead and begin “experiencing” the readings assigned for session two.

As you progress through the sessions, the participants may want to spend more time with these Scripture readings as part of *lectio divina*. This ancient form of meditation is explained in the appendix to this session (p. 32) and on pp. 14-15 in the Participant’s Guide.

■ Final Note to Leader

In addition to this session, a *Bible Study* will be found in sessions 2, 4, 6, 8, 10, and 12. In these sessions Richard J. Foster introduces each of the six Streams. We recommend that you assign the Scripture passage and *Daily Scripture Readings* the week before so your students will be ready to discuss them during their times together.

Since next week’s session will include a new *Bible Study* (p. 20 of the Participant’s Guide), we recommend you assign the passage now (Exodus 3:1-15). You will also want to show the students the session two *Daily Scripture Readings*, which emphasize Contemplation.

In sessions 3, 5, 7, 9, 11, and 13, emphasis will be placed on *Transforming Exercises*.

TRANSFORMING EXERCISES



Please see pp. 12-13 in the Participant’s Guide to observe the suggested *Small Group Exercise* and *Individual Exercises*. The *Small Group Exercise* is designed for use during your session together if time permits. The *Individual Exercises* are based on Dallas Willard’s five components of the person (i.e., thoughts, emotions, will, behavior, and social interactions) and are constructed for the participants to use as “holistic homework” activities.



SUMMARY

■ Review

As Richard J. Foster observes in the opening paragraph of *Streams of Living Water: Celebrating the Great Traditions of Christian Faith* (p. 3), “Too often in our concern to make doctrinal points we rush to expound upon Jesus’ death, and in so doing we neglect Jesus’ life. This is a great loss. Attention to Jesus in his living gives us important clues for our living.”

The church is the Body of Christ. Not surprisingly, its history has been washed by movements that have become great traditions. And each of these traditions finds its origin in the life of Jesus. The life of Christ is our template for living a life of prayer, purity, power, passion, proclamation, and presence. Jesus is our model for balanced and holistic living.

An overemphasis on doctrine and division has resulted in the visible church bearing more resemblance to a shattered vase than the pulsating body of Christ. It’s time to put the pieces of the chalice back together. It’s time for it to be filled to the brim with the power and presence of the living Lord.

■ Richard’s Recommendations

Something old: *The Imitation of Christ* by Thomas a Kempis, translated by William C. Creasy. (Notre Dame, IN: Ave Maria Press, 1989, 2004)

Experiencing the Depths of Jesus Christ by Madame Jeanne Guyon. (Seedsowers/Christian Books Publishing House, 1981)

Something new: *The Divine Conspiracy* by Dallas Willard. (San Francisco: HarperSanFrancisco, 1998)

■ Other RENOVARÉ Resources

Please visit www.renovare.org for a listing of additional resources for both individual and small group use. For the subsequent sessions we will highlight RENOVARÉ listings that seem most relevant to our topic.

Learning From Jesus by Lynda L. Graybeal and Julia L. Roller. (San Francisco: HarperSanFrancisco, 2006)





SESSION TWO:

Understanding the Contemplative Tradition



BEFORE YOU LEAD

■ Quotes and Quips

God, what is man's best gift to mankind? To be beautiful of soul and then let people see into your soul.

Frank Laubach

The spiritual life is a gift. It is the gift of the Holy Spirit, who lifts us up into the kingdom of God's love.

Henri J. M. Nouwen

Prayer is friendship with God.

George A. Buttrick

■ Key Scripture

I keep the LORD always before me...

Psalm 16:8

... God is love, and those who abide in love abide in God, and God abides in them. Love has been perfected among us in this: ... There is no fear in love, but perfect love casts out fear; for fear has to do with punishment, and whoever fears has not reached perfection in love.

1 John 4:16-18

■ Note to Leader

As you are now aware, the Leader's Guide provides you with more resources than you can use in a typical one-hour group meeting. As with session one, we suggest that you locate the one-page *Teaching Outline* sheet provided in the appendix to this session (see p. 51) and use it to organize your presentation.

The resources and ideas you use will depend on you and the desires of your group—which perhaps have already come into focus. We assume that most people like overviews and object lessons or stories. So we begin by providing you with some quotes, key Scripture verses, and an overview of what it is possible to cover in the lesson. Then, after the welcome and prayer, we give you a brief story or illustration (see *Overview and Illustration*, p. 39) to help prepare the class for what is to follow.

We also assume you will be showing the designated DVD segments as part of each class. When you preview the DVD segment before class, you will also want to view the brief dialogue between Richard Foster and Dallas Willard at the end of each teaching or conversation session to see if you would like to show this “bonus feature” to your group, although it is difficult to imagine that you would not.

Where you go from there is up to you and your group, but unless you have more than one hour for the class, we don't suggest that you try to do it all.

Please note: beginning with this session, two sessions will be devoted to each of the six Streams. This session, “Understanding the Contemplative Tradition,” features Richard J. Foster presenting an overview of this great tradition of Christian faith. In session three, “Experiencing the Contemplative Tradition,” you will

SESSION OUTLINE

I. INTRODUCTION

- Welcome
- Prayer

II. WARM-UP

- Overview/Illustration
- Discussion of Homework

III. DVD

- Video Vignette
- Central Truths
- Class Response
- Reflection Questions

IV. BIBLE STUDY

- Leader's Insight
- Group Exercise
- Daily Scripture Readings

V. EXERCISES

- Homework Assigned for:
 - Thoughts • Emotions • Will
 - Behavior • Social Interactions

VI. SUMMARY

- Richard's Recommendations
- Other RENOVARÉ Resources



see a conversation between Richard and a representative of this tradition, Glandion Carney.

Some groups may want to focus most of their group experience on the DVD vignettes and the *Reflection Questions* presented in each lesson after the video content is covered. These questions flow from the DVD segments or the text, *Streams of Living Water*.

For each of the six Streams a *Bible Study* will be the in-class focus during the first session on that Stream. The second session on that Stream will emphasize the participants' experiences with *Transforming Exercises*—both *Individual Exercises*, which they will work on at home between the first and second sessions, and an in-class *Small Group Exercise*. This arrangement means you will not have to cover both a *Bible Study* and a *Small Group Exercise* during the same session.

Our desire is to provide a potpourri of resources that you can mix and match to meet the needs of your group. Just keep in mind that if you plan to go beyond a presentation of the DVD vignettes and *Reflection Questions* each week, we suggest using the *Bible Study* for the first lesson on each of the Streams and the *Small Group Exercise* for the second.

■ Materials

For this session *the leader* will need:

- Leader's Guide
- Bible
- DVD Player, Monitor, Stand, Extension Cord, etc.
- *Streams of Living Water* DVD
- *Streams of Living Water* (chapter 2)

For this session *the participant* will need:

- Bible
- Participant's Guide (Optional)
- Pen or Pencil

INTRODUCTION



Welcome

Call the group together and welcome the participants to session two of *Streams of Living Water*. Our focus for this time together is “The Prayer-Filled Life: Contemplation.”

Depending on the participants’ familiarity with one another, you may want to have members (or perhaps just the visitors) introduce themselves individually and state briefly what they hope to gain from this series of meetings.

Prayer

O HOLY SPIRIT OF GOD, ABIDE WITH US

John Baillie

*O Holy Spirit of God, abide with us;
inspire all our thoughts;
pervade our imaginations;
suggest all our decisions;
order all our doings.*

*Be with us in our silence and in our speech,
in our haste and in our leisure,
in company and in solitude,
in freshness of the morning and
in weariness of the evening;
and give us grace at all times humbly to rejoice
in Thy mysterious companionship.*

(from http://1stholistic.com/Spl_prayers/prayer_BailliePrayer.htm)

WARM-UP



Overview and Illustration

In *Streams of Living Water*, Richard J. Foster writes that becoming “beautiful of soul” is “one of the deepest descriptions of the Contemplative Stream, the prayer-filled life” (p. 48). He goes on to point out that “the two most common words used to describe the



contemplative way of life are *fire* and *love*. Purging, purifying fire. Enveloping, comforting love. This is the stuff of the contemplative life” (p. 49).

One of the most important images we have for God is light or flame. It flickers across the pages of Scripture in an attempt to show the unshowable and provides glimmers of God, his kingdom, and who we are to become—children of light. Candles burn around the clock in liturgical churches as symbols of prayer and conversation with God.

But have you ever looked intensely at the flame of a candle? If not, try this—at home first, but perhaps as an object lesson in class. Light a candle—preferably one a bit larger than a birthday candle, but even that might do in a pinch. Make sure there are minimal movements of air, and then stare into the flame. Notice the changes in color—the blue, orange, and yellow—and then study the contours. If you look closely enough, you’ll observe that the fire burns in three parts. There is a large, central shape to the flame, and on either side you’ll see two smaller movements of light, as if the central glow has two arms.

As you gaze into the flame, reflect on how it is that even a flame, as it does its job of transforming matter into energy, is both one and three. This classic symbol of God is a representation of the Trinity in both appearance and function. There is a sense that contemplative prayer involves the silent invitation for God to be the flame of love that transforms us from fallen matter to divine energy, into love.

Now, if you’re really brave and your class can handle it, repeat this entire exercise while listening to a CD of Jewel (that’s right, Jewel) sing “Kiss the Flame.”

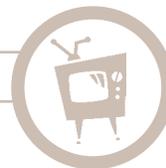
■ Homework Check-Up

If your group has decided to read the corresponding chapters of *Streams of Living Water*, participate in the *Bible Study*, and do the *Daily Scripture Readings* and Transforming Exercises (*Individual Exercises*) as outside-of-class activities, this is the time to do an accountability check.

Note: We recommend that you wait until after your group has viewed the video vignettes to go over the *Bible Study*. This “Homework Check-Up” time is simply for checking in and giving a plug for spending time with resources in the Participant’s Guide outside the group setting.

Next week, participants may choose to take on both the *Daily Scripture Readings* and the additional *Individual Exercises* as “homework” assignments (see pages 21 and 22-23 of the Participant’s Guide).

DVD



■ Video Vignette

In this session, Richard J. Foster will introduce the Contemplative Stream and tell a couple of stories of people who stand as exemplary representatives: Hannah and John of the Cross. Richard will also share from his own experiences with contemplative prayer.

The order he uses—introduction, two stories of exemplars of the Stream, and personal application—will be the template for each even-numbered session, in which Richard will introduce and explain a particular Stream. Remember that in the session following each introductory session, Richard will interview a contemporary representative of the various Streams. (Session 3 will feature Glandion Carney as representative of the Contemplative Stream.)

If your group desires, you can let the DVD continue through the bonus segment called “Soul Talk” and listen to a conversation between Richard and Dallas Willard. We highly recommend that you do.

■ Central Truths (p. 16 in Participant’s Guide)

You are provided with a few summary points for each video vignette. Here are the Central Truths for Richard’s introduction to the Contemplative Stream.

Richard

- The Contemplative Stream, very simply, is a life of loving attention to God.
- Distraction is the primary spiritual problem of our day. The Contemplative Stream can lead us into the divine rest that will overcome the modern pandemic of distraction.
- Hannah is considered to be the originator of contemplative prayer. With Hannah you find someone praying in complete silence, pouring her heart out before God.





- Hannah's prayer at Shiloh was:
 - A unique prayer
 - A personal prayer
 - A heartfelt prayer
 - A gut-wrenching prayer
 - A passionate prayer
 - The prayer of her heart
- John of the Cross is best known for the phrase "the dark night of the soul," which centers on his teaching on detachment, or the idea that nothing is important except God.
- "Dark night of the soul" experiences are so named because they are associated with the pain related to our spiritual journey of detaching from our idols or God substitutes and the joy of deeper attachment to God.
- Richard's first attempt at contemplative prayer brought the insight that nothing is more important than a richer, fuller, and deeper experience of the loving presence of God.
- Contemplative prayer is like coming home to intimacy, wholeness, stillness, love, and acceptance in God's presence.

Richard and Dallas

- *Dallas believes that silence and solitude are essential for centering on God and learning how to live in loving attention to him.*
- *We establish God before our minds by changing the habits that dominate our lives.*
- *The positive side of "nada" (or detachment) is learning to rest in the sufficiency of God.*

■ **Class Response**

Do you have any questions or observations about the video vignettes before we look at the Reflection Questions together?

■ **Reflection Questions** (p. 18 in Participant's Guide)

Video

- ① What are some things you do to live more moments of your life in loving attention to God?
- ② What are some of your primary distractions from living in awareness of God's presence and love?

- 3 Richard stated that Hannah is considered to be the originator of contemplative prayer. What was it that made her method of prayer contemplative or “the prayer of the heart”?
- 4 How would you explain John of the Cross’ concept of detachment? Why is this important?
- 5 Discuss what you learned from Richard’s story about his first attempt at contemplative prayer. Have you ever had a similar experience? If yes, what was the benefit you experienced from this form of prayer?
- 6 *Richard asked Dallas to offer recommendations for sincere followers of Jesus who desire to have “nada” between them and God. Which of the Christian disciplines did Dallas suggest for putting you in a position for best realizing the sufficiency of God? What have been your most positive experiences with the practice of that discipline in the past?*

Book

- 1 Name several biblical characters that seem to embody the Contemplative Stream. What characteristics of each one cause you to believe he or she is a contemplative?
- 2 Richard states he believes “a contemplative makes the love of God his main, his only object in life” (*Streams of Living Water*, p. 33). Have there been times in your life—even if only for moments—when the love of God was your only focus? How would you describe the emotions of those times?
- 3 Richard quotes one of his professors, Everett Harrison, as saying, “The understanding of the many comes through the contemplation of the few whose hearts have been attuned to the Lord” (*Streams of Living Water*, p. 38). What does this mean to you?

BIBLE STUDY

Let’s turn our attention to the Bible for a frame of reference. A brief *Bible Study* is found on page 20 in the Participant’s Guide and may be used in class or as a homework activity. (*Bible Studies* are presented in sessions 1, 2, 4, 6, 8, 10, and 12 for use during the class meetings.)





■ Group Exercise

If time permits, form small groups and allow the participants to complete the Bible study exercise in class.

■ Leader's Insight

Does Moses' encounter with a burning bush seem like an odd choice to accompany the Contemplative Stream? Perhaps it is, but let's look beneath the surface.

If you read the biblical text just prior to this passage, you observe that God's miraculous encounter with Moses comes immediately after and in response to the cries of the Israelites in Egypt. "God heard their groaning and ... God looked upon the Israelites, and God took notice of them" (Exodus 2:24, 25). As you recall from Richard's teaching about a "dark night of the soul" experience, such times are so named because they are associated with the pain related to "our spiritual journey of detachment from our idols or God substitutes and the joy of deeper attachment to God." The groans of God's children indicated a willingness to let go of their stand-in gods. For both the children of Israel and for you and me, God's glowing presence can break into our dark nights as a torch of loving presence.

In the *Spiritual Formation Bible*, the commentary for this passage states, "More often than we know, God works in the uneventful routines of our lives." For decades Moses had been engaged in the mundane task of tending sheep for his father-in-law. Like Brother Lawrence standing at his kitchen sink, Moses experienced the presence of God in the midst of normal living. We, too, can stand on holy ground while shopping for groceries, carrying out the routines of our jobs, or coaching soccer. All we need to make more of these moments holy is awareness of God's presence and awe concerning his willingness to join us in conversation. "The Contemplative Stream is a life of loving attention to God."

This passage was also chosen to underscore what Richard said about the two most common words used to describe the contemplative way of life: *fire* and *love*. The burning bush for us can be viewed as a symbol of the purging—while not destroying—presence of God.

Note also that Moses offered the ideal response to the presence and voice of God. He said simply, "Here I am" (Exodus 3:4). This response reminds us of the memorable words of Samuel when he heard the voice of God in the night. After being coached by Eli, he followed his initial "Here I am" with "Speak, for your servant

is listening” (1 Samuel 3:10). Perhaps both Eli and Samuel had learned a thing or two about contemplative responding from Hannah.

Finally, in this passage we see something else associated with true contemplative experiences: Divine revelation. In Moses’ conversation with God he asks God for God’s name. God replies, “I AM WHO I AM” (Exodus 3:14). While there is much debate about what this means about God’s identity, two of the leading explanations point to 1) God’s deepest identity as “Being” or “Existence” itself, and 2) God’s presence, as in “I am with you.” It is the Contemplative Stream that offers deep intimacy with the self-revealing God who is with us always.

■ Scripture Meditation

Please note that the *Bible Study* page in the Participant’s Guide also includes suggestions for *Daily Scripture Readings* on the theme of Contemplation (see page 21). Encourage the participants to spend some time with these passages of Scripture each day. As you progress through the sessions, participants may want to use these daily passages as part of *lectio divina*. (From this session forward, both the *Bible Study* and *Daily Scripture Readings* will be “assigned” prior to the “Understanding” [first] session for a particular Stream. The *Individual Exercises* will be assigned prior to the “Experiencing” [second] session.)

TRANSFORMING EXERCISES



Please see pages 22-23 of the Participants’ Guide to observe the suggested *Individual Exercises*. These *Individual Exercises* are based on Dallas Willard’s five components of the person (i.e., thoughts, emotions, will, behavior, and social interactions) and are constructed for the participants to use as homework activities. During the next session you will be prompted to allow the group members to share their experiences with these activities. Also in the next lesson you will be provided with a *Small Group Exercise*. This exercise is designed for use during your session together.



SUMMARY

■ Review

It is appropriate that we begin this study with the Contemplative Stream. Richard reminds us that the prayer-filled life involves participating in more and more moments of loving attention to God. The biggest impediments to swimming in this Stream are distractions and hurry. In the practice of a contemplative lifestyle, we begin to hear the inviting whispers of God, beckoning us back to intimacy, wholeness, stillness, love, and acceptance in God's presence.

Richard's Recommendations

Something old: *Some Fruits of Solitude* by William Penn, 1644-1718. (Scottsdale, PA: Herald, 2003)

Something new: *Meditative Prayer* by Richard J. Foster. (Downers Grove, IL: InterVarsity Press, 1983)

■ Other RENOVARÉ Resources

Water & Oil (CD) by Louis Joseph Crescenti. (Orange, CT: Louis Joseph Crescenti, 1990)



SESSION THREE:

Experiencing the Contemplative Tradition



BEFORE YOU LEAD

■ Quotes and Quips

Our only business is to love and delight ourselves in God.

Brother Lawrence

One cannot begin to face the real difficulties of the life of prayer and meditation unless one is first perfectly content to be a beginner and really experience himself as one who knows little or nothing and has a desperate need to learn the bare rudiments.

Thomas Merton

For we are so preciously loved by God that we cannot even comprehend it. No created being can ever know how much and how sweetly and tenderly God loves them. It is only with the help of grace that we are able to persevere in spiritual contemplation with endless wonder at his high, surpassing, immeasurable love which our Lord in his goodness has for us.

Julian of Norwich

Without solitude it is virtually impossible to live a spiritual life. Solitude begins with a time and a place for God, and him alone.

Henri J. M. Nouwen

■ Key Scripture

I do not call you servants any longer, because the servant does not know what the master is doing; but I have called you friends, because I have made known to you everything that I have heard from my Father.

John 15:15

■ Note to Leader

If you are using the one-page lesson outlines, you will want to locate that page in the appendix to this lesson or on the CD-ROM now. Please continue to select from the menu of options provided in constructing a lesson tailored to the needs of your group.

■ Materials

For this session *the leader* will need:

- Leader's Guide
- Bible
- DVD Player, Monitor, Stand, Extension Cord, etc.
- *Streams of Living Water* DVD
- *Streams of Living Water* (Chapter 2)

For this session *the participant* will need:

- Bible
- Participant's Guide (Optional)
- Pen or Pencil

SESSION OUTLINE

I. INTRODUCTION 

- Welcome
- Prayer

II. WARM-UP 

- Overview/Illustration
- Discussion of Homework

III. DVD 

- Video Vignette
- Central Truths
- Class Response
- Reflection Questions

IV. BIBLE STUDY 

- Homework Assigned for:
 - Bible Study
 - Daily Scripture Readings

V. EXERCISES 

- In-Class Small Group Exercise
- Review Experiences With:
 - Thoughts • Emotions • Will
 - Behavior • Social Interactions

VI. SUMMARY 

- Richard's Recommendations
- Other RENOVARÉ Resources



INTRODUCTION

■ Welcome

Call the group together and welcome the participants to session three of *Streams of Living Water: Celebrating the Great Traditions of Christian Faith*. Our focus for this time together is “Experiencing the Contemplative Tradition.”

■ Prayer

A PRAYER AT COFFEE TIME

Richard Foster

Somehow, Jesus, I like praying with a cup of coffee in my hands.

I guess the warmth of the cup settles me and speaks of the warmth of your love.

I hold the cup against my cheek and listen, hushed and still. I blow on the coffee and drink.

O Spirit of God, blow across my little life and let me drink in your great Life.

Amen.

(from *Prayers From the Heart*, p. 44)



WARM-UP

■ Overview and Illustration

Have you ever had a day that changed the course of your life? I have. While it happened more than two decades ago, I remember it as if it were yesterday.

I was a busy graduate student also working a part-time job. As the stress from classes and papers, bills, and a new marriage was nearing the boiling point, a friend told me how much it had helped him and his wife to spend a weekend at a retreat center. Retreating was a totally new concept for us, but since all the advancing was about to do us in, we gave it a try.

We drove from Pasadena to Santa Barbara. Arriving at a mansion made of sandstone blocks, I knocked on a giant wooden door. It swung inward and revealed a nun with a surprised look on her face. It turns out we had gotten directions to the wrong retreat house. Fortunately for us, this one had just received a cancellation, and we were welcomed in.

After I telephoned the place we were supposed to be and received gracious permission to stay put, we unpacked our small suitcase in a majestic bedroom. A little later, following a family-style dinner in a dining room bigger than our apartment, we sat down in the library. I picked up a little book. A few pages in, I knew my life would be forever changed. And I was right.

The book was *Out of Solitude*, written by Henri J. M. Nouwen. I'd never read a book with the word *solitude* in the title, and I believe Nouwen was my first exposure to a Catholic devotional writer. I was mesmerized and began jotting down quotes that I've kept with me through the years:

“...I have the sense that the secret of Jesus' ministry is hidden in that lonely place where he went to pray, early in the morning, long before dawn.”

“In the lonely place Jesus finds the courage to follow God's will and not his own; to speak God's words and not his own; to do God's work and not his own.”

“Somewhere we know that without a lonely place our lives are in danger. Somewhere we know that without silence, words lose their meaning, that without distance, closeness cannot cure.” (*Out of Solitude*, p. 14)

“In solitude we can listen to the voice of him who spoke to us before we could speak a word, who healed us before we could make a gesture to help, who set us free long before we could help free others.” (*Out of Solitude*, p. 22)

Why did those words move me so? Why was each paragraph more healing to my hurried soul than a stack of stress management books? Why did Nouwen's words trigger what has become a lifetime pursuit of experiences of God through practicing silence and solitude and reading devotional classics?





I think the answer is simple. At that time I had lived over two decades without any exposure to the Contemplative Stream or the spiritual disciplines most associated with it. Nouwen's prose motivated me to dive into a fresh new stream of Christian spirituality—one in which I immediately felt most at home. I was a fish back in native waters.

Through the words of Henri Nouwen, I was introduced to contemplative spirituality and the concept of slowing down to experience intimacy with God and to the discipline of solitude as “the furnace of transformation.” The Contemplative Stream reminds us of the importance of taking the time to give loving attention to the one who knows us better than we know ourselves. In it, according to Richard Foster, “we can experience the divine rest that overcomes our alienation” (*Streams of Living Water*, p. 58).

■ Homework Check-Up

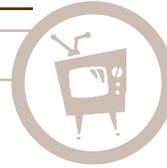
If your group has decided to read the corresponding chapters of *Streams of Living Water* and participate in the *Daily Scripture Readings* and *Individual Exercises* as outside-of-class activities, this is the time to do an accountability check.

Last week the in-class focus was the *Bible Study*. For this week—as will be the case for each of the “second” or “experiencing” lessons for our six Streams—the homework assignment involved participation in the *Individual Exercises* in spiritual transformation, and the in-class focus will be a *Small Group Exercise*.

Note: We recommend that you wait until after your group has viewed the video vignettes to discuss their experiences with the *Individual Exercises*. This “Homework Check-Up” time is simply for checking in and giving a plug for spending time with resources in the Participant's Guide outside the group setting. A reminder to discuss these experiences will be given later in this session when you give attention to the in-class *Small Group Exercise*.

In the coming week participants may choose to take on the next *Bible Study* and *Daily Scripture Readings* as “homework” assignments (see the Participant's Guide, pp. 39-40).

DVD

**■ Video Vignette**

In this session, Richard J. Foster will dialogue about the Contemplative Stream with his friend Glandion Carney. Following their conversation, you can let the DVD continue through the bonus segment called “Soul Talk” and listen in as Richard discusses the Contemplative Stream with Dallas Willard.

■ Central Truths (p. 24 in Participant’s Guide)

You are provided with a few summary points from both conversations.

Richard and Glandion

- The Contemplative Stream is also known as the prayer-filled life and refers to our giving loving attention to God.
- Entering into silence can be done as a way of identifying with those who are suffering and of empathizing with the passion of God.
- Two contemporary individuals who have modeled the Contemplative Stream for Glandion are Howard Thurman and Thomas Merton. Both wrote about the balance between the contemplative life and social justice, and both placed the contemplative life in the ordinary routines of living.
- The Contemplative Stream is important to Glandion because it allows for the opportunity to “gaze on God.”
- Something as simple as drinking a cup of coffee can be a contemplative occasion—a time for reorienting ourselves to focus our attention on God.
- In the Contemplative Stream we can learn to be still and know that God is God while we experience how much our souls long for fellowship with God.
- Contemplation allows us to sit with God and ponder how each of the other Streams is working in our lives.
- For Glandion the passage of Scripture that best captures the Contemplative Stream is found in John 15, where Jesus





invites his disciples to become his friends. What captures Glandion is the opportunity to sit as a friend of Jesus while learning to enjoy the presence and company of the Trinity.

- Note: The strengths and weaknesses of this Stream—as expressed in the conversation and the book *Streams of Living Water*—are summarized as part of the *Small Group Exercise*. Please see p. 64 in the Appendix to this session.
- Glandion’s encouragement for practicing the Contemplative Stream is the invitation to dialogue with the Trinity as part of our prayer life.

Richard and Dallas

- *If a local congregation is not experiencing the Contemplative Stream, what is missing for that body is a sense of the adequacy of God.*
- *Dallas points to the following passages of Scripture—in addition to the life of Jesus—as sources of encouragement toward contemplative practice:*
 - *Psalm 119*
 - *Psalm 1*
 - *1 Thessalonians 5:19*
 - *Philippians 4:6*

■ **Class Response**

Do you have any questions or observations about the video vignettes before we look at the Reflection Questions together?

■ **Reflection Questions** (p. 26 in Participant’s Guide)

Video

- 1 What have been your experiences with contemplative prayer—or the disciplines of silence and solitude?
- 2 What contemporary figure has inspired you to experience more of the prayer-filled life? How has that person influenced your prayer life?

- 3 What practices do you find helpful in reorienting your focus away from the distractions of life and toward loving attention to God?
- 4 What is your favorite passage of Scripture for capturing the Contemplative Stream?
- 5 Are you drawn to Glandion's notion of entering into dialogue with the Trinity? How so?
- 6 *What do you think about Dallas Willard's comment that if a congregation is not giving attention to the Contemplative Stream, they may be missing a sense of the adequacy of God?*

BIBLE STUDY



■ Discussion of Experiences with Scripture Meditation

As a reminder, a *Bible Study* and the *Daily Scripture Readings* will be presented only every other week—during the first session for each of the Streams. During the second session attention will be given to “experiencing” the Stream, and the *Small Group Exercise* will be the in-class focal point.

For the *Bible Study* and *Daily Scripture Readings* to be studied in preparation for the next session, please see the Participant's Guide, pages 39-40.

TRANSFORMING EXERCISES



■ In-Class Exercise

Please see pp. 27-32 in the Participant's Guide for the suggested *Small Group Exercise* designed for use during this in-class session. At this time have your group go through the *Small Group Exercise*, which includes *Celebrating Strengths and Minimizing Weaknesses*, a self-examination.

■ Discussion of Experiences with Individual Exercises

Please see pp. 22-23 in the Participant's Guide for the suggested *Individual Exercises*, which were assigned in the last session as homework. These are based on Dallas Willard's five components of the person (i.e., thoughts, emotions, will, behavior, and social interactions).



In *Devotional Classics: Selected Readings for Individuals and Groups*, Richard Foster and James Bryan Smith offer the following quote from Evelyn Underhill: "...There are three capacities or faculties which we have under consideration—the thinking faculty, the feeling faculty, and the willing or acting faculty. These practically cover all the ways in which the self can react to other selves and other things. From the combination of these three come all the possibilities of self expression which are open to us" (p. 95).

Underhill's list of three actually includes each of the five components of Dallas Willard's model of the person—thinking, feeling, choice, action/behavior/body, and relationship to others and God. We believe this listing of each of the things a person can "do" is very helpful because the categories are practical, comprehensive, and holistic.

At this time, review with your group their experiences with the *Individual Exercises* that were assigned as "homework" for this past week. Ask for discussion about their experiences with these exercises in Contemplation.



SUMMARY

■ Review

According to Glandion Carney, the Contemplative Stream allows for the opportunity to "gaze on God." While most of us live in the midst of the loud distractions of jobs and bills, soccer matches and past due notices—all part of our culture of hurry—it is helpful to be reminded that something as simple as drinking a cup of coffee can be a contemplative occasion—a time for reorienting ourselves to focus our attention on God. With this mind-set, even stop signs and red lights can be occasions for contemplative vacations with God. In these brief splashes in the Contemplative Stream, we can learn to be still and know that God is God and invite him to fan the flames of our first love until, with joy, we begin to rearrange our schedules for longer appointments with God, simply to sit and spend time with him.

■ **Richard's Recommendations**

Something old: *The Dark Night of the Soul* by John of the Cross. (New York: Doubleday Image, 1959, 2005)

Something new: *Invitation to Solitude and Silence* by Ruth Haley Barton. (Downers Grove, IL: InterVarsity Press, 2004)

■ **Other RENOVARÉ Resources**

Prayer and Worship by Lynda L. Graybeal and Julia L. Roller. (San Francisco: HarperSanFrancisco, 2007)





SESSION FOUR:

Understanding the Holiness Tradition



BEFORE YOU LEAD

■ Quotes and Quips

Holiness is goodness on fire.

Walter Rauschenbusch

The Holiness Stream of Christian life and faith focuses upon the inward re-formation of the heart and the development of “holy habits.”

Richard J. Foster

... My heart was emptied of self, and cleansed of all idols, from all filthiness of the flesh and spirit, and I realized that I dwelt in God and felt that he had become the portion of my soul, my ALL IN ALL.

Phoebe Palmer

■ Key Scripture

Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

Romans 12:2 (KJV)

Be renewed in the spirit of your minds.

Ephesians 4:23

It is no longer I who live, but it is Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God....

Galatians 2:20

■ **Note to Leader**

If you are using the one-page lesson outlines, you will want to locate that page in the appendix to this lesson or on the CD-ROM now. Please continue to select from the menu of options provided in constructing a lesson tailored to the needs of your group.

■ **Materials**

For this session *the leader* will need:

- Leader's Guide
- Bible
- DVD Player, Monitor, Stand, Extension Cord, etc.
- *Streams of Living Water* DVD
- *Streams of Living Water* (Chapter 3)

For this session *the participant* will need:

- Bible
- Participant's Guide (Optional)
- Pen or Pencil

SESSION OUTLINE

I. INTRODUCTION 

- Welcome
- Prayer

II. WARM-UP 

- Overview/Illustration
- Discussion of Homework

III. DVD 

- Video Vignette
- Central Truths
- Class Response
- Reflection Questions

IV. BIBLE STUDY 

- Leader's Insight
- Group Exercise
- Daily Scripture Readings

V. EXERCISES 

- Homework Assigned for:
 - Thoughts • Emotions • Will
 - Behavior • Social Interactions

VI. SUMMARY 

- Richard's Recommendations
- Other RENOVARÉ Resources



INTRODUCTION

■ Welcome

Call the group together and welcome the participants to session four of *Streams of Living Water: Celebrating the Great Traditions of Christian Faith*. Our focus for this time together is “Understanding the Holiness Tradition.”

■ Prayer

COMPLETE THAT HOLY CHANGE

John Wesley

*O God, seeing as there is in Christ Jesus
an infinite fullness
of all that we can want or desire,
May we all receive from him,
grace upon grace;
grace to pardon our sins,
and subdue our iniquities;
to justify our persons
and to sanctify our souls;
and to complete that holy change,
that renewal of our hearts,
Which will enable us to be transformed
into the blessed image
in which you created us.
O make us all acceptable to be partakers
of the inheritance of your saints in light.
Amen.*

(from www.methodist.org.uk/index.cfm?fuseaction=opentogod.content&cmid=784)



WARM-UP

■ Overview and Illustration

Have you ever thought much about the significance of an altar? By the time of Solomon’s Temple, there were two in use. One, the incense altar, stood in front of the veil, its fragrance representing

the presence of God in the Holy of Holies. The other, the altar of sacrifice, was much more imposing. It was an immense collection of unhewn stones that stood 12.5 feet tall, and the top was 25 square feet in area.

The business of that second, larger altar was gruesome. In fact, the Hebrew word for *altar* and the verb meaning *to slaughter* both come from the same root. Most of us civilized moderns don't like to think about what happened there. But at the risk of being grisly, I would invite you to consider what took place on a Hebrew altar at the time of Christ.

A sacrificial animal, bound to the horns of the altar, would become a symbol for the salvation of the people. The fate of the animal was an awful sight. A priest grabbed the gullet of the animal and cut through it with a knife. Its life drained away in spurts and splashes and was caught in a golden bowl by another priest.

During Jesus' last Passover with his disciples, he took the place of all future sacrificial lambs. His body was pierced; his lifeblood drained away. Some respected biblical reference tools go so far as to declare, "In Christian worship no altar is required, since in the death of Jesus Christ the final sacrifice for sin had been made"

(*Baker Encyclopedia of the Bible*, Volume 1, p. 63).

This is a glorious truth! But it can also be misleading. Most of our churches still have altars, and their importance is immense. Consider the communion table again as an altar where we are to place ourselves as living sacrifices, allowing our very essence to be drained away. Consider the communion elements that are often placed on top of that altar. What an amazing addition this is to the original altar image! Having presented one's old self, one's old life, praying it will be drained away, dead and gone, one's new self, represented by the body and blood of Jesus, is taken in through communion. What we could never accomplish on our own is done for us, and we take in new life, the life of Christ inside, living his life through our bodies."

Perhaps this glorious transfusion is what Paul was picturing when he urged those hearing his words to offer their "bodies as a living sacrifice" (Romans 12:1) and reminded them of the great mystery of "Christ in you, the hope of glory" (Colossians 1:27).

It is the Holiness Stream that reminds us of the importance of altars. Only after becoming totally drained of life apart from Christ does a person become ready to be filled with the new life of Christ. Anything less than a total transfusion of the power and presence of Christ makes living a virtuous life impossible.





■ Homework Check-Up

If your group has decided to read the corresponding chapters of *Streams of Living Water*, this is the time to do a quick accountability check. Perhaps your group is also working through the *Bible Study*, *Daily Scripture Readings*, and *Transforming Exercises*. If so, please note that later in the session—following the DVD viewing and questions—you will have the opportunity to present the *Bible Study* and check in concerning the *Daily Scripture Readings*. You will also refer the group to the Transforming Exercises (*Individual Exercises*), which should be completed prior to the next session. They are listed on pages 41-43 of the Participant's Guide.



DVD

■ Video Vignette

In this session, Richard J. Foster will introduce the Holiness Stream and tell the stories of two people who stand as exemplary representatives: Hezekiah from the Bible and Teresa of Avila from church history. Richard will also share from his own experiences with this tradition.

As you know, the first of our two sessions on each tradition is presented in a lecture format and follows a pattern of introduction, two stories of exemplars of the Stream, and personal application. Each of the initial sessions on a Stream is followed by an interview with a contemporary representative. All sessions are concluded by a conversation between Richard Foster and Dallas Willard.

■ Central Truths (p. 34 in Participant's Guide)

You are provided with a few summary points for each video vignette. Here are the Central Truths for Richard's introduction to the Holiness Stream.

Richard

- In our contemporary culture the Holiness Stream can be a difficult subject to discuss because people often have exaggerated, legalistic distortions about what holiness means.

- Holiness, rightly understood, is a healthy, robust, joyful reality. Holiness is:
 - Goodness on fire.
 - Re-forming our hearts, souls, and minds into the image of Christ.
 - Wholeness.
 - Right function, right ability, right response.
 - Deep inward habits of love, joy, and peace.
- Both Hezekiah from the Bible and Teresa of Avila from church history were reformers working tirelessly to purify the community. For this reason we can think of them as models for us of the Holiness Stream.
- Hezekiah was compared to King David in that he did what was right in the sight of the Lord.
- With Hezekiah the focus will be on three great events in his life:
 - The cleansing of the Temple
 - The invasion of the Assyrian King Sennacherib
 - Hezekiah's own illness and healing
- The Bible says Hezekiah "held fast to the LORD; he did not depart from following him but kept the commandments that the LORD commanded Moses" (2 Kings 18:6).
- Hezekiah did what was right in the midst of some genuinely tough times and was honored by the Lord.
- Teresa of Avila, following many years of spiritual dryness, had what she called a second conversion experience.
- Teresa's second conversion had dramatic results. After her encounter with the absolute holiness of God, she was propelled to commit every ounce of her being into becoming more holy herself, into becoming more like God.
- There was a great loveliness in the intimacy Teresa seemed to experience with God. She was so full of the sense of God's acceptance, love, and care that she described her relationship with him as a great friendship.
- Teresa was able to enlist John of the Cross into her renewal efforts.
- Her book *The Interior Castle* is thought of as one of the premier books on prayer from the Christian tradition.
- Note that the seventh and final Dwelling Place (or room) in the Interior Castle is where we come to the ultimate arrival of spiritual intimacy between God and ourselves, union . . . the secret place where his Majesty has taken the soul and unveiled himself to her.





- *The Interior Castle* is valuable for many reasons, including the dignity and value it gives to the human soul, and it encourages us with the real possibility of growth in grace through a reliable order and sequence.
- Teresa’s “Bookmark” ends with this poignant summary of the Holiness Stream: “. . .With God in your heart nothing is lacking. God alone suffices” (*The Prayers of Teresa of Avila*, p. 130). How about us? Do we:
 - Dare to seek after holiness of life?
 - Long with all that is within us for the re-forming of our hearts, minds, souls, and bodies?
 - Long for a hope that can see everything in the light of God’s overriding governance?
- Richard’s two favorite words of personal encouragement concerning the Holiness Stream are *progress* (it is really possible) and *wholeness*.

Richard and Dallas

- *Dallas’ advice for becoming a saint is this: “Do the next thing you know to be right.” This leads into a trust in Jesus and means we have to abandon ourselves to him.*
- *Dallas suggests that the best way to rescue Holiness from a deadening legalism is to focus not on our outward behavior but on our insides. The external is not the problem. You must work on the inside to get it right.*

■ **Class Response**

Do you have any questions or observations about the video vignettes before we look at the Reflection Questions together?

■ **Reflection Questions** (p. 37 in Participant’s Guide)

Video

- ① When you hear the word *holiness*, what are the first images that come to your mind?
- ② How does Richard Foster describe holiness when it is “rightly understood”?

- 3 In what ways do Hezekiah and Teresa of Avila embody the Holiness Stream?
- 4 Richard read from “Teresa’s bookmark” a poignant summary of the Holiness Stream: “. . . With God in your heart nothing is lacking. God alone suffices.” Share from any time in your life when you have felt the joyous sufficiency of God.
- 5 What are your personal desires for “progress” and “wholeness” in the re-forming of your life?
- 6 *Dallas Willard suggests that the best way to rescue Holiness from a deadening legalism is to focus not on our outward behavior but on our insides. What are some things that have worked best for you in getting your “insides” right?*

Book

- 1 In *Streams of Living Water: Celebrating the Great Traditions of Christian Faith*, Richard Foster states that the Contemplative Tradition forms the foundation for holy living. What do you think he means, and how do you see these two Streams relating?
- 2 Richard Foster writes that Holiness is none of these: otherworldliness, consuming asceticism, “works-righteousness,” perfectionism, or absorption into God (p. 83). How would you describe Holiness to a friend without using any of those words or phrases?
- 3 In the text we learn that an English Puritan noted, “The greatest difficulty in conversion is to win the heart to God; and the greatest difficulty after conversion is to keep the heart *with* God. . . . Heart work is hard indeed” (p. 86). What are some of the ways in which you’ve learned to keep your heart with God?

BIBLE STUDY

If time permits, form small groups and allow the participants to complete the Bible study exercise in class.





■ Group Exercise

We will now turn our attention to the Bible for a frame of reference. A brief Bible study can be found on page 39 in the Participant's Guide and may be used in class or as a homework assignment.

■ Leader's Insight

At first and perhaps second glance, the three passages for our *Bible Study* seem shocking. Abraham poised over his much beloved son with his knife drawn (Genesis 22:9-13); Jesus instructing his would-be disciples that they will need to die on a cross if they want to be his followers (Luke 9:23-25); and Paul echoing these words by instructing his listeners that the only way to new life in Christ is to present one's body as a living sacrifice (Romans 12:1, 2). Wow—is that level of dedication really possible? Who, then, can be saved?

There is no getting around the fact that each of these passages is theologically and personally demanding—as is the case for holy living. But two things make this level of radical obedience possible. First, it is important to remember that the Holiness Stream is presented after the Contemplative Stream for a very important reason. A deep friendship with God is necessary to grow the trust required to be willing to sacrifice all in following after Christ. Second—and this is the really good news—the effort required of us is shared by the presence of our friend and lover, the indwelling Christ. Abraham's obedience, as well as your and my obedience as Christ's followers, is born from a life of deep friendship and trust.

To live without dependence on idols (God substitutes) and to remain on the altar as a living sacrifice require trust in and help from our friend, Christ Jesus.

■ Discussion of Experiences With Scripture Meditation

As a reminder, a *Bible Study* and *Daily Scripture Readings* are presented every other week—during the first session for each of the Streams.

During the second session, attention will be given to “experiencing” the Stream and the Transforming Exercises.

Since this is our first session on the Holiness Stream, the *Bible Study* was presented, and you may want to ask the members of your group if they wish to share any insights or reflections they had while doing the assigned *Daily Scripture Readings*.

TRANSFORMING EXERCISES



Please see pages 41 and 47 in the Participant's Guide to observe the suggested *Individual Exercises* and *Small Group Exercise*. The *Small Group Exercise* is designed for use during your session together next week. The *Individual Exercises* are based on Dallas Willard's five components of the person and are constructed for the participants to use as homework activities. Encourage the class to complete the exercises before next week's session.

SUMMARY



■ Review

The Holiness Stream or the "Virtuous Life" offers a focus on the personal transformation that comes as a result of developing "holy habits." But it is important to keep in mind that such habits (e.g., engaging in spiritual disciplines) are not the focus themselves. Such holy practices simply put a person in a better position to interact with God and receive grace. Ultimately, holy habits become the little ways we die to self and allow God to live his life through us. Holy habits are the things we can do that allow us to receive the power to do what we could never do on our own, such as loving our enemies. If the Contemplative theme is about developing a friendship with God, in the Holiness Tradition we begin to trust that Friend to the point of allowing him to live his life through us.

■ Richard's Recommendations

Something old: *Teresa of Avila: Selections From The Interior Castle*. (HarperCollins Spiritual Classics, San Francisco: HarperOne, 2004)

Holy Living by Jeremy Taylor. (Christian Classics Ethereal Library, www.ccel.org/ccel/taylor/holy_living.html)

Holy Dying by Jeremy Taylor. (Christian Classics Ethereal Library, www.ccel.org/ccel/taylor/holy_dying.html)

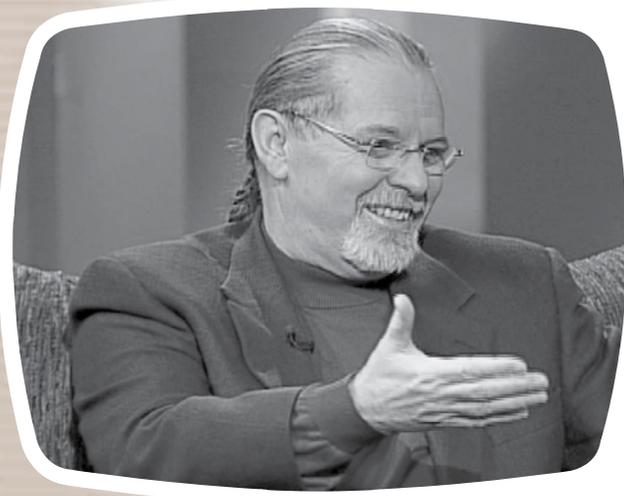


Something new:

Freedom From Sinful Thoughts by J. Heinrich Arnold. (www.plough.com/ebooks/freedomfromsinfulthoughts.html)

■ Other RENOVARÉ Resources

Spiritual Classics, coedited by Richard J. Foster and Emilie Griffin. (San Francisco: HarperSanFrancisco, 2000)



SESSION FIVE:

Experiencing the Holiness Tradition



BEFORE YOU LEAD

■ Quotes and Quips

*Contrary to popular notion, the Epistle of James is not a book about action. It is a book about the **source** of action, the heart of virtue. ... Purity of heart is the fountainhead of right action....*

Richard J. Foster

Cheap grace is the preaching of forgiveness without requiring repentance, baptism without church discipline, Communion without confession, absolution without personal confession.

Dietrich Bonhoeffer

*... The greatest difficulty in conversion is to win the heart **to** God; and the greatest difficulty after conversion is to keep the heart **with** God. ... Heart work is hard work indeed.*

John Flavel

People become like what they love.

Richard Rolle

■ Key Scripture

The grace of God has appeared, bringing salvation to all, training us to renounce impiety and worldly passions, and in the present age to live lives that are self-controlled, upright, and godly,

while we wait for the blessed hope and the manifestation of the glory of our great God and Savior, Jesus Christ.

Titus 2:11-14

If you think you are standing, watch out that you do not fall. No testing has overtaken you that is not common to everyone. God is faithful, and he will not let you be tested beyond your strength, but with the testing he will also provide the way out so that you may be able to endure it.

1 Corinthians 10:12, 13

Note to Leader

If you are using the one-page lesson outlines, you will want to locate that page in the appendix to this lesson or on the CD-ROM now. Please continue to select from the menu of options provided in constructing a lesson tailored to the needs of your group.

Materials

For this session *the leader* will need:

- Leader's Guide
- Bible
- DVD Player, Monitor, Stand, Extension Cord, etc.
- *Streams of Living Water* DVD
- *Streams of Living Water* (chapter 3)

For this session *the participant* will need:

- Bible
- Participant's Guide (Optional)
- Pen or Pencil

SESSION OUTLINE

I. INTRODUCTION 

- Welcome
- Prayer

II. WARM-UP 

- Overview/Illustration
- Discussion of Homework

III. DVD 

- Video Vignette
- Central Truths
- Class Response
- Reflection Questions

IV. BIBLE STUDY 

- Homework Assigned for:
 - Bible Study
 - Daily Scripture Readings

V. EXERCISES 

- In-Class Small Group Exercise
- Review Experiences With:
 - Thoughts • Emotions • Will
 - Behavior • Social Interactions

VI. SUMMARY 

- Richard's Recommendations
- Other RENOVARÉ Resources



INTRODUCTION

■ Welcome

Call the group together and welcome the participants to session five of *Streams of Living Water: Celebrating the Great Traditions of Christian Faith*. Our focus for this time together is “Experiencing the Holiness Tradition.”

■ Prayer

PRAYER FOR CLEANSING AND PARDON

A Psalm of David

*Have mercy on me, O God, according to your steadfast love;
according to your abundant mercy blot out my transgressions.
Wash me thoroughly from my iniquity
and cleanse me from my sin.*

*For I know my transgressions, and my sin is ever before me.
Against you, you alone, have I sinned,
and done what is evil in your sight,
so that you are justified in your sentence
and blameless when you pass judgment.
Indeed, I was born guilty,
a sinner when my mother conceived me.*

*You desire truth in the inward being;
therefore teach me wisdom in my secret heart.
Purge me with hyssop, and I shall be clean;
wash me, and I shall be whiter than snow.
Let me hear joy and gladness;
let the bones that you have crushed rejoice.
Hide your face from my sins,
and blot out all my iniquities.*

*Create in me a clean heart, O God,
And put a new and right spirit within me.*

Psalm 51:1-10

WARM-UP



■ Overview and Illustration

My grandfather was an amateur farmer. By the time I met him, he had already retired from both his “real” job and his family farm. But he still loved to get his hands dirty by putting things in the ground. During the last years of his life he became particularly fond of his fruit trees and enjoyed grafting two different species together.

While there are a lot of horticultural reasons for fusing two plants—such as producing more fruit or a better root system—I believe my grandpa simply thought it was cool to be able to pick an apple and a pear from the same tree.

I’ve heard sermons about spiritual grafting. When we invite Christ into our hearts, his nature becomes fused to our own. And this image was used to explain why there is often a war within—our two natures colliding and sometimes producing the fruit of the Spirit—love, joy and peace—and sometimes the personal persimmons of anger, depression, and fear.



But the Holiness Stream reminds us that our goal is to go beyond grafting to total transformation. As Richard Foster tells us in *Streams of Living Water*, the burden of the Epistle of James is not about action (or fruit), but about the forming of a different kind of person. James knew that what is on the inside of a person will come out. If our central core

is devilish, people will smell the sulfur—even if we have become grafted to Jesus.

Only a divinely transformed heart can produce heavenly fruit. In fact, the only way to grow the fruit of the Spirit on a consistent and almost effortless basis is to become a different kind of person. The Holiness Stream reminds us that if salvation grafts us to God, the journey of sanctification is about our transformation from the inside out until we are a whole new type of tree: a tree of life with roots in God, growing the fruit of Christ’s character.



■ Homework Check-Up

If your group has decided to read the corresponding chapters of *Streams of Living Water* and participate in the *Individual Exercises* as outside-of-class activities, this is the time to do an accountability check.

Last week the in-class focus was the *Bible Study*. For this week—as will be the case for each of the “second” or “experiencing” lessons for our six Streams—the homework assignment involved participation in the *Individual Exercises* in spiritual transformation, and the in-class focus will be a *Small Group Exercise*.

Note: We recommend that you wait until after your group has viewed the video vignettes to discuss their experiences with the *Individual Exercises*. This “Homework Check-Up” time is simply for checking in and giving a plug for spending time with resources in the Participant’s Guide outside the group setting. A reminder to discuss these experiences will be given later in this session when you give attention to the in-class *Small Group Exercise*.

In the coming week participants may choose to take on the next *Bible Study* and *Daily Scripture Readings* as “homework” assignments (see the Participant’s Guide, pp. 57-58).



DVD

■ Video Vignette

In this session, Richard L. Foster will dialogue about the Holiness Stream with his friend James Bryan Smith. Following the conversation, you can let the DVD continue through the bonus segment called “Soul Talk” and listen in as Richard discusses the Holiness Stream with Dallas Willard.

■ Central Truths (p. 44 in Participant’s Guide)

You are provided with a few summary points from both conversations.

Richard and James Bryan Smith

- The Holiness Stream is also known as the virtuous life and refers to a life that functions well, or “goodness on fire.”

- In the Holiness Stream it's important to keep in mind that “the life” must precede “the behavior.”
- The great danger with the Holiness Stream is legalism, focusing on the behavior and not the identity.
- The epistle to the Ephesians offers a good way to view this. The first three chapters focus on our identity in Christ, while the last three describe what it looks like when we walk it out.
- The identity that leads to formation includes being forgiven, made alive, and made holy, a life hidden with Christ in God.
- Legalism essentially means I am in control. The solution is allowing Christ to live his life through me.
- When we focus more on the vessel (externals, behavior) than the treasure (Christ within), we fall into the trap of legalism.
- The Trinity wants us to be holy because it's the best way to live; Holiness is a life with God.
- A passage of Scripture that encapsulates the Holiness Tradition is Romans 12:1—“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service” (KJV).
- One of the great strengths of the Holiness Tradition is that it constantly holds before us the ultimate goal of the Christian life: this deeper formation of the inner personality so that we can reflect the glory and goodness of God.
- It is important we begin to think of ourselves as being people in whom Christ dwells. This is the identity from which Holiness comes.

Richard and Dallas

- *In The Spirit of the Disciplines, Dallas writes that we can become like Christ by doing one thing—by following him in the overall style of life he chose for himself.*
- *It would be a good thing to have a green-letter edition of the Gospels—green for the things Jesus did. It would be good for us to go and do those things.*
- *Holiness is a matter of being from a different place. We need to come from a different place, the place where God is. This is being in the world without being of the world.*





■ Class Response

Do you have any questions or observations about the video vignettes before we look at the Reflection Questions together?

■ Reflection Questions (p. 46 in Participant's Guide)

Video

- 1 What does it mean to say that with the Holiness Stream “the life” must precede “the behavior”?
- 2 How can the epistle to the Ephesians be seen as an illustration of “the life” preceding “the behavior”?
- 3 How is it that the great mystery of “Christ in you” can overcome a deadening legalism often associated with the Holiness Stream?
- 4 Why does the Trinity want you to be holy?
- 5 How would you go about attempting holy living at work or school tomorrow?
- 6 What does it mean to you to be someone within whom Christ dwells?
- 7 *Would it help you to have a green-letter edition of the Bible? How so?*



BIBLE STUDY

■ Discussion of Experiences with Scripture Meditation

As a reminder, a *Bible Study* and the *Daily Scripture Readings* will be presented only every other week—during the first session for each of the Streams. During the second session attention will be given to “experiencing” the Stream, and the *Small Group Exercise* will be the in-class focal point.

For the *Bible Study* and *Daily Scripture Readings* to be studied in preparation for the next session, please see the Participant's Guide, pages 57-58.

TRANSFORMING EXERCISES



■ In-Class Exercise

Please see pp. 47-53 in the Participant's Guide for the suggested *Small Group Exercise* designed for use during this in-class session. At this time have your group go through the *Small Group Exercise*, which includes *Celebrating Strengths and Minimizing Weaknesses*, a self-examination.

■ Discussion of Experiences with Individual Exercises

Please see pp. 41-43 in the Participant's Guide for the suggested *Individual Exercises*, which were assigned in the last session as homework. These are based on Dallas Willard's five components of the person (i.e., thoughts, emotions, will, behavior, and social interactions). Review with your group their experiences with the *Individual Exercises* that were assigned as "homework" for this past week. Ask your group for discussion about their experiences with these exercises in the Holiness Stream.

SUMMARY



■ Review

Living a holy life does not mean that you are reserved, distant, dressed in white, or set ablaze with divine light. To live a holy life is simply to live a life that is functional and whole. And what else would we expect? To be on a path with God that leads to "less of me and more of Thee" means that we are becoming engulfed by his presence and love. We become functional because our designer is living his life through us. He knows how all the components work. We become whole because, while fear and anger separate, love unites.



■ Richard's Recommendations

Something old: *A Serious Call to a Devout and Holy Life* by William Law. (Christian Classics Ethereal Library, www.ccel.org/ccel/law/serious_call.html)

Something new: *Embracing the Love of God* by James Bryan Smith. (San Francisco: HarperOne, 1995)

■ Other RENOVARÉ Resources

Wilderness Time by Emilie Griffin (San Francisco: HarperSanFrancisco, 1997)



SESSION SIX:

Understanding the Charismatic Tradition



BEFORE YOU LEAD

■ Quotes and Quips

*While the Holiness Tradition centers on the power **to be**, the Charismatic Tradition centers on the power **to do**... These two traditions are most healthy when they refuse to function independently....*

Richard J. Foster

The people are all melted together ... made one lump, one bread, all one body in Christ Jesus. There is no Jew or Gentile, bond or free, in the Azusa Street Mission.... Pentecost makes us love Jesus more and love our brothers more. It brings us all into one common family.

William Seymour

Deep within us all there is an amazing inner sanctuary of the soul, a holy place, a Divine Center, a speaking Voice, to which we may continuously return. Eternity is at our hearts, pressing upon our time-torn lives, warming us with intimations of an astounding destiny, calling us home unto Itself.

Thomas Kelly

We must offer no resistance and blindly abandon ourselves to his divine will in perfect trust.

Jean-Pierre de Caussade

■ Key Scripture

Do you not know that you are God's temple and that God's Spirit dwells in you?

1 Corinthians 3:16

The fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control.

Galatians 5:22

To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the discernment of spirits, to another various kinds of tongues, to another the interpretation of tongues. All these are activated by one and the same Spirit, who allots to each one individually just as the Spirit chooses.

1 Corinthians 12:8-11

■ Note to Leader

If you are using the one-page lesson outlines, you will want to locate that page in the appendix to this lesson or on the CD-ROM now. Please continue to select from the menu of options provided in constructing a lesson tailored to the needs of your group.

SESSION OUTLINE

I. INTRODUCTION

- Welcome
- Prayer

II. WARM-UP

- Overview/Illustration
- Discussion of Homework

III. DVD

- Video Vignette
- Central Truths
- Class Response
- Reflection Questions

IV. BIBLE STUDY

- Leader's Insight
- Group Exercise
- Daily Scripture Readings

V. EXERCISES

- Homework Assigned for:
 - Thoughts • Emotions • Will
 - Behavior • Social Interactions

VI. SUMMARY

- Richard's Recommendations
- Other RENOVARÉ Resources



■ Materials

For this session *the leader* will need:

- Leader's Guide
- Bible
- DVD Player, Monitor, Stand, Extension Cord, etc.
- *Streams of Living Water* DVD
- *Streams of Living Water* (chapter 4)

For this session *the participant* will need:

- Bible
- Participant's Guide (Optional)
- Pen or Pencil



INTRODUCTION

■ Welcome

Call the group together and welcome the participants to session six of *Streams of Living Water: Celebrating the Great Traditions of the Christian Faith*. Our focus for this time together is “Understanding the Charismatic Tradition.”

■ Prayer

PEACE PRAYER OF ST. FRANCIS

*Lord, make me an instrument of your peace.
Where there is hatred, let me sow love,
Where there is injury, pardon
Where there is doubt, faith,
Where there is despair, hope,
Where there is darkness, light,
Where there is sadness, joy.*

*O Divine Master,
grant that I may not so much seek to be
consoled as to console;*

*to be understood as to understand;
to be loved as to love;*

*For it is in giving that we receive;
it is in pardoning that we are pardoned;
and it is in dying that we are born to eternal life.
Amen.*

WARM-UP



■ Overview and Illustration

In RENOVARE's resource, *A Spiritual Formation Workbook: Small-Group Resources for Nurturing Christian Growth* (p. 46), the observation is made that “the Holy Spirit has been called the forgotten person of the Trinity.” Ironically, this “forgotten” person has been symbolized by a dove so often that even this feathery icon may have lost much of its early symbolism. With all this potential for overlooking the relevance of this important icon, let's slow down and reconsider the dove as a way of remembering the Holy Spirit.

The first time we encounter the dove in Scripture is the biblical story of Noah. In the eighth chapter of Genesis we read the account in which the dove returned with an olive branch in its mouth, a sign that the flood was beginning to subside. This can also be taken as an indication that God had forgiven humankind. The dove, with an olive branch in its mouth, became a symbol of peace.

The dove has much in common with the lamb. Besides the fact that, typically, both are white (symbolic of purity), each is also gentle and loving in its nature. The dove is among birds what the lamb is among animals.

This parallel of the dove and lamb is also seen in Jewish law concerning sacrifices. For the poor who could not afford the regular guilt offering, one lamb and two turtledoves could be used instead (Leviticus 12:6-8). Both the lamb and dove are symbols of sacrifice, forgiveness, and reconciliation. Against this backdrop, it is interesting that when Jesus was presented in the temple to be designated as holy to the Lord, the sacrifice offered by Mary and Joseph was “a pair of turtledoves or two young pigeons.” (See Luke 2:22.)

One of the two most indelible icons of the Holy Spirit is seen in Matthew 3:16, 17 in the description of the Baptism of Jesus:



“When Jesus had been baptized, just as he came up from the water, suddenly the heavens were opened to him and he saw the Spirit of God descending like a dove and alighting on him. And a voice from heaven said, ‘This is my Son, the Beloved, with whom I am well pleased.’”

While the word *Trinity* never appears in Scripture, it was the Trinitarian presence at the Annunciation (see Luke 1:35), the baptism of Jesus (see above), and the Transfiguration (see Luke 9:34, 35) that caused the early Christians to expand their minds so they could take in the notion of the “Tri-unity” of God. Most appropriately, the lamb became a symbol for Christ, and the dove an icon of the Holy Spirit.

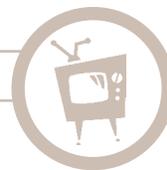
Because the Holy Spirit for so many is “the forgotten member of the Trinity,” it is important to remember that the church proper began on the day of Pentecost with undeniable signs and wonders pointing to one God existing as three persons—God the Father, God the Son, and God the Holy Spirit. What a tragedy it would be to neglect this third member of the Trinity. What an amazing gift it is to be able to open the windows of our hearts like the portals of Noah’s ark and welcome in the holy dove, this advocate and counselor of forgiveness, peace, love, joy, and power. It is through the Holy Spirit that we can *experience* the mystery of Christ within.

■ Homework Check-Up

If your group has decided to read the corresponding chapters of *Streams of Living Water*, this is the time to do a quick accountability check. Perhaps your group is also working through the *Bible Study*, *Daily Scripture Readings*, and Transforming Exercises (*Individual Exercises*). If so, please note that later in the session—following the DVD viewing and questions—you will have the opportunity to present the *Bible Study* and check in concerning the *Daily Scripture Readings*.

You will also refer the group to the *Individual Exercises* that should be completed prior to the next session. They are listed on pages 58-59 of the Participant’s Guide.

DVD



■ Video

In this session, Richard J. Foster will introduce the Charismatic Stream and tell the stories of two people who stand as exemplary representatives: Peter from the Bible and Agnes Sanford from more recent times. Richard will also share from his own experiences with this tradition.

As you know, the first of our two lessons on each tradition is presented in a lecture format and follows a pattern of introduction, two stories of exemplars of the Stream, and personal application. Each of the initial sessions on a Stream is followed by an interview with a contemporary representative. All sessions are concluded by a conversation between Richard Foster and Dallas Willard.

■ Central Truths (p. 54 in Participant's Guide)

You are provided with a few summary points for each video vignette. Here are the Central Truths for Richard's introduction to the Charismatic Stream.

Richard

- There are really no non-charismatic Christians because Christians are, after all, Trinitarian, and this doctrine, of necessity, includes the life and work of the Holy Spirit, the third person of the Trinity.
- The larger, more holistic vision of the Charismatic Stream goes beyond doing anything in a particular or special way; it is a life immersed in, empowered by, and under the direction of the Holy Spirit. This is the great longing today.
- Our heart's desire and great need is for Spirit-centered, Spirit-quickened, Spirit-energized, Spirit-animated, Spirit-dense, Spirit-established, Spirit-deepened men, women, girls, and boys.
- While the Holiness Stream centers on the power *to be*, the Charismatic Stream centers upon the power *to do*. Holiness and Charismatic—as with all the Streams—are like hand and glove.
- Peter is a good example of the Charismatic Stream because he is always learning and discerning the work of the Spirit from the work of the flesh.



- Peter slowly learns from Jesus the Kingdom way.
- Jesus loves Peter so much Jesus does not make his final ascent to heaven before preparing a breakfast on the beach for Peter and the other disciples and offering Peter a time for confession and reconciliation.
- At Pentecost Jesus finally found a people who would wait when he said, “Wait!”
- Even as a child, Agnes Sanford was drawn to the Bible verse, “Verily, verily I say unto you, he that believeth on me, the works that I do shall he do also...” (John 14:12, KJV).
- Agnes discovered that there is a power (the Holy Spirit of God) that can bring healing and wholeness into people’s lives.
- Agnes Sanford’s book *The Healing Light* grew out of the invitation by Friends (Quakers) to teach them about the power that heals.
- Agnes Sanford often prayed for people around the “healing of memories,” which is really just an extension of the forgiveness of sins.
- When Agnes Sanford prayed, things happened: that’s the power and joy of the Charismatic Stream, the Spirit-empowered life.
- The spiritual graces Agnes received when praying for “the Holy Ghost”:
 - The *Joy* of the Lord with physical healing.
 - The gift of *Peace* that passes understanding.
 - The gift of *Truth*, an inner power to guide us into right decisions.

Richard and Dallas

- *If you want to ground your “doing” in “being,” one of the most helpful passages is found in 2 Corinthians 3:18, where Paul says, “All of us, with unveiled faces, seeing the glory of the Lord as though reflected in a mirror, are being transformed into the same image...” That’s the secret here. We are to be absorbed into Jesus. This also means we need to focus more on the fruit of the Spirit (character) than the gifts of the Spirit.*
- *One of the great blessings of the Charismatic Stream is simply the assurance that God is with us.*

■ Class Response

Do you have any questions or observations about the video vignettes before we look at the Reflection Questions together?

■ Reflection Questions (p. 56 in Participant's Guide)

Video

- 1 What do you think Richard Foster meant when he said, "There are no non-Charismatic Christians"?
- 2 Describe your most positive experiences with the Charismatic Stream.
- 3 Do you like Richard's suggestion that while the Holiness Stream centers on the power "to be," the Charismatic Stream centers on the power "to do"? How do you see these two Streams flowing together in your life?
- 4 In what ways do Peter and Agnes Sanford embody the Charismatic Stream?
- 5 What are your personal desires for the spiritual graces (joy, peace, and truth) that Agnes Sanford received when praying for "the Holy Ghost"?
- 6 *What do you think about Dallas Willard's suggestion that we need to be "absorbed into Jesus"? What has been your experience with this process of surrender?*

Book

- 1 In *Streams of Living Water: Celebrating the Great Traditions of Christian Faith*, Richard Foster offers William J. Seymour as a contemporary paradigm. He quotes Seymour's description of what was happening at Azusa Street: "The people are melted together ... made one lump, one bread, all one body in Christ Jesus. There is no Jew or Gentile, bond or free, in the Azusa Mission..." (p. 119). What is your reaction to William Seymour's description?
- 2 What do you believe is the secret for keeping Christians molten of soul—melted together? What is the best way you've discovered for keeping your own soul from becoming separate and congealed?
- 3 Do you agree that it is more important to focus on the "fruit of the Spirit" than the "gifts of the Spirit"? Why?





BIBLE STUDY

If time permits, form small groups and allow the participants to complete the Bible study exercise in class.

■ Group Exercise

We will now turn our attention to the Bible for a frame of reference. A brief Bible study can be found on page 57 in the Participant's Guide and may be used in class or as a homework assignment.

■ Leader's Insight

In *A Spiritual Formation Workbook: Small-Group Resources for Nurturing Christian Growth*, the authors discuss the five Paraclete sayings in some detail (pp. 44-46). For our purposes here, please note that in the passages from John's Gospel, the Holy Spirit: 1) is the *Spirit of Truth* (John 14:17); 2) functions as a *counselor* and *teacher* (John 14:26); 3) serves as a *witness* who "testifies" about Jesus (John 15:26, 27); 4) is an *advocate* who defends and a prosecutor who will "prove the world wrong" about its relationship to God (John 16:8); and 5) *speaks only what he hears from the Father* (John 16:13). The Holy Spirit is our truth-speaking counselor and advocate who bears witness to Christ, convicts the world, and, as the very breath of God, speaks only the words of the Father.

Concerning the next passage in our study, Acts 2:1-4, it is interesting to note that the word *Pentecost* is a derivative of the Greek word for *fiftieth*. Pentecost was celebrated the 50th day after Passover and was also known as the Feast of Weeks (see Exodus 34:22) because it occurred seven weeks after Passover. The other significant names for this festival were "the Feast of Harvest" (see Exodus 23:16), since it was associated with the time period when the harvest was typically coming in, and "the Day of First Fruits" because two loaves of newly ground grain would be presented before the Lord in gratitude for the harvest. It seems highly significant that such a rich harvest from the seeds planted by Jesus in the hearts of his friends matured and began to bear fruit on this day.

And speaking of spiritual fruit, Galatians 5:22, 23 provides a cornucopia of what can be expected to sprout from a life when the

imago dei (divine image, spark, or seed) grows to maturity as part of a healthy tree. But let's be real. When raw honesty is risked among many followers of Jesus, confessions of dissatisfaction with the quantity and quality of their spiritual fruit can be heard. What is the answer?

As Jesus pointed out in Matthew 12:33, the fruit grown reveals the nature of the tree. In *The RENOVARE Spiritual Formation Bible* (see commentary for Galatians 5:22) we learn that “The fruit of the Spirit is the outward evidence of the inward reality of a heart ‘abiding’ in Christ.” To grow the fruit of Christ’s character, we must remain plugged in to the vine. The reason we enter into “training” to become more like Jesus through practicing spiritual disciplines is that such practices help us stay connected and to become better conduits of grace, better trees.

■ Scripture Meditation

As a reminder, a *Bible Study* and the *Daily Scripture Readings* will be presented every other week—during the first lesson for each of the Streams.

During the second session, attention will be given to “experiencing” the Stream and the Transforming Exercises.

Since this is our first session on the Charismatic Stream, the *Bible Study* was presented, and you may want to ask the members of your group if they wish to share any insights or reflections they had while doing the assigned *Daily Scripture Readings*.

TRANSFORMING EXERCISES



Please see pages 58 and 63 in the Participant’s Guide to observe the suggested *Individual Exercises* and *Small Group Exercise*. The *Small Group Exercise* is designed for use during your session together next week. The *Individual Exercises* are based on Dallas Willard’s five components of the person and are constructed for the participants to use as homework activities. Encourage the class to complete the exercises before next week’s session.



SUMMARY

■ Review

In the Charismatic Tradition (the Spirit-Empowered Life) the focus is on the third member of the Trinity, the Holy Spirit. It is important to remember that the members of the Trinity, while separate as persons, are one in essence. Because of this great mystery of God's being three and one, when the Holy Spirit comes alongside and serves as our counselor and teacher, we are learning Trinitarian wisdom. When the Holy Spirit dwells within and animates and empowers our actions, we are energized by the very power of God. And when the Holy Spirit nurtures the *imago dei* (the divine image) buried in the soil of the human self, the holy fruit that grows, the Fruit of the Spirit, is the character of Christ.

■ Richard's Recommendations

Something old: *The Journal of George Fox*. (Christian Classics Ethereal Library, www.ccel.org/ccel/fox_g/autobio.html)

Something new: *The Healing Light* by Agnes Sanford. (New York: Ballantine Books, 1983, 1991)

■ Other RENOVARÉ Resources

History of Worship CD by George Skramstad. (Englewood, CO: RENOVARÉ, 2005)



SESSION SEVEN:

Experiencing the Charismatic Tradition



BEFORE YOU LEAD

■ Quotes and Quips

Holy joy is one of the most common marks of those who walk in the power of the Spirit.

Richard J. Foster

Tongues are one of the signs that go with every baptized person, but it is not the real evidence of the baptism in everyday life. If you get angry, or speak evil, or backbite, I care not how many tongues you may have, you have not the baptism of the Holy Spirit.

William Seymour

I have seen this love. Indeed, every day I feel myself more occupied with him, and I feel a greater fire within. It is as if I have given the keys of my house to Love with permission to do all that is necessary.

Catherine of Genoa

To quench thirst it is necessary to drink. Reading books about it only makes it worse.

Jean-Pierre de Caussade

■ **Key Scripture**

I thank God that I speak in tongues more than all of you; nevertheless, in church I would rather speak five words with my mind, in order to instruct others also, than ten thousand words in a tongue.

1 Corinthians 14:18, 19

If I speak in the tongues of mortals and of angels, but do not have love, I am a noisy gong or a clanging cymbal.

1 Corinthians 13:1

■ **Note to Leader**

If you are using the one-page lesson outlines, you will want to locate that page in the appendix to this lesson or on the CD-ROM now. Please continue to select from the menu of options provided in constructing a lesson tailored to the needs of your group.

■ **Materials**

For this session *the leader* will need:

- Leader's Guide
- Bible
- DVD Player, Monitor, Stand, Extension Cord, etc.
- *Streams of Living Water* DVD
- *Streams of Living Water* (chapter 4)

For this session *the participant* will need:

- Bible
- Participant's Guide (Optional)
- Pen or Pencil

SESSION OUTLINE

I. INTRODUCTION 

- Welcome
- Prayer

II. WARM-UP 

- Overview/Illustration
- Discussion of Homework

III. DVD 

- Video Vignette
- Central Truths
- Class Response
- Reflection Questions

IV. BIBLE STUDY 

- Homework Assigned for:
 - Bible Study
 - Daily Scripture Readings

V. EXERCISES 

- In-Class Small Group Exercise
- Review Experiences With:
 - Thoughts • Emotions • Will
 - Behavior • Social Interactions

VI. SUMMARY 

- Richard's Recommendations
- Other RENOVARÉ Resources



INTRODUCTION

■ Welcome

Call the group together and welcome the participants to session seven of *Streams of Living Water: Celebrating the Great Traditions of Christian Faith*. Our focus for this time together is “Experiencing the Charismatic Tradition.”

■ Prayer

A SIMPLE PRAYER OF SURRENDER

Jack Hayford

Lord, I ask You to fill me with the Holy Spirit.

I want to receive Your power

And Your love

So I can fulfill whatever You want to do with my life.

(from *The Beauty of Spiritual Language*, p. 43. Hayford prayed this simple prayer of surrender before receiving the gift of a new prayer language.)



WARM-UP

■ Overview and Illustration

A resounding theme in *Streams of Living Water* is how the great tributaries of Christianity flow together, one pouring into the other. In the last session Richard Foster made the observation that the Holiness and Charismatic Traditions are most healthy when they do not function independently, that is, when the Charismatic Tradition’s “power to do” flows out of the Holiness Tradition’s “power to be.”

While this seems very logical, an important relationship between the Charismatic Tradition and the Contemplative Tradition may be more unexpected to most. I have a friend who invested considerable time in writing a 300-page dissertation on contemplative prayer (J. R. Finney, *Contemplative Prayer as an Adjunct to Psychotherapy*).

It was his conclusion that of all the forms of prayer he investigated, two were seen as “surprising siblings,” contemplative prayer and glossolalia (praying in tongues). Listen to his words:

“As I studied the variety of manifestations of Christian prayer while writing my dissertation, I was surprised to find myself concluding that contemplative prayer and ‘speaking in tongues,’ or glossolalia, both appear to involve—more so than other forms of prayer—an *interior surrender* to the loving presence and power of God. Both contemplative prayer and glossolalia seem to require a passive, undemanding openness to God” (see *Conversations: A Forum for Authentic Transformation*, 4:2, 2006).

For instance, in *Contemplative Prayer* Thomas Merton speaks of “an unconditional and totally humble surrender to God” as central to his prayer as well as living his whole life for God (p. 68). In a similar vein, Jack Hayford describes the inner receptivity to receiving one’s spiritual language as a “freely open, fully available, spiritually vulnerable moment in the presence of our precious Savior” (*The Beauty of Spiritual Language*, p. 43).

“I can imagine,” Finney continues to muse, “Thomas Merton in his monastery cell at 4 a.m., relating to God with a verse from Psalm 16: ‘You, Lord, are all I have, and you give me all I need; my future is in your hands’ (v. 5, TEV). Then I see Jack Hayford in front of thousands of people, leading the congregation in the famous song he penned, ‘Majesty,’ with raised arms, speaking in tongues. While the external appearance may appear to be in stark contrast, both worshipers may be coming to God in a remarkably similar way—with an unconditional receptivity to the power, presence, and love of God.”

In examining the Contemplative Tradition, we saw the importance of “becoming God’s friend.” In the Holiness Stream we recognized the importance of finding our identity in Christ, the power “to be.” These are the necessary pillars of the Charismatic Stream, which offers the power “to do.” And each of these three traditions is most fully realized when we offer ourselves as living sacrifices, in a state of interior surrender to the love, power, and presence of the Trinity working in and through our lives.

■ Homework Check-Up

If your group has decided to read the corresponding chapters of *Streams of Living Water* and participate in the *Individual Exercises* as outside-of-class activities, this is the time to do an accountability check.





Last week the in-class focus was the *Bible Study*. For this week—as will be the case for each of the “second” or “experiencing” lessons for our six Streams—the homework assignment involved participation in the *Individual Exercises* in spiritual transformation, and the in-class focus will be a *Small Group Exercise*.

Note: We recommend that you wait until after your group has viewed the video vignettes to discuss their experiences with the *Individual Exercises*. This “Homework Check-Up” time is simply for checking in and giving a plug for spending time with resources in the Participant’s Guide outside the group setting. A reminder to discuss these experiences will be given later in this session when you give attention to the in-class *Small Group Exercise*.

In the coming week participants may choose to take on the next *Bible Study* and *Daily Scripture Readings* as “homework” assignments (see the Participant’s Guide, pp. 74-75).



DVD

■ Video

In this session, Richard J. Foster will dialogue about the Charismatic Stream with Jack Hayford. Following the conversation, you can let the DVD continue through the bonus segment called “Soul Talk” and listen in as Richard discusses the Charismatic Stream with Dallas Willard.

■ Central Truths (p. 60 in Participant’s Guide)

Richard and Jack Hayford

- The Charismatic Stream refers to a life that is immersed in, empowered by, and under the direction of the Holy Spirit.
- Jack Hayford was drawn to the Charismatic Stream for some raw and pragmatic reasons, the need for the power of God in his life. He needed an ability that “exceeded Jack’s.”
- We need both the character and the power of Jesus Christ—the best of the Holiness and Charismatic Streams working hand in hand.
- Jack Hayford relates a dramatic story of an encounter during which the Lord spoke and said, “I’ve given my Glory to dwell in this place.”

- We all need a personal encounter with Jesus that becomes incarnate in our lives in a pragmatic way—the life of Jesus in us. We need the dynamic of his person, available by the power of the same Spirit that animated his life.
- We need the spectrum of Jesus' personality in ministry. This is what truly characterizes Charismatic life.
- Charismatic life was never intended to be some kind of specialty of its own; none of these Streams was ever intended to be separate.
- The Charismatic—or historically Pentecostal—Stream contributes by pointing us to the experience of the fountainhead of our enablement.
- The Holy Spirit enables us to pray beyond ourselves . . . and to open ourselves simply and transparently and with childlike humility to the presence and power of the Spirit.
- One of the greatest gifts of the Charismatic Stream is to keep us from the temptation to domesticate God.
- Jack Hayford lists the following potential pitfalls of the Charismatic Stream:
 - If you have found something immensely rich from Christ in your life, it is important to avoid any sense of believing it to be superior to what others have received.
 - It is also important not to overplay the prophetic and somehow give what God is saying to you—subjectively or corporately as a congregation—priority over the eternal Word of God. All prophecy *must* be measured by the Word of God.
 - It is possible to become too mystical at the expense of the pragmatic.
- Little children don't run to a mystic, but they came to Jesus, someone who knew how to play with toys with them.
- One of the great contributions of the Charismatic Stream has been worship and a life of worship.
- Jack Hayford offers this encouragement: "Come into the presence of Jesus regularly, daily; worship him, and it will change your sense of your surroundings because in his presence, there is not only fullness of joy but a freshness





of enablement, and it will make a difference in his grace through you in your world.”

Richard and Dallas

- *St. Augustine had bought the idea that the charismata was for the time of the apostles, but when in the midst of his ministry two young children in his congregation were miraculously healed, he was able to accept this and change his teaching.*
- *Spirit is unbodily personal presence.*
- *To have a heart softer and more receptive to the Spirit, we should make a point of inviting the Spirit to move in every part of our lives. We invite the Spirit, and then we watch.*

■ **Class Response**

Do you have any questions or observations about the video vignettes before we look at the Reflection Questions together?

■ **Reflection Questions** (p. 62 in Participant's Guide)

Video

- ① Jack Hayford says he was drawn to the Charismatic Stream for some raw and pragmatic reasons. What are some of your raw and pragmatic reasons for being attracted to this tributary?
- ② One of the ways Jack Hayford describes the Spirit-empowered life is this: “Having a personal encounter with Jesus that becomes incarnate in our lives in a pragmatic way—the life of Jesus in us.” What is your reaction to this description?
- ③ What are some of the words and phrases you would use to describe the spectrum of Jesus’ personality?
- ④ What are the potential problems from making any of the Streams a “specialty of its own”?

- 5 How does the Charismatic Stream keep us from the temptation to domesticate God?
- 6 *By way of encouragement to others in the group, what are some ways you have found for keeping your heart soft and receptive to the Spirit?*

BIBLE STUDY



■ Discussion of Experiences with Scripture Meditation

As a reminder, a *Bible Study* and the *Daily Scripture Readings* will be presented only every other week—during the first session for each of the Streams. During the second session attention will be given to “experiencing” the Stream, and the *Small Group Exercise* will be the in-class focal point.

For the *Bible Study* and *Daily Scripture Readings* to be studied in preparation for the next session, please see the Participant’s Guide, pages 74-75.

TRANSFORMING EXERCISES



■ In-Class Exercise

Please see pp. 63-69 in the Participant’s Guide for the suggested *Small Group Exercise* designed for use during this in-class session. At this time have your group go through the *Small Group Exercise*, which includes *Celebrating Strengths and Minimizing Weaknesses*, a self-examination.

■ Discussion of Experiences with Individual Exercises

Please see pp. 58-59 in the Participant’s Guide for the suggested *Individual Exercises*, which were assigned in the last session as homework. These are based on Dallas Willard’s five components of the person (i.e., thoughts, emotions, will, behavior, and social interactions). Ask your group for discussion about their experiences with these exercises in the Charismatic Stream. You might ask, “What did you learn about God and about yourself while doing these exercises?”



SUMMARY

■ Review

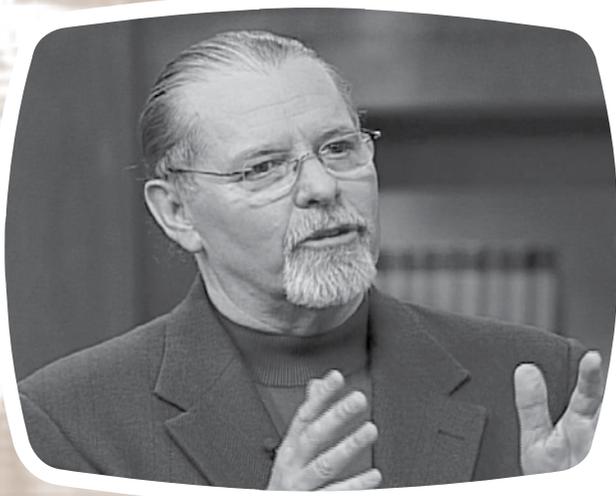
According to Richard Foster, the Charismatic Stream is best described as a “life immersed in, empowered by, and under the direction of the Spirit of God” (*Streams of Living Water*, p. 132). The reason it should be explored is beautifully captured in the simple prayer by Jack Hayford. Let’s pray it again: “Lord, I ask You to fill me with the Holy Spirit. I want to receive Your power and Your love so I can fulfill whatever You want to do with my life.”

■ Richard’s Recommendations

- Something old: *The Little Flowers of St. Francis of Assisi*, translated by Raphael Brown. (Image Books, 1971)
- Something new: *Living the Spirit-Formed Life* by Jack Hayford. (Ventura, California: Regal Books, 2001)

■ Other RENOVARÉ Resources

Songs for Renewal by Janet Lindeblad Janzen with Richard J. Foster. (San Francisco: HarperSanFrancisco, 1995)



SESSION EIGHT:

Understanding the Social Justice Tradition



BEFORE YOU LEAD

■ Quotes and Quips

... The best thing in the world is a really good person.

D. Elton Trueblood

Social justice is where the central issue in the Holiness Tradition—love—meets the road.

Richard J. Foster

When God was merciful to us, we learned to be merciful with our brethren.

Dietrich Bonhoeffer

While women weep, as they do now, I'll fight. While children go hungry, as they do now, I'll fight; while men go to prison, in and out, as they do now, I'll fight; while there is a drunkard left, while there is a poor lost girl upon the streets, while there remains one dark soul without the light of God, I'll fight, I'll fight to the very end!"

General William Booth

■ Key Scriptures

"You shall love the Lord your God with all your heart, and with all your soul, and with all your mind." This is the greatest and first commandment. And a second is like it: "You shall love your

neighbor as yourself.” On these two commandments hang all the law and the prophets.

Matthew 22:37-40

All who believed were together and had all things in common; they would sell their possessions and goods and distribute the proceeds to all, as any had need.

Acts 2:44, 45

Religion that is pure and undefiled before God, the Father, is this: to care for orphans and widows in their distress, and to keep oneself unstained by the world.

James 1:27

■ **Note to Leader**

If you are using the one-page lesson outlines, you will want to locate that page in the appendix to this lesson or on the CD-ROM now. Please continue to select from the menu of options provided in constructing a lesson tailored to the needs of your group.

■ **Materials**

For this session *the leader* will need:

- Leader’s Guide
- Bible
- DVD Player, Monitor, Stand, Extension Cord, etc.
- *Streams of Living Water* DVD
- *Streams of Living Water* (chapter 5)

For this session *the participant* will need:

- Bible
- Participant’s Guide (Optional)
- Pen or Pencil

SESSION OUTLINE

I. INTRODUCTION 

- Welcome
- Prayer

II. WARM-UP 

- Overview/Illustration
- Discussion of Homework

III. DVD 

- Video Vignette
- Central Truths
- Class Response
- Reflection Questions

IV. BIBLE STUDY 

- Leader’s Insight
- Group Exercise
- Daily Scripture Readings

V. EXERCISES 

- Homework Assigned for:
 - Thoughts • Emotions • Will
 - Behavior • Social Interactions

VI. SUMMARY 

- Richard’s Recommendations
- Other RENOVARÉ Resources



INTRODUCTION

■ Welcome

Call the group together and welcome the participants to session eight of *Streams of Living Water: Celebrating the Great Traditions of the Christian Faith*. Our focus for this time together is “Understanding the Social Justice Tradition.”

■ Prayer

PRAYER FOR THE HUMAN FAMILY

The Book of Common Prayer

*O God, you made us in your own image
and redeemed us through Jesus your Son;
Look with compassion on the whole human family;
take away the arrogance and hatred which infect our hearts;
break down the walls that separate us;
unite us in bonds of love;
and work through our struggle and confusion
to accomplish your purposes on earth;
that, in your good time, all nations and races may serve you
in harmony around your heavenly throne;
through Jesus Christ our Lord. Amen.*



WARM-UP

■ Overview and Illustration

I write these words from a retreat center that is nestled into a mountainside, cradled by the arms of an Angelus Mountain. I have just returned from spending an hour of silence in the small chapel. At the front of the warmly lit room stands a life-size crucifix. It is a beautiful wood carving stationed behind the lectern and beside a large glass window that allows a palette of colors to pour in from an outside garden.

While gazing at the crucifix, I was struck by the fact that the

heart of Jesus rests in such close proximity to the intersection of the two beams of the cross. In my silent meditation I imagined the vertical beam pointing upward to the Father and symbolizing the will and the love of God. The horizontal beam reaches out east and west. I experienced it as a symbol of human will—so often pointing in different directions than the longings of God.

The heart of Christ, who had demonstrated obedience unto death, was just below the center. In my meditation, it represented the place of intersection between divine and human will. As I continued to gaze at the most prominent symbol in Christianity, I considered the words of Jesus in Matthew's Gospel: "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.' This is the greatest and first commandment. And a second is like it: 'You shall love your neighbor as yourself'" (Matthew 22:37-39). According to Richard J. Foster, these words form the "fulcrum" of the Social Justice Tradition. "On these two commandments hang all the law and the prophets" (v. 40).

To love God with an undivided heart and to love our neighbors—every person who is near—as ourselves requires that two wills, human and divine, become one. Keeping the two supreme commandments means death to any will but the will of God, any love but the love of God.

At the center of the cross, two beams become one, two wills become one, two loves—for God and for the world—become one. This unbounded area, this place covered by the heart of Christ, is both the fulcrum and the fountainhead of the Social Justice Tradition. One will. One love.

■ Homework Check-Up

If your group has decided to read the corresponding chapters of *Streams of Living Water*, this is the time to do a quick accountability check. Perhaps your group is also working through the *Bible Study*, *Daily Scripture Readings*, and Transforming Exercises (*Individual Exercises*). If so, please note that later in the session—following the DVD viewing and questions—you will have the opportunity to present the *Bible Study* and check in concerning the *Daily Scripture Readings*.

You will also refer the group to the *Individual Exercises* that should be completed prior to the next session. They are listed on pages 76-77 of the Participant's Guide.





D V D

■ Video

In this session, Richard J. Foster will introduce the Social Justice Stream and tell the stories of two people who stand as exemplary representatives: Moses from the Bible and Benjamin Lay from more recent times. Richard will also share from his own experiences with the Social Justice Tradition.

As you know, the first of our two lessons on each tradition is presented in a lecture format and follows a pattern of introduction, two stories of exemplars of the Stream, and personal application. Each of the initial lessons on a Stream is followed by an interview with a contemporary representative. All sessions are concluded by a conversation between Richard Foster and Dallas Willard.

■ Central Truths (p. 70 in Participant's Guide)

You are provided with a few summary points for each video vignette. Here are the Central Truths for Richard's introduction to the Social Justice Stream.

Richard

- Hear the heart-cry of the prophet, "Let justice roll down like waters and righteousness like an ever-flowing stream."
- The Social Justice Stream of Christian life and faith focuses upon justice and shalom in all human relationships and social structure.
- This compassionate way addresses the gospel for equity and magnanimity among all peoples.
- Moses was, first of all, the fountainhead of the great line of prophets, the first of the prophets.
- Moses' famous declaration to Pharaoh—"Let my people go!"—was based upon a clear Hebraic concept of justice for the oppressed.
- Moses was also the first judge and lawgiver; the great line of judges in Israel began with Moses.

- Social Justice functions best when it arises from the inside as a “cultural mandate” for creating equitable structures as the foundations of a society.
- The Hebrew word for justice is *mishpat*. It involves a morality over and above strict legal justice and is virtually synonymous with the Hebrew word for righteousness.
- Social Justice is sometimes spoken of as “Social Righteousness.”
- Benjamin Lay will be our more recent representative of the Social Justice Stream. He was “without a doubt the strangest of the early Quaker abolitionists.”
- Lay and his wife, Sarah, became notorious for the means they used to demonstrate the evils they saw around them.
- Lay wrote an antislavery book with a paragraph-long title, which was published by Benjamin Franklin. The title: *All Slave-Keepers, That keep the Innocent in Bondage, APOSTATES Pretending to lay claim to the Pure and Holy Christian Religion; of what Congregation so ever; but especially in their Ministers, by whose example the filthy Leprosy and Apostasy is Spread far and near.*
- Moses and Benjamin Lay, while wildly different, both sought to “let justice roll down like waters and righteousness like an ever-flowing stream.”
- Jesus redefined “neighbor” as the person who is near us.
- May we stand in solidarity with all who suffer, and cry out with the prophets, “Let justice roll down like waters and righteousness like an ever-flowing stream.”

Richard and Dallas

- *If Moses were on the scene today, he would undoubtedly be concerned with the inability of our churches and Christian leaders to deal effectively with the crying social issues of our day.*
- *The term “social righteousness” may be better than “social justice” because it reminds us that most of the important issues here cannot be dealt with apart from love.*
- *Jesus’ teaching reminds us it is far better to be the kind of person who naturally does the right thing than to be the wrong kind of person who sometimes tries to do the right thing.*





■ Class Response

Do you have any questions or observations about the video vignettes before we look at the Reflection Questions together?

■ Reflection Questions (p. 72 in Participant's Guide)

Video

- 1 Describe your most positive associations or involvements with the Social Justice Stream.
- 2 What are some factors that motivate you to be involved with Social Justice?
- 3 What are some reasons (if any) that hold you back from becoming even more involved?
- 4 Which term resonates best with you, “social justice” or “social righteousness”? Why so?
- 5 What are your reactions to the means used by Benjamin and Sarah Lay to draw attention to the evils they saw around them?
- 6 Call to mind some of your “neighbors” (anyone near to you) who may be victimized by injustice. What is one concrete way you can become involved in the situation as a source of compassion?
- 7 *Dallas reminds us that the best way to become involved in social righteousness is not to focus on some external loving action, but to become the type of person who naturally does the right thing. Discuss what you have found to be helpful in becoming that type of person.*

Book

- 1 Richard J. Foster quotes his friend D. Elton Trueblood, who observed that “all who read Woolman have a chance to realize that the best thing in the world is a really good person” (*Streams of Living Water*, p. 144). What does this mean to you personally?

- 2 Dorothy Day is presented in *Streams of Living Water* as a “living reproach” to a church that has become self-satisfied with its affluence and privileged position . . . and to us who “care more about the number of shopping days until Christmas than we care about the poor” (*Streams of Living Water*, p. 155). What would happen in your community next year if more people became inspired by the example of Dorothy Day?
- 3 Richard J. Foster calls Matthew 22:37-40 the “fulcrum” of the Social Justice Tradition: “You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.’ This is the greatest and first commandment. And a second is like it: ‘You shall love your neighbor as yourself.’ On these two commandments hang all the law and the prophets.” It follows that loving others—especially if they are our enemies—is not something that will naturally flow from us. What are some specific ways you have found for tapping into and becoming a conduit for the love of God?

BIBLE STUDY



If time permits, form small groups and allow the participants to complete the Bible study exercise in class.

■ Group Exercise

We will now turn our attention to the Bible for a frame of reference. A brief Bible study can be found on page 74 in the Participant’s Guide and may be used in class or as a homework assignment.

■ Leader’s Insight

The commentary from *The RENOVARE Spiritual Formation Bible* suggests that the parable of the Good Samaritan is the best known of all Jesus’ stories—with the possible exception of the story of the Prodigal Son. There are two primary twists in Jesus’ parable. First, it is the least likely person who stops and helps the man who lies robbed and beaten. The hero is not the priest or Levite but one despised by the Jews, a Samaritan.





Clarence Jordan, who wrote the *Cotton Patch Gospel*, set the Gospel stories—as well as the rest of the New Testament—in the context of rural Georgia during the time of racial segregation. In his version of the story of the Good Samaritan, it was the president of a very large Southern denomination and a gospel quartet (all white) who stepped over a man lying beaten and robbed. It was a black truck driver who stepped over racial lines to offer help. Clarence Jordan realized the shocking nature of the images Jesus was presenting to his listeners. (For more, see the video of the musical *Cotton Patch Gospel*, Bridgestone Multimedia, 2002, based on the book *The Cotton Patch Version of Matthew and John* by Clarence Jordan [New York: Association Press, 1970]. Also see <http://rockhay.tripod.com/cottonpatch/index.htm>)

What is the second twist Jesus provides? Our neighbor is anyone near us who is in need—regardless of religion, politics, or race. Jesus tells this famous story in response to questions from an expert in religious law, whose first question to Jesus was, “What must I do to inherit eternal life?” (Luke 10:25). When Jesus replies, “You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself” (Luke 10:27), the legal expert, perhaps looking for a loophole, responds, “And who is my neighbor?” (Luke 10:29) Jesus answers with this famous parable and removes all barriers between “us” and “them.”

In our passage from Mathew’s Gospel (25:34-40), Jesus expands on the surprising implications of the story of the Good Samaritan and provides what many see as the credo for social justice. Whatever we do for those in need—the hungry, thirsty, homeless, imprisoned—we do for God. According to Jesus (Matthew 25:32-34), this type of compassion is what separates the sheep from the goats, the willing from the willful, and provides an inheritance of kingdom proportions.

The third passage, Acts 2:43-46, is presented to show the natural progression of Holiness being and Charismatic doing into Social-Righteousness loving. When this first band of Christians had their identity in Christ established and were empowered by the Holy Spirit, what flowed out was love beyond reason.

■ Scripture Meditation

As a reminder, a *Bible Study* and the *Daily Scripture Readings* will be presented every other week—during the first session for each of the Streams.

During the second session, attention will be given to “experiencing” the Stream and the Transforming Exercises.

Since this is our first session on the Social Justice Stream, the *Bible Study* was presented, and you may want to ask the members of your group if they want to share any insights or reflections they had while doing the assigned *Daily Scripture Readings*.

TRANSFORMING EXERCISES



Please see pages 76 and 81 in the Participant’s Guide to observe the suggested *Individual Exercises* and *Small Group Exercise*. The *Small Group Exercise* is designed for use during your session together next week. The *Individual Exercises* are based on Dallas Willard’s five components of the person and are constructed for the participants to use as homework activities. Encourage the class to complete the exercises before next week’s session.

SUMMARY



■ Review

What is the Social Justice Tradition? According to Richard J. Foster in *Streams of Living Water*, it is “a life committed to compassion and justice for all peoples” (p. 182). If grounded in an identity in Christ and empowered by the Holy Spirit, the Social Justice Tradition allows us to develop and exercise an ever deepening love for God and for others. To the extent that we obey the supreme commandments of Jesus, we become the kind of people we were created to be.



■ Richard's Recommendations

Something old:

All Slave Keepers That Keep the Innocent in Bondage, Apostates by Benjamin Lay. (New York: Arno Press, 1969); also at antislavery.eserver.org/religious/allslavekeepersfinal/

Something new:

The Upside-Down Kingdom by Donald B. Kraybill. (Scottsdale, PA: Herald, 2003)

■ Other RENOVARÉ Resources

Freedom of Simplicity by Richard J. Foster. (San Francisco: HarperOne, 2005)



SESSION NINE:

Experiencing the Social Justice Tradition



BEFORE YOU LEAD

■ Quotes and Quips

The Social Justice Stream of Christian life and faith focuses upon justice and shalom in all human relationships and social structures.

Richard J. Foster

In our dealings with one another let us be more eager to understand those who differ from us than either to refute them or press upon them our own tradition.

William Temple

Christianity means community through Jesus Christ and in Jesus Christ. No Christian community is more or less than this. ... We belong to one another only through and in Jesus Christ.

Dietrich Bonhoeffer

The road to holiness necessarily passes through the world of action.

Dag Hammarskjöld

■ Key Scriptures

Those who oppress the poor insult their Maker, but those who are kind to the needy honor him.

Proverbs 14:31

This is the kind of fast day I'm after: to break the chains of injustice, get rid of exploitation in the workplace, free the oppressed, cancel debts.

Isaiah 58:6 (*The Message*)

The king will answer them, "Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me."

Matthew 25:40

Note to Leader

If you are using the one-page lesson outlines, you will want to locate that page in the appendix to this lesson or on the CD-ROM now. Please continue to select from the menu of options provided in constructing a lesson tailored to the needs of your group.

Materials

For this session *the leader* will need:

- Leader's Guide
- Bible
- DVD Player, Monitor, Stand, Extension Cord, etc.
- *Streams of Living Water* DVD
- *Streams of Living Water* (chapter 5)

For this session *the participant* will need:

- Bible
- Participant's Guide (Optional)
- Pen or Pencil

SESSION OUTLINE

I. INTRODUCTION

- Welcome
- Prayer



II. WARM-UP

- Overview/Illustration
- Discussion of Homework



III. DVD

- Video Vignette
- Central Truths
- Class Response
- Reflection Questions



IV. BIBLE STUDY

- Homework Assigned for:
 - Bible Study
 - Daily Scripture Readings



V. EXERCISES

- In-Class Small Group Exercise
- Review Experiences With:
 - Thoughts • Emotions • Will
 - Behavior • Social Interactions



VI. SUMMARY

- Richard's Recommendations
- Other RENOVARÉ Resources





INTRODUCTION

■ Welcome

Call the group together and welcome the participants to session nine of *Streams of Living Water: Celebrating the Great Traditions of Christian Faith*. Our focus for this time together is “Experiencing the Social Justice Tradition.”

■ Prayer

A PRAYER FOR SOCIAL JUSTICE

Clement of Rome (1st century)

*We beseech thee, Master, to be our helper and protector.
Save the afflicted among us; have mercy on the lowly;
Raise up the fallen; appear to the needy; heal the ungodly;
Restore the wanderers of thy people;
Feed the hungry; ransom our prisoners;
Raise up the sick; comfort the faint-hearted.
Amen.*



WARM-UP

■ Overview and Illustration

The current theme for the Salvation Army is “Dance Upon Injustice.” This may seem like a strange arrangement of words, until you stop and ponder what is written by the authors of *A Spiritual Formation Workbook: Small-Group Resources for Nurturing Christian Growth*. “One of the most remarkable aspects of practicing the Social Justice Tradition is its double effect: in the process of helping others, we too are helped. John Wesley once said that true happiness comes from helping others” (p. 55).

When you also consider the image of the Trinity as a dance of self-forgetful love, then joining with them to “dance upon injustice” seems like an inviting and appropriate response.

The notion of “dancing upon injustice” also rescues the Social Justice Tradition from the possible peril of legalism. As Richard Foster

says in *Streams of Living Water*, “after the Holiness Tradition it is the Stream most prone to rigidity and judgmentalism” (p. 180). This is why some may prefer the phrase “social righteousness” to “social justice.” *Righteousness*, a word connoting love and relationship, casts new light on this Stream, similarly to the way the two supreme commandments of Jesus cast new light on the original ten.

The two most common approaches to relating to God are best labeled by the words *religion* and *righteousness*. However, the distinction between these two terms is so important it can define how we will experience God. The difference between them has everything to do with the presence or absence of deep, personal affection (see Gray Temple, *The Molten Soul: Dangers and Opportunities in Religious Conversion*, p. 31).

During Jesus’ time on earth, religious people seemed to get on his nerves. But he loved to lavish time on the righteous. Why?

The word *religion* comes from the Latin word *ligare*, which refers to something binding an individual, as a “ligament” binds muscle to bone. The Pharisees were religious. They were bound to the law, and their scrupulous compliance to it was their methodology for obligating God to offer acceptance and reward. They were more interested in control than compassion, more into rules than relationship.

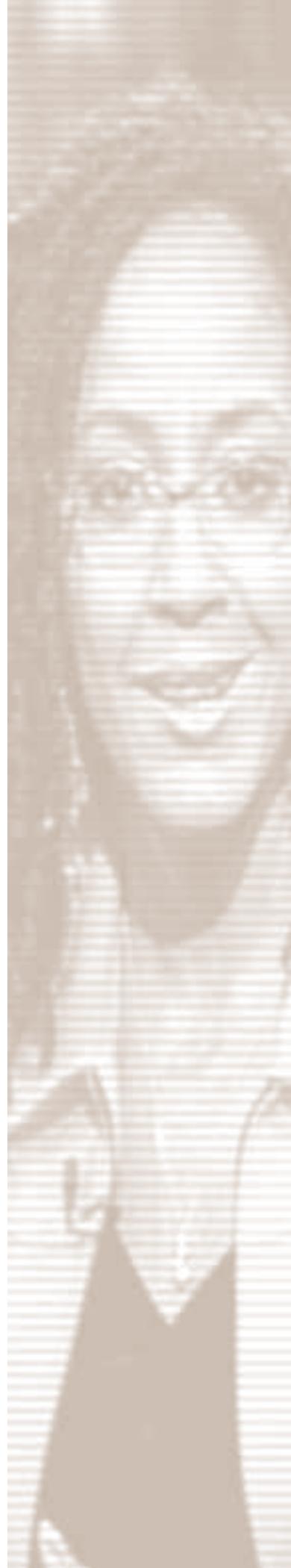
It is easy for religion to degenerate into a human-crafted technology for scheming to influence divinity. Religion is whatever you and I do in order to get God to love us more than we think he would be spontaneously inclined to do.

Righteousness, as understood in the Old Testament, is a very different term. It is a thoroughly Hebraic concept, mostly foreign to the Western mind (see E. R. Achtemeier, “Righteousness in the Old Testament” in *The Interpreter’s Dictionary of the Bible*, p. 80). Righteousness connotes a relationship characterized by mutual delight in one another, by loyalty, esteem, and lasting commitment. Right behavior in loving the other is what defines a righteous relationship. Joyfully planning a wedding anniversary getaway with your spouse is righteous activity. Washing dishes to get sex is a religious act.

Far from being synonyms, *religion* and *righteousness* are closer to opposites. Religious people fear God and look for ways to keep him at a distance and bind his wrath. Their affections are primarily turned inward. Righteous people love God and look for ways to enjoy his presence.

So let the music start and the righteous dance on injustice.

(This discussion of religion versus righteousness is adapted from Gary Moon, *Falling for God: Saying Yes to His Extravagant Proposal*.)





■ Homework Check-Up

If your group has decided to read the corresponding chapters of *Streams of Living Water* and participate in the *Individual Exercises* as outside of class activities, this is the time to do an accountability check.

Last week the in-class focus was the *Bible Study*. For this week—as will be the case for each of the “second” or “experiencing” lessons for our six Streams—the homework assignment involved participation in the *Individual Exercises* in spiritual transformation, and the in-class focus will be a *Small Group Exercise*.

Note: We recommend that you wait until after your group has viewed the video vignettes to discuss their experiences with the *Individual Exercises*. This “Homework Check-Up” time is simply for checking in and giving a plug for spending time with resources in the Participant’s Guide outside the group setting. A reminder to discuss these experiences will be given later in this session when you give attention to the in-class *Small Group Exercise*.

In the coming week participants may choose to take on the next *Bible Study* and *Daily Scripture Readings* as “homework” assignments (see the Participant’s Guide, p. 92).



DVD

■ Video

In this session, Richard J. Foster will dialogue about the Social Justice Stream with Juanita Rasmus. Following the conversation, you can let the DVD continue through the bonus segment called “Soul Talk” and listen in as Richard discusses the Social Justice Stream with Dallas Willard.

■ Central Truths (p. 78 in Participant’s Guide)

Richard and Juanita Rasmus

- Richard’s guest is Juanita Rasmus, who is copastor of St. John’s United Methodist Church, Houston, Texas.
- The Social Justice Stream refers to justice and shalom in all human relationships and social structures.

- Juanita Rasmus' favorite passage of Scripture for summing up the Social Justice Stream comes from Matthew 25: *“For I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me. . . . And the king will answer them, ‘Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.’”* (Matthew 25:35, 36, 40)
- Social Justice is also about working for peace and shalom. Shalom goes deeper than peace and can involve an internal change or healing that can come from being the recipient of love and acceptance.
- The Streams provide us with a sixfold cord that is not easily broken.
- The Social Justice Tradition is love with skin on it.
- A common pitfall of the Social Justice Stream can be compassion fatigue—giving to others continuously without taking care of oneself.
- The Social Justice Stream provides opportunities for getting to know others living in different kinds of worlds, and this provides the opportunity for the love of God to bring us together.
- A primary difference for the homeless is not what one might expect—such as educational differences—but rather having nothing to stop “the ripple effect” once one or two of the dominoes in their lives were toppled over.
- What impacted and motivated Juanita Rasmus the most to serve the poor was hearing God whisper, “This could be your brother”; “This could be your father”; “This could be you.”
- When we spend time with God experiencing all the Streams, what happens in our private time with God gets transformed into action.
- My suggestion for those wanting to get involved is simply to begin looking for ways to serve.
- The first step is so simple. Find a need and fill it. Be the change you want to see in the world.





Richard and Dallas

- *At the personal level we need to get involved by doing what we can for people. This is more important than the big ideas about social justice.*
- *For Dallas Willard, the greatest difference concerning social righteousness has been the capacity to relate to individuals of whatever kind and in whatever place in a way that is not officious and not “gummy”—to be real, present, and loving.*
- *We can learn from Jesus here. We need to imitate his example of being there with people and, if there is a need, offering help, perhaps in such a way that they (the individuals in need) won’t even know about it.*

■ **Class Response**

Do you have any questions or observations about the video vignettes before we look at the Reflection Questions together?

■ **Reflection Questions** (p. 80 in Participant’s Guide)

Video

- 1 Juanita Rasmus’ favorite passage of Scripture for getting to the heart of the Social Justice Stream is Matthew 25:35-40. Read this passage as a group and share how it is making a difference in your Christian life.
- 2 If the Social Justice Tradition is also concerned with working for internal peace and shalom, what could be a way for you to become involved with this effort?
- 3 If the traditions discussed in *Streams of Living Water* provide us with a “sixfold cord” that is not easily broken, what have you learned about the importance of the four Streams we have studied so far—Contemplative, Holiness, Charismatic, and Social Justice?
- 4 What does it mean to say the Social Justice Tradition is “love with skin on it”?

- 5 If the best place to start is simply “to find a need and fill it,” where have you started, or where are you motivated to begin?
- 6 *What do you think about a philosopher of Dallas Willard’s stature suggesting that at the personal level getting involved by serving is more important than the big ideas about Social Justice?*
- 7 *Share any experiences you’ve had in being with people who are in need in a way that is real, present, and loving.*

BIBLE STUDY



As a reminder, a *Bible Study* and the *Daily Scripture Readings* will be presented only every other week—during the first session for each of the Streams. During the second session attention will be given to “experiencing” the Stream, and the *Small Group Exercise* will be the in-class focal point.

For the *Bible Study* and *Daily Scripture Readings* to be studied in preparation for the next session, please see the Participant’s Guide, page 92.

TRANSFORMING EXERCISES



■ In-Class Exercise

Please see pp. 81-86 in the Participant’s Guide for the suggested *Small Group Exercise* designed for use during this in-class session. At this time have your group go through the *Small Group Exercise*, which includes *Celebrating Strengths and Minimizing Weaknesses*, a self-examination.

■ Discussion of Experiences with Individual Exercises

Please see pp. 76-77 in the Participant’s Guide for the suggested *Individual Exercises*, which were assigned in the last session as homework. These are based on Dallas Willard’s five components of the person (i.e., thoughts, emotions, will, behavior, and social interactions). Ask your group for discussion about their experiences with these exercises in the Social Justice Stream. You might ask, “What did you learn about God and about yourself while doing these exercises?”



SUMMARY

■ Review

As we are reminded in *Devotional Classics* (p. 221), “The Social Justice Tradition ... is not a set of pious exercises for the devout, but a trumpet call to a freely gathered people who seek the total transformation of persons, institutions, and societies. We are to combine suffering love with courageous action. We are to stand against all oppressions and for all liberations. We are to become the voice of the voiceless, pleading their cause in the halls of power and privilege.” To the music and rhythm of the Trinity we enter their dance of self-forgetful love; we learn to dance on injustice.

■ Richard's Recommendations

Something old: *Christianity and Social Order* by William Temple. (London: Shephard-Walwyn, 1976)

Something new: *Touch: The Power of Touch in Transforming Lives* by Rudy Rasmus with Christian Washington and Pat Springle. (Houston, Texas: Baxter Press and Spirit Rising, 2006)

■ Other RENOVARÉ Resources

An Evening with Madamo: Stories and Reflections on Our Life With God CD, Marti Ensign with Richard J. Foster (Englewood, CO: RENOVARÉ)



SESSION TEN:

Understanding the Evangelical Tradition



BEFORE YOU LEAD

■ Quotes and Quips

The Evangelical Tradition is comprised of three great themes: first, and foremost, the faithful proclamation of the gospel; second, the centrality of Scripture as a faithful repository of the gospel; and third, the confessional witness of the early Christian community as a faithful interpretation of the gospel.

Richard J. Foster

*Father, I am going to accept this [the Bible] as Thy Word—by **faith!** I'm going to allow faith to go beyond my intellectual questions and doubts, and I will believe this to be Your inspired Word.*

Billy Graham

*The first condition of salvation is not knowledge, but **meeting** Christ.*

Watchman Nee

■ Key Scriptures

For, "Everyone who calls upon the name of the Lord will be saved." But how are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him? And how are they to proclaim him unless they are sent? As it is written: "How beautiful are the feet of those who bring good news!"

Romans 10:13-15

Faith comes from what is heard, and what is heard comes through the word of Christ.

Romans 10:17

All Scripture is inspired by God and is useful for teaching, for reproof, for correction, and for training in righteousness.

2 Timothy 3:16

Note to Leader

If you are using the one-page lesson outlines, you will want to locate that page in the appendix to this lesson or on the CD-ROM now. Please continue to select from the menu of options provided in constructing a lesson tailored to the needs of your group.

Materials

For this session *the leader* will need:

- Leader's Guide
- Bible
- DVD Player, Monitor, Stand, Extension Cord, etc.
- *Streams of Living Water* DVD
- *Streams of Living Water* (chapter 6)

For this session *the participant* will need:

- Bible
- Participant's Guide (Optional)
- Pen or Pencil

SESSION OUTLINE

I. INTRODUCTION 

- Welcome
- Prayer

II. WARM-UP 

- Overview/Illustration
- Discussion of Homework

III. DVD 

- Video Vignette
- Central Truths
- Class Response
- Reflection Questions

IV. BIBLE STUDY 

- Leader's Insight
- Group Exercise
- Daily Scripture Readings

V. EXERCISES 

- Homework Assigned for:
 - Thoughts • Emotions • Will
 - Behavior • Social Interactions

VI. SUMMARY 

- Richard's Recommendations
- Other RENOVARÉ Resources



INTRODUCTION

■ Welcome

Call the group together and welcome the participants to session ten of *Streams of Living Water: Celebrating the Great Traditions of the Christian Faith*. Our focus for this time together is “Understanding the Evangelical Tradition.”

■ Prayer

MAY YOU BELONG ENTIRELY TO GOD

St. Fursa

*May the yoke of the Law of God
be upon your shoulder,
the coming of the Holy Spirit
on your head,
the sign of Christ
on your forehead,
the hearing of the Holy Spirit
in your ears,
the smelling of the Holy Spirit
in your nose,
the vision of the people of heaven
in your eyes,
the speech of the people of heaven
in your mouth,
the work of the Church of God
in your hands,
the good of God and of neighbor
in your feet.
May God dwell in your heart
And may you belong entirely to God the Father.
Amen.*

(from *Prayers From the Heart*, p. 63)

WARM-UP

**■ Overview and Illustration: The Really Good News Is Christ in You?**

In the video segment you are about to watch, you will hear Richard Foster say, “The Evangelical Stream centers on the great good news that Jesus is alive and the best news around.” And it champions the three primary ways God reveals this gospel: the living Word (Christ), the written word (Scripture), and the spoken word (preaching).

A great challenge for this Stream is to avoid any tendency toward bibliolatry or eisegesis. Bibliolatry can lead to raising the Bible to a greater height than Jesus, and eisegesis can result in the personality or pet peeves of the minister pushing aside the truth contained in the Bible. Let me offer the following story as an illustration of the importance of keeping our focus on the Living Word.

I Hope Jesus Had a Zit (from *Conversations*, 3.1, p. 5.)

I’ve gotten the question several times: “Do you believe the Bible is the inerrant Word of God?” Three occasions burn in my memory.

The first occurred during a job interview. It was the final stage. Several faculty members from a very conservative seminary had me encircled, peppering me with questions, trying to see if I would fit in with the group or stand out like a Speedo in the baptistery. I don’t recall my exact words, but I got the job offer, and I didn’t lie.

Several years later, the administrator of a small rural hospital invited me to lunch. He had said there were a few questions he wanted to ask before recommending to the hospital board. I had spent a lot of time preparing for the questions. I was ready for anything he might ask about major depression, suicidal ideation, or medication compliance. I even knew his favorite college football team—Georgia Tech. But he asked only one question: “Do you read the Ryrie Bible?”

I did not. But I knew enough about that imprint for words like “fundamentalism” and “dispensation” to start spinning around in my head. I knew what he wanted to hear and what I could not say. I swallowed hard, confessed my limited reading, and told him how I felt about the Bible. To my surprise, he invited me to join the club.

The third occasion for the question was the toughest. I was standing in front of a classroom full of eager counselors-in-training, preparing to launch into the first lecture of a course on theological issues for therapists, when the question came from the middle of





the room: “Before you begin, I have one question. Do you believe the Bible is the inerrant word of God?”

Since there seems to be no escaping the question, I might as well tell you what I said. I began with the negatives.

I don’t believe the Bible is a repository of buried treasure that has been locked away through centuries of time until an Indiana Jones type of scholar could burst into its dusty catacombs and unearth the buried gems. That is, I don’t think God hid key elements of His Story until someone armed with an IQ of 140 and the knowledge of six languages could appear on the scene and announce, “You see, appropriate parsing has finally revealed the hidden pathway.” No, I believe *all* the golden rules glisten in plain view—easy to find, just difficult to follow.

I don’t believe the Bible should be treated as a paper Pope that can be made to speak with absolute authority on any topic simply by allowing it to flop open, spilling its guts. Nor do I believe the Bible is God’s answer book on everything.

Instead, I believe the Bible is very much like Jesus as a teenager. I believe Jesus is exactly who he claimed to be, God’s only Son, co-creator of the universe, born from above, but willing to stoop low to touch the world and to save it. But I also like to imagine Jesus to be fully human. I hope that when he was a teenager his voice squeaked as it deepened and that he had at least one good-sized zit to deal with.

Thinking of Jesus’ humanity makes me feel even closer to him. This lets me know that he has felt what I feel; that he can fully empathize when I tell him about weaknesses, struggles, and temptations. Although it makes my brain hurt when I do it, I see Jesus as both fully divine and fully human. And that is exactly how I see Scripture.

I believe that the Bible is the living Word, fully divine: God-breathed as stylus touched papyrus; God-breathed again as the holy words turn to pictures in my mind. Are there imperfections, a linguistic zit or two that popped up since the time of the original manuscripts? I hope so. As with Jesus, the marks of humanity speak to me of the trust and love of God, while only enhancing the divinity that I accept by faith and interact with through experience.

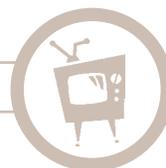
While conservatives and liberals battle for the Bible, I believe they often ignore that they are much more alike than different. Both groups tend to exegete uncomfortable passages with a pocketknife; both groups offer interpretations that would make Herman Rorschach proud—revealing far more about themselves than about God.

As I think about the divinity and humanity of Scripture, I am challenged by this question: What if, instead of reading the Bible, I let it read me? What if I focused less on getting all the way through the Bible each year and more on allowing the good news about life in the Kingdom to get all the way through me, to soak down deep, saturating my soul? As God's Word leads the meaning out of my life for me, I discover the best news of all. Jesus is alive, immediate, present, and available to teach us how to enjoy life in his kingdom, here and now. The written and spoken word are vitally important, but Jesus is "tops over all."

■ Homework Check-Up

If your group has decided to read the corresponding chapters of *Streams of Living Water*, this is the time to do a quick accountability check. Perhaps your group is also working through the *Bible Study*, *Daily Scripture Readings*, and Transforming Exercises (*Individual Exercises*). If so, please note that later in the session—following the DVD viewing and questions—you will have the opportunity to present the *Bible Study* and check in concerning the *Daily Scripture Readings*. You will also refer the group to the *Individual Exercises* that should be completed prior to the next session. They are listed on pages 93-94 of the Participant's Guide.

DVD



■ Video

In this session, Richard J. Foster will introduce the Evangelical Stream and tell the stories of three people who stand as exemplary representatives: Priscilla and Aquila from the Bible and John Wesley from more recent times. Richard will also share from his own experiences with the Evangelical Tradition.

As you know, the first of our two lessons on each tradition is presented in a lecture format and follows a pattern of introduction, two stories of exemplars of the Stream, and personal application. Each of the initial lessons on a Stream is followed by an interview with a contemporary representative. All sessions are concluded by a conversation between Richard Foster and Dallas Willard.



■ **Central Truths** (p. 88 in Participant's Guide)

You are provided with a few summary points for each video vignette. Here are the Central Truths for Richard's introduction to the Evangelical Stream.

Richard

- The Evangelical Stream centers on the great good News. Jesus is alive and here to teach his people himself.
- The Apostle Paul first met Aquila and Priscilla in Corinth. They were refugees from Rome, where Christians were being persecuted. Paul stayed as a guest in their home for two years.
- At some point Aquila and Priscilla saved Paul's life.
- Here we have a team ministry, a couple working and ministering together, a shining example of the Evangelical Stream.
- John Wesley, along with his brother Charles, spawned the great Methodist movement. John Wesley was the 15th of 19 children.
- When John was five years old, he was dramatically rescued from a fire—"a brand plucked from the burning."
- While John was attending Lincoln College at Oxford, he, Charles, George Whitefield, and others established a small group that became known as the Holy Club.
- After their time at Oxford, John and Charles sailed to the American colony of Georgia, where John served as pastor of a Savannah parish.
- As John Wesley was returning to England, he was struck by a how a group of Moravians remained so calm—singing a hymn—during a violent storm. This led to his friendship with a Moravian leader, Peter Bohler.
- On May 24, 1738, at a Moravian meeting on Aldersgate Street, with someone reading Martin Luther's preface to the book of Romans, Wesley felt his heart "strangely warmed." This experienced launched him into a lifetime of evangelism.
- Gradually Wesley became progressively more comfortable with open-air preaching, or preaching in the fields. George Whitefield had set the example for him.

- His field preaching became exceedingly effective, and on at least one occasion he preached to a crowd of 30,000.
- Some of Wesley’s “methods” for spiritual formation—as a follow-up to his evangelism efforts—include structures such as:
 - “Societies” for fellowship.
 - “Class meetings” for loving, nurturing accountability.
 - “Bands” for mutual confession of sins.
 - “Love feasts” for celebration.
- It was because of these simple structures—these “methods,” if you will—that Wesley’s followers became known as Methodists.
- John Wesley rode an estimated 250,000 miles on horseback and preached approximately 42,000 sermons.
- For Wesley, conversion was only the beginning; the goal was to live a holy life, to be sanctified.
- Wesley was also passionate about social justice.
- Richard J. Foster, while visiting Wesley’s house on the outskirts of London, uttered a simple but passionate prayer: “Do it again, Lord. Do it again.”

Richard and Dallas

- *To live a “Word-centered life” simply means that we take the Bible and spend time in it, and we come to know what it teaches, and then, of course, it means that we actually center our whole life on what we find in the Scriptures. . . . To have a Word-centered life, then, is to be focused on Jesus and his words and to make them something that is running in us constantly.*
- *Memorizing lengthy passages of Scripture (such as Romans 8 or Colossians 3:1-17) is a favorite way for Dallas to live a Word-centered life, to have the Word order his life.*
- *The “good news” of the gospel is that we can now live in the Kingdom of God. It is available to everyone, no matter what a person’s status or abilities.*





■ Class Response

Do you have any questions or observations about the video vignettes before we look at the Reflection Questions together?

■ Reflection Questions (p. 90 in Participant's Guide)

Video

- 1 What does it mean to you that Jesus is alive and available to teach you here and now?
- 2 Have you ever had an experience similar to John Wesley's, where your heart felt "strangely warmed"? If so, please share the impact this has had on your life. If not, but it is your desire, tell why you are drawn to this type of experience.
- 3 As odd as it may seem, John Wesley was never an official Methodist, but an Anglican reformer. It was his suggested "methods" for spiritual formation that defined the new denomination. What "methods" have you experienced that have been helpful to your process of Christian spiritual formation?
- 4 What does it mean to live a "holy and sanctified life"?
- 5 *Please read the summary of Dallas Willard's description of what it means to live a "Word-centered life" (see above). What is your reaction to centering your whole life on what you find in Scripture? Give a specific example or two of what this has meant in your life.*
- 6 *If you were going to memorize a lengthy passage of Scripture, which would you pick? Why?*

Book

- 1 In *Streams of Living Water: Celebrating the Great Traditions of Christian Faith*, Richard J. Foster says, "The work of social justice is more complete when it is intricately connected to authentic evangelical witness." Do you agree, and what does that statement mean to you?
- 2 Many important historical figures—such as Augustine—believed that a person cannot be a convert to Christ without being a disciple of Christ, with conversion and discipleship

being two sides of the same door. What do you think of that image?

- 3 Richard J. Foster defines the Evangelical Tradition as comprising three great themes: 1) faithful proclamation of the gospel, 2) the centrality of Scripture as a faithful repository of the gospel, and 3) the confessional witness of the early Christian community as a faithful interpretation of the gospel. What do you think about these themes, and what has been the greatest impact of one of these themes in your life?
- 4 How would you define the “good news” of the gospel?

BIBLE STUDY



If time permits, form small groups and allow the participants to complete the Bible study exercise in class.

■ Group Exercise

We will now turn our attention to the Bible for a frame of reference. A brief Bible study can be found on page 92 in the Participant’s Guide and may be use in class or as a homework assignment.

■ Leader’s Insight

Jesus came into our world to release captives, restore true vision, and proclaim the great day of exodus. He came to reopen Eden’s gates and to announce the present availability of the kingdom of heaven. This is really good news!

With Jesus’ first recorded sermon (See Mathew 4:13-17), the kingdom became a then-and-there, here-and-now reality. God has made us uniquely designed to live within its borders. We are meant to walk in union with God and learn from him how to rule with him. As referenced in the commentary on Matthew 4:17 found in *The RENOVARÉ Spiritual Formation Bible*, in echoing John the Baptist’s call to repentance, Jesus is asking for us to do more than feel sorry for our sins and accept forgiveness. To accept the offer of life in the kingdom is to say yes to a very different and much wiser way to approach life.



In our passage from the Sermon on the Mount, Matthew 6:31-33, Jesus echoes the call to live differently, announcing that the first priority in life should be to seek the kingdom, to step into the realm that exists beyond hurry and worry, where the will of the King and the will of the subjects are one.

In Jesus' famous dialogue with Nicodemus (See John 3:3), Jesus uses the imagery of a child coming into the world to underscore both the radical contrast between two vastly different realms—the small space within the womb versus the expansive outside world—and to communicate our dependence on God for being “born again.” To journey from the world to the kingdom is nothing less than a new birth into a radically different realm of infinite possibilities.

But what, more specifically, is the kingdom of God like? In Romans 14:17, Paul breaks it down: “The kingdom of God is not food and drink but righteousness and peace and joy in the Holy Spirit.” In the with-God realm of intimate friendship with God, our character begins to mirror the fruit of God's Spirit.

■ Scripture Meditation

As a reminder, a *Bible Study* and the *Daily Scripture Readings* will be presented every other week—during the first session for each of the Streams.

During the second session, attention will be given to “experiencing” the Stream and the Transforming Exercises.

Since this is our first session on the Evangelical Stream, the *Bible Study* was presented, and you may want to ask the members of your group if they want to share any insights or reflections they had while doing the assigned *Daily Scripture Readings*.



TRANSFORMING EXERCISES

Please see pages 93 and 100 in the Participant's Guide to observe the suggested *Individual Exercises* and *Small Group Exercise*. The *Small Group Exercise* is designed for use during your session together next week. The *Individual Exercises* are based on Dallas Willard's five components of the person and are constructed for the participants to use as homework activities. Encourage the class to complete the exercises before next week's session.

SUMMARY



■ Review

As a kite needs a string, the other Christian Traditions need the Evangelical Stream. All that we think, do, and feel as Christians needs to be grounded in the living, written, and spoken Word, the three great anchor points provided by this Tradition. The great good news is that we can become redeemed and reconciled, new creations *in* Christ. The Evangelical Tributary is rooted in the life of Christ as recorded in Scripture and as lived by him in us.

■ Richard's Recommendations

Something old: *The Journal of John Wesley*. (Christian Classics Ethereal Library, www.ccel.org/ccel/wesley/journal.html)

Something new: *Mere Christianity* by C. S. Lewis.
(San Francisco: HarperOne, 2001)
How to Be Born Again by Billy Graham.
(Nashville: Thomas Nelson, 1989)

■ Other RENOVARÉ Resources

Living the Mission by Lynda L. Graybeal and Julian L. Roller.
(San Francisco: HarperSanFrancisco, 2007)





SESSION ELEVEN:

Experiencing the Evangelical Tradition



BEFORE YOU LEAD

■ Quotes and Quips

He who created you without your help will not save you without your cooperation.

Augustine

The inner life cannot be freed by changing the place or by killing the body, but only by putting off the “old person” and putting on the new person, thus passing from death to life... Real and permanent joy is found only in the Kingdom of God, which is established in the heart when we are born again. The secret and reality of this blissful life in God cannot be understood without receiving, living, and experiencing it.

Sadhu Sundar Singh

Conversion is a gift and an achievement. It is the act of a moment and the work of a lifetime. You cannot attain salvation by disciplines—it is the gift of God. But you cannot retain it without disciplines.

E. Stanley Jones

May God give us the strength and the courage to do what we already know to do.

Richard Foster

■ Key Scriptures

From that time Jesus began to proclaim, “Repent, for the kingdom of heaven has come near.”

Matthew 4:17

So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new.

2 Corinthians 5:17

As you therefore have received Christ Jesus the Lord, continue to live your lives in him, rooted and built up in him and established in the faith....

Colossians 2:6, 7

■ Note to Leader

If you are using the one-page lesson outlines, you will want to locate that page in the appendix to this lesson or on the CD-ROM now. Please continue to select from the menu of options provided in constructing a lesson tailored to the needs of your group.

■ Materials

For this session *the leader* will need:

- Leader’s Guide
- Bible
- DVD Player, Monitor, Stand, Extension Cord, etc.
- *Streams of Living Water* DVD
- *Streams of Living Water* (chapter 6)

For this session *the participant* will need:

- Bible
- Participant’s Guide (Optional)
- Pen or Pencil

SESSION OUTLINE

I. INTRODUCTION 

- Welcome
- Prayer

II. WARM-UP 

- Overview/Illustration
- Discussion of Homework

III. DVD 

- Video Vignette
- Central Truths
- Class Response
- Reflection Questions

IV. BIBLE STUDY 

- Homework Assigned for:
 - Bible Study
 - Daily Scripture Readings

V. EXERCISES 

- In-Class Small Group Exercise
- Review Experiences With:
 - Thoughts • Emotions • Will
 - Behavior • Social Interactions

VI. SUMMARY 

- Richard’s Recommendations
- Other RENOVARÉ Resources



INTRODUCTION

■ Welcome

Call the group together and welcome the participants to session eleven of *Streams of Living Water: Celebrating the Great Traditions of Christian Faith*. Our focus for this time together is “Experiencing the Evangelical Tradition.”

■ Prayer

AMAZING GRACE

John Newton

*Amazing grace, how sweet the sound
That sav'd a wretch like me!
I once was lost, but now am found,
Was blind, but now I see.*

*'Twas grace that taught my heart to fear,
And grace my fears reliev'd;
How precious did that grace appear,
The hour I first believ'd!*

*Thro' many dangers, toils and snares,
I have already come;
'Tis grace has brought me safe thus far,
And grace will lead me home.*

*The Lord has promis'd good to me,
His word my hope secures;
He will my shield and portion be,
As long as life endures.*

*Yes, when this flesh and heart shall fail,
And mortal life shall cease;
I shall possess, within the vail,
A life of joy and peace.*

*The earth shall soon dissolve like snow,
The sun forbear to shine;
But God who call'd me here below,
Will be forever mine.*

Olney Hymns (London: W. Oliver, 1779)

WARM-UP



■ Overview and Illustration: A Fish Named Homer

A story has tumbled out of the Appalachian Mountains about a boy who decided to make a pet out of a fish he caught one summer. When he noticed it was still alive after hours in the mountain air, he got the idea he might be able to train it to breathe like dogs and cats.

The boy named his new pet Homer, and worked with it each day—keeping it out of water for longer and longer periods of time. Eventually Homer learned how to stay out of the water full time. The boy and Homer became fast friends. They were inseparable. And this worked just fine until school started back in the fall.

The fish tried to follow the boy to school—walking on its fins through the grass and dirt. The boy tried to get Homer to go back home, but Homer wouldn't listen. Even when the boy stomped his foot and threw a rock, Homer was determined.

Just before he got to the schoolhouse the boy crossed a wooden bridge that had a few planks rotted out and missing. He kept walking but soon noticed that there were not any swishing noises behind him. He turned around and did not see Homer anywhere. He walked back over the bridge. No Homer. And then he looked down through a place on the bridge where a plank was missing. There was Homer. In the creek—drowned!

(For a better telling of this story, see Doc McConnell, "The Walkin' Catfish," *Best-Loved Stories Told at the National Storytelling Festival: 20th Anniversary Edition*, Jonesborough, TN: National Storytelling Press, 1991, pp. 21-22.)

* * * * *

Those listening to Jesus' message about the kingdom may have been a lot like Homer. So am I, a fish out of water, more at home now in a false environment (the world) than the one for which I was created (the Kingdom). And if I were completely honest, I would have to confess that if I were suddenly tossed back into my original habitat, I might drown.

What's the point of the story? Jesus' mission was (and is) to convince people who are no longer living in their intended habitat to





come back home—to the kingdom of God. While this amazing offer can be made only by grace and because of the cross, it still requires the discipline of reacclimatizing to a new environment, a kingdom centered on God and not self; on others and not me; on love, peace, and joy instead of greed, anxiety, and despair. Dive on in, Jesus says, the water is fine, and with some effort, we'll remember what to do.

(adapted from *Falling for God: Saying Yes to His Extravagant Proposal*, pp. 43ff)

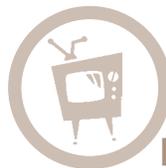
■ Homework Check-Up

If your group has decided to read the corresponding chapters of *Streams of Living Water* and participate in the *Individual Exercises* as outside-of-class activities, this is the time to do an accountability check.

Last week the in-class focus was the *Bible Study*. For this week—as will be the case for each of the “second” or “experiencing” lessons for our six Streams—the homework assignment involved participation in the *Individual Exercises* in spiritual transformation, and the in-class focus will be a *Small Group Exercise*.

Note: We recommend that you wait until after your group has viewed the video vignettes to discuss their experiences with the *Individual Exercises*. This “Homework Check-Up” time is simply for checking in and giving a plug for spending time with resources in the Participant’s Guide outside the group setting. A reminder to discuss these experiences will be given later in this session when you give attention to the in-class *Small Group Exercise*.

In the coming week participants may choose to take on the next *Bible Study* and *Daily Scripture Readings* as “homework” assignments (see the Participant’s Guide, page 111).



DVD

■ Video

In this session, Richard J. Foster will dialogue about the Evangelical Stream with John Ortberg. Following the conversation you can let the DVD continue through the bonus segment called “Soul Talk” and listen in as Richard discusses the Word-centered tradition with Dallas Willard.

Central Truths (p. 96 in Participant's Guide)**Richard and John Ortberg**

- The Evangelical Stream, the Word-centered life, refers to the good news of the evangel that Jesus brings us into life, real life, and that more abundantly.
- The Bible, the centrality of Scripture, is foundational to the Evangelical Stream.
- Conversion, or giving your life to Christ, is also central to this tributary.
- Richard describes three ways of thinking about the Word-centered life:
 - Jesus as the Word of God living.
 - Scripture as the Word of God written.
 - The evangel as the Word of God preached.
- One way to think about these three is to compare them to the American federal government, in which the three branches provide checks and balances to one another.
- John Ortberg provides a deep theological example in referring to a scene from the movie *Talladega Nights* that offers an image of what can happen when we get imbalanced in our view of Jesus—or as Ricky Bobby might say, “little tiny infant Jesus in your crib.”
- To see Christ more clearly, we need to see him in the context of the story of God’s redemptive history with God’s people. The written Word helps to correct any tendencies to remake Jesus in our image or an image more comfortable to us than the reality of the living Word.
- Proclaiming the Word is important for the faith of both the one expressing the good news and the one receiving the message.
- God’s goal is not so much to get us all the way through the Scriptures, but to get Scripture all the way through us.
- An important goal in reading Scripture is to allow the mind to be renewed so that we are becoming the right kind of person who is thinking right thoughts and able to live in such a way as to do the right things at the right times.
- A great lesson in formation is found in the life of Lincoln. While he may not have read widely, what he read he read over and over until it became etched in his mind.





- One of the important things we learn from studying the life of Jesus in Scripture is how important it was for him to spend lots of time alone with God in prayer.
- Mark 1:15 is an important passage for anchoring the Evangelical Stream: “The time has come. The Kingdom of God is at hand; repent and believe, trust in, arrange your life around this Good News” (paraphrased).
- One of our big challenges is finding fresh ways to proclaim the good news in a way that people of a certain time and culture will understand. There is a crying need today to bring the whole good news to our culture.
- An important question for today is inspired by Eugene Peterson’s translation of Acts 2:47, where he offers, “. . . In general, people liked what they saw. . . .” We should ask ourselves today, as Christians, if people looking at us and our churches will say that, in general, they like what they see. The only way to make this happen is through the lives we are living. There is no shortcut, no substitute for actually being transformed.
- We should remember that a lot of the proclamation of the Word is listening to what the other person is able to hear at that time.
- A blessing from Dallas and John: “‘Today, I’m coming to your house.’ You, right there in your life, in all the stuff that you have gotten wrong and all the things you don’t understand and everything that might be confusing to you, aspects of your life that seem insignificant or hidden or dark or fearful—Jesus would say to you today, ‘I’m coming to your house. I want to be with you.’”

Richard and Dallas

- *There can be a problem with a legalistic approach to reading the Bible that is counterproductive. It may be better to read longer passages for longer periods of time in solitude, while allowing it to soak in and change us, than to read a few minutes each day and be done with it. “You can’t get a shower one drop at a time in fifty years. You have to have a downpour.”*

- *Scripture study and memorization have framed Dallas' life and given him a perspective or vantage point from which to do everything else.*

■ Class Response

Do you have any questions or observations about the video vignettes before we look at the Reflection Questions together?

■ Reflection Questions (p. 99 in Participant's Guide)

Video

- 1 What do you believe to be most central to the Evangelical Stream? Why?
- 2 What did John mean by saying that the living, written, and spoken Word is similar to the three branches of the American government in the provision of “checks and balances”? Describe any situation where you saw this operate in a healthy way.
- 3 John and Dallas both indicated that it is more important to get the Bible all the way through us than to get ourselves all the way through the Bible. What does this mean to you?
- 4 What are some effective ways you have discovered for getting portions of the Bible all the way through you?
- 5 If outsiders look at your church or small group, do you think they will “in general, like what they see”? If so, how can you keep this going? If not, what can you do personally to become more magnetized with the love of Christ?
- 6 What was your response to the blessing John pronounced?
- 7 *Describe any ideas you have for overcoming a legalistic approach to reading Scripture.*





BIBLE STUDY

■ Discussion of Experiences with Scripture Meditation

As a reminder, a *Bible Study* and the *Daily Scripture Readings* will be presented only every other week—during the first session for each of the Streams. During the second session attention will be given to “experiencing” the Stream, and the *Small Group Exercise* will be the in-class focal point.

For the *Bible Study* and *Daily Scripture Readings* to be studied in preparation for the next session, please see the Participant’s Guide, page 111.



TRANSFORMING EXERCISES

■ In-Class Exercise

Please see pp. 100-105 in the Participant’s Guide for the suggested *Small Group Exercise* designed for use during this in-class session. At this time have your group go through the *Small Group Exercise*, which includes *Celebrating Strengths and Minimizing Weaknesses*, a self-examination.

■ Discussion of Experiences with Individual Exercises

Please see pp. 93-94 in the Participant’s Guide for the suggested *Individual Exercises*, which were assigned in the last session as homework. These are based on Dallas Willard’s five components of the person (i.e., thoughts, emotions, will, behavior, and social interactions). Ask your group for discussion about their experiences with these exercises in the Evangelical Stream. You might ask, “What did you learn about God and about yourself while doing these exercises?”

SUMMARY



■ Review

The Word-centered life places priority on the “Word” (living, written, and proclaimed) and on evangelism leading to conversion. An important passage for anchoring the Evangelical Stream in both the life of Christ and His agenda for conversion is Mark 1:15: “The time is fulfilled, and the Kingdom of God has come near; repent and believe in the good news.” In these few words of Jesus we find the narrow way that embraces both grace and effort, divine initiative and the human response of cooperation.

■ Richard's Recommendations

Something old: *Conversion* by E. Stanley Jones. (Nashville: Abingdon Press, 1952-1991)

Something new: *The Life You Always Wanted* by John Ortberg. (Grand Rapids: Zondervan, 2002)

■ Other RENOVARÉ Resources

The RENOVARÉ Spiritual Formation Bible edited by Richard J. Foster and others. (San Francisco: HarperSanFrancisco, 2005)



SESSION TWELVE:

Understanding the Incarnational Tradition



BEFORE YOU LEAD

■ Quotes and Quips

The Incarnational Tradition concerns itself with the relationship between spirit and matter. In short, God is manifest to us through material means.

Richard J. Foster

Desiring our good, ... Jesus took to Himself a body like the rest of us. And through His actions done in that body, He teaches those who would not learn by other means to know Himself, the Word of God, and through Him the Father.

Athanasius

Each day brings with it not only the necessity of eating but the renewal of our love of and in God.

Kathleen Norris

Launch into the deep, and you shall see.

Jacques Ellul

■ Key Scriptures

The mystery that has been hidden throughout the ages and generations ... has now been revealed to his saints ... which is Christ in you, the hope of glory.

Colossians 1:26, 27

He was transfigured before them, and his face shone like the sun, and his clothes became dazzling white.

Matthew 17:2

Blessed are your eyes, for they see, and your ears, for they hear.

Matthew 13:16

■ Note to Leader

If you are using the one-page lesson outlines, you will want to locate that page in the appendix to this lesson or on the CD-ROM now. Please continue to select from the menu of options provided in constructing a lesson tailored to the needs of your group.

■ Materials

For this session *the leader* will need:

- Leader's Guide
- Bible
- DVD Player, Monitor, Stand, Extension Cord, etc.
- *Streams of Living Water* DVD
- *Streams of Living Water* (chapter 7)

For this session *the participant* will need:

- Bible
- Participant's Guide (Optional)
- Pen or Pencil

SESSION OUTLINE

I. INTRODUCTION 

- Welcome
- Prayer

II. WARM-UP 

- Overview/Illustration
- Discussion of Homework

III. DVD 

- Video Vignette
- Central Truths
- Class Response
- Reflection Questions

IV. BIBLE STUDY 

- Leader's Insight
- Group Exercise
- Daily Scripture Readings

V. EXERCISES 

- Homework Assigned for:
 - Thoughts • Emotions • Will
 - Behavior • Social Interactions

VI. SUMMARY 

- Richard's Recommendations
- Other RENOVARÉ Resources



INTRODUCTION

■ Welcome

Call the group together and welcome the participants to session twelve of *Streams of Living Water: Celebrating the Great Traditions of the Christian Faith*. Our focus for this time together is: “Understanding the Incarnational Tradition.”

■ Prayer

PRAYER FOR PERCEPTION

Susanna Wesley

*Help me, Lord, to remember that religion
is not to be confined to the church, or closet,
nor exercised only in prayer and meditation,
but that everywhere I am in Thy presence.
So may my every word and action have a moral content...*

*May all the happenings of my life prove useful and beneficial to me.
May all things instruct me
and afford me an opportunity of exercising some virtue
and daily learning and growing toward
Thy likeness...
Amen.*

(from *Streams of Living Water*, p. 237. Originally found in Donald L. Kline, *Susanna Wesley: God's Catalyst for Revival*, Lima, OH: C.S.S. Publishing, 1980, p. 42.)



WARM-UP

■ Overview and Illustration

If you close your eyes to picture Albert Einstein, you are likely to see an older man with unruly white hair and a dark mustache. It is easy to forget that Einstein produced his greatest contributions when he was only 26 and working as a patent office clerk in Bern,

Switzerland. In one astounding year he wrote four papers, each of which is considered a work of genius. The first was about the composition of light. His theory won the Nobel Prize. The second offered evidence for the existence of atoms. But it was the third and fourth papers which contained his most famous work. The topic was the theory of relativity. And now, just over a century later, every schoolchild can quote his famed equation: $E = mc^2$. As you know, it breaks down as follows:

- E = Energy
- m = Mass
- c = Constant (the speed of light)

Einstein’s genius unlocks the universe and reveals that the energy of an object equals its mass times the speed of light squared. Or to simplify even further—and to read it from right to left—matter is simply another form of energy.

The spiritual implications are phenomenal as well. God is love. And as Spirit, God is also energy. The Incarnational Stream concerns itself with the relationship between spirit (the energy of God) and matter. It is here we most fully appreciate the mystery of God revealed to us through material means, and also the possibilities that emerge when we allow our “matter” to be charged with the energy of his kingdom.

As Dallas Willard reminds us, when you step over into the kingdom of God, you are in a different dynamic. Grace, he says, is not a credit transfer, but an energy transfusion.

- E = Energy Kingdom of God
- m = Mass Your matter (Flesh)
- c = Speed of light You are created to be a “child of light.”
(Eph. 5:8; Rev. 22:5)

When Jesus says, “One does not live by bread alone” (Matthew 4:4), he is referring to $E = mc^2$ and the energy of God. Think for a moment of fasting in terms of $E = mc^2$, and think of Jesus’ saying, “I have food to eat that you do not know about” (John 4:32). What is the fuel to which he was referring? The energy of God.

In the Incarnational Stream we are reminded that the possibilities are explosive when we allow our matter (or flesh) to be supercharged with the power of the presence of God as we go through the day, living a “with-God” life.





■ Homework Check-Up

If your group has decided to read the corresponding chapters of *Streams of Living Water*, this is the time to do a quick accountability check. Perhaps your group is also working through the *Bible Study*, *Daily Scripture Readings*, and Transforming Exercises (*Individual Exercises*). If so, please note that later in the session—following the DVD viewing and questions—you will have the opportunity to present the *Bible Study* and check in concerning the *Daily Scripture Readings*.

You will also refer the group to the *Individual Exercises* that should be completed prior to the next session. They are listed on page 112 of the Participant's Guide.



DVD

■ Video

In this session, Richard J. Foster will introduce the Incarnational Stream and tell the stories of two people who stand as exemplary representatives: Mary the mother of Jesus and Liliias Trotter from more recent times. Richard will also share from his own experiences with the Incarnational tradition.

As you know, the first of our two sessions on each tradition is presented in a lecture format and follows a pattern of introduction, two stories of exemplars of the Stream, and personal application. Each of the initial lessons on a Stream is followed by an interview with a contemporary representative. All sessions are concluded by a conversation between Richard Foster and Dallas Willard.

■ Central Truths (p. 106 in Participant's Guide)

You are provided with a few summary points for each video vignette. Here are the Central Truths for Richard's introduction to the Incarnational Stream.

Richard

- The Incarnational Stream speaks to us of how we make present and visible the realm of the invisible Spirit.

- This sacramental way of living speaks powerfully to the crying need today to experience God as truly manifest and notoriously active in daily life.
- Outside of Jesus himself, no one illustrates the Incarnational Stream better than Mary the mother of Jesus.
- Mary carried the incarnate Son in her womb and spoke the words of obedience in response to the angel: “Here am I, the servant of the Lord; let it be with me according to your word” (Luke 1:38). These words are the classic expression of Mary as obedient servant.
- Mary’s response of obedience speaks to our condition:
 - We who want to be in charge of our destiny.
 - We who long for absolute personal autonomy.
 - We who never want to submit to anything or anybody.
- Perhaps it is time we learn to say with Mary, “Here am I, the servant of the Lord; let it be with me according to your word.”
- The angel also tells Mary her much older cousin Elizabeth is also pregnant. What a shocker. One is old and has no children. The other is young and has no husband.
- When the child in Elizabeth’s womb (John the Baptist) “leaps with joy” at the moment of the famous greeting between the two women, Mary speaks what has come to be called Mary’s *Magnificat*. It is simultaneously a spontaneous devotion and a war-cry.
- Mary is proclaiming that a new day is coming; a new order is coming—a day and an order of justice for the poor. Herod the Great and Caesar Augustus, be forewarned, for Mary declares that God “has brought down the powerful from their thrones, and lifted up the lowly.”
- While Mary’s words, recorded in Luke 1:46-55, are revolutionary, the Messianic event was more revolutionary than Mary understood. Jesus did usher in a revolution and conquest, but it was a revolution of the heart and a conquest that came by suffering.
- A more recent representative of the Incarnational Stream is Liliias Trotter, who lived in the late 19th and early 20th century. She was an artist, a poet, a writer, and a pioneer missionary to the Muslim peoples of Algeria.
- Liliias’ religious education was rooted in the rites and rituals of the Church of England and was further enlivened by the renewal work of the great Keswick movement.





- John Ruskin, a well-known art critic and social philosopher, discovered Lilius' gift for painting and poured hours into training and tutoring Lilius. Ruskin believed she could be the greatest living painter and could do work that would be immortal. He offered her his vast resources to make this happen.
- But this offer came with a caveat. To become “immortal” she would have to “give herself up [entirely] to art.”
- This offer caused Lilius to go through days of agonizing deliberation because to devote herself to art in the way Ruskin intended would mean she would have to abandon her ministry work. But this she could not and would not do.
- Soon Lilius entered what would be her life's work. Lilius heard the call to serve God as a pioneer missionary. Here was a wealthy British woman giving up a comfortable life as an artist and socialite to serve Muslim people in Algeria.
- In addition to being a gifted painter, Lilius was also a gifted writer. She developed numerous evangelistic booklets adorned with watercolor pictures depicting Algeria.
- One of her writings, a little booklet titled *Focused*, inspired the well-known hymn “Turn Your Eyes Upon Jesus.”
- Now, all these streams of faith that we have been discussing in this series—Contemplative, Holiness, Charismatic, Social Justice, Evangelical, Incarnational—are flowing together into a mighty movement of the Spirit. *They constitute a new gathering of the people of God in our day.*

Richard and Dallas

- *It would be heretical **not** to ask for Jesus to be formed, incarnate, in us. Incarnation is about God dwelling in human beings. The Church is the continuing incarnation of Christ. This is why the phrase “with God” is so important. Our challenge is to get this out of doctrine and ecclesiology and translate [it] into life. That's really what life in the Kingdom means. It means to be united with God in his action. Eternal life means to be caught up in the life that Jesus is now leading on earth because he really is in charge of things now.*
- *And now we, in our individual lives, want to have that attitude (of Mary), so, as we go to work or as we drive or do*

whatever it is we are doing, we want her statement, “Let it be with me according to your word,” to be our constant theme.

- *For Dallas, his grandmother, Susan Rhoda Willard, was an example of a person who lived a “with-God” life, a life that exuded the incarnation of Christ.*
- *The outcome of Christian spiritual formation is learning the secret of the easy yoke, learning to rest and act with God as Jesus described. The “yoke” is everything we do. It is easy when we do everything with Jesus, relying on his power and presence.*

■ Class Response

Do you have any questions or observations about the video vignettes before we look at the Reflection Questions together?

■ Reflection Questions (p. 109 in Participant’s Guide)

Video

- 1 The Incarnational Stream has as a primary focus making the Christ within “present and visible” to others. Please share some of the ways you are able to do this at home, work, and play.
- 2 Richard Foster states that, with the exception of Jesus, no one illustrates the Incarnational Stream better than Mary the mother of Jesus. If you had to pick a third person from Scripture as a representation of this Stream, whom would you choose and why?
- 3 What are your biggest obstacles to following Mary’s example of radical obedience?
- 4 How would you describe to a friend the reasons Richard Foster sees Mary’s *Magnificat* as both a spontaneous devotion and a war-cry?
- 5 If you were faced with Liliias Trotter’s choice of becoming “immortal” through an expression of your creative ability or living a life of ministry and service, which path would you choose? Why so?





- 6 *Dallas Willard believes it would be heretical **not** to ask for Jesus to be formed in you. In this sense you are asked the same question Mary was asked: Are you willing for Christ to be formed in you? What does it do to your notion of “Christ in you” when you think of it in the context of the life of Mary?*
- 7 *How would you put Dallas Willard’s description of life in the Kingdom into your own words? How can this be lived on a daily basis?*
- 8 *Who that you know has inspired you with how he or she lives a “with-God” life?*

Video

- 1 The Incarnational is the last of the six Streams we have examined. There has been much discussion concerning how the various Streams relate to each other (e.g., the Charismatic Stream functions best when tied to the Holiness Stream—the power to do flowing out of the power to be). Discuss other examples of how the various Streams can relate in healthy ways.
- 2 In the text *Streams of Living Water*, Richard J. Foster discusses Dag Hammarskjöld as a contemporary example of the Incarnational Stream. Hammarskjöld’s life became transformed as he began to say a deep yes to having as the theme for his life, “Not I, but God in me.” How do you imagine (or how are you experiencing) your life changed if you live by this theme?
- 3 C. S. Lewis once had the insight that he should quit being bothered by “interruptions,” as if they were preventing him from getting on with his life, and should instead begin to view the interruptions as his life. What do you think he meant? How is this an example of Incarnational living?

BIBLE STUDY



If time permits, form small groups and allow the participants to complete the Bible study exercise in class.

■ Group Exercise

We will now turn our attention to the Bible for a frame of reference. A brief Bible study can be found on page 111 in the Participant's Guide and may be use in class or as a homework assignment.

■ Leader's Insight

The transfiguration of Jesus was an event in his earthly ministry described in four passages of the New Testament (Matthew 17:1-8; Mark 9:2-8; Luke 9:28-36; and 2 Peter 1:16-18). In the context of both Matthew and Mark, the event took place six days after Peter's confession at Caesarea Philippi: "You [Jesus] are the Messiah, the Son of the living God" (Matthew 16:16).

Jesus' response to Peter at Caesarea Philippi was interesting. He blessed Peter for knowing this truth, saying, "Flesh and blood has not revealed this to you, but my Father in heaven" (Matthew 16:17). Amazing! Jesus had spent almost three years with Peter, and apparently Jesus had not revealed to him or the other disciples his true identity. But now, for Peter, James, and John, the curtain is dramatically pulled back. The true identity of Jesus is revealed. In the difficult days and years ahead, Jesus' closest friends will have this memory burned into their minds.

Jesus' "face shone like the sun, and his clothes became dazzling white" (Matthew 17:2). This transformation is described by Matthew and Mark by the verb *metamorphe*, which is the root word for "metamorphosis." Jesus "morphs" before their eyes, providing a concrete and external picture of the type of radical change he has in mind for all who are willing to take his new nature.

Jesus is not the first person described in Scripture as glowing like the sun. In Exodus 34:29 we read that when Moses came down from Mount Sinai with the two tablets of the covenant, his face shone because he had been talking to God. The association of these two events is quite obvious. Jesus, also on a mountain, is aglow with the power and presence of God. Jesus is the new Moses, and his supreme commandments—to love God with our entire persons and our neighbors as ourselves—are the new laws for living.



Two subplots in this narrative are also very interesting. Two figures in Scripture who died in such a way that no physical evidence of their bodies was left behind—Moses and Elijah—appear to Jesus and the three disciples and talk directly to Jesus (Matthew 17:3). At the very least their presence is a witness to the divinity of Christ. And some might speculate that they are also there to offer assurance to Jesus about his coming death and resurrection.

Finally, the response of Peter should be noted. Upon witnessing the transfiguration of Jesus and the appearance of Moses and Elijah, Peter impulsively blurts out, “Lord, it is good for us to be here; if you wish, I will make three dwellings here, one for you, one for Moses, and one for Elijah” (Matthew 17:4). Although Jesus does not take Peter up on the offer, the disciple’s words surely reflect the joy and shalom that must have been present. And perhaps—to speculate wildly—Jesus smiled and thought, *I certainly picked the right person for building my church. He’s already on the case.*

While the transfiguration of Jesus is certainly a dramatic expression of the incarnation of the life and power of the Kingdom, it is also a burning reminder of how we can make present and visible the realm of the invisible Spirit in all the aspects of our daily living.

■ Scripture Meditation

As a reminder, a *Bible Study* and the *Daily Scripture Readings* will be presented every other week—during the first session for each of the Streams.

During the second session, attention will be given to “experiencing” the Stream and the Transforming Exercises.

Since this is our first session on the Incarnational Stream, the *Bible Study* was presented, and you may want to ask the members of your group if they want to share any insights or reflections they had while doing the assigned *Daily Scripture Readings*.



TRANSFORMING EXERCISES

Please see pages 112 and 117 in the Participant’s Guide to observe the suggested *Individual Exercises* and *Small Group Exercise*. The *Small Group Exercise* is designed for use during your session together next week. The *Individual Exercises* are based on Dallas Willard’s five components of the person and are constructed for the participants to use as homework activities. Encourage the class to complete the exercises before next week’s session.

SUMMARY



■ Review

What is the Incarnational Tradition? According to Richard J. Foster, it is “a life that makes present and visible the realm of the invisible spirit” (*Streams of Living Water*, p. 272). It invites us to bridge the chasm between our world of devotion and our world of work, family, and play. In the Incarnational Stream we are reminded of magnificent possibilities when we allow our matter (or flesh) to be charged with the power of the presence of God. Mary the mother of Jesus is a marvelous representative of this Stream. Other than Jesus himself, no one provides a better example of this Tradition. In saying “let it be” to God, she became a vessel of the incarnate Son and our example of both holy obedience and of allowing Christ to live his life in and through us. Perhaps it is time we learn to say with Mary, “Here am I, the servant of the Lord; let it be with me according to your word.”

■ Richard's Recommendations

Something old: *The Practice of the Presence of God* by Brother Lawrence. (Spire Books, 1958, 1967 and at Christian Classics Ethereal Library, www.ccel.org/ccel/lawrence/practice.html)

Something new: *A Passion for the Impossible: The Life of Liliias Trotter* by Miriam Huffman Rockness. (Grand Rapids: Discovery House Publishers, 2003)

■ Other RENOVARÉ Resources

A Spiritual Formation Workbook by James Bryan Smith with Lynda L. Graybeal, revised edition. (San Francisco: HarperSanFrancisco, 1999)



SESSION THIRTEEN:
**Experiencing the
 Incarnational
 Tradition**



BEFORE YOU LEAD

■ Quotes and Quips

The most basic place of our sacramental living is in our marriages and homes and families. Here we live together in well-reasoned love for everyone around us.

Richard J. Foster

Your own efforts “did not bring it to pass,” only God—but rejoice if God found a use for your efforts in his work. . . . We act in faith—and miracles occur.

Dag Hammarskjöld

Do not forget that the value and interest of life is not so much to do conspicuous things . . . as to do ordinary things with the perception of their enormous value.

Teilhard de Chardin

I no longer have any pain or difficulty because I have no will except that of God’s, which I endeavor to do in all things, and to which I am so resigned that I would not pick up a straw from the ground against his will, or for any other motive than out of pure love for God.

Brother Lawrence

■ Key Scriptures

Whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.

Colossians 3:17

Unless the LORD builds the house, those who build it labor in vain.

Psalm 127:1

■ Note to Leader

If you are using the one-page lesson outlines, you will want to locate that page in the appendix to this lesson or on the CD-ROM now. Please continue to select from the menu of options provided in constructing a lesson tailored to the needs of your group.

■ Materials

For this session *the leader* will need:

- Leader's Guide
- Bible
- DVD Player, Monitor, Stand, Extension Cord, etc.
- *Streams of Living Water* DVD
- *Streams of Living Water* (chapter 7)

For this session *the participant* will need:

- Bible
- Participant's Guide (Optional)
- Pen or Pencil

SESSION OUTLINE

I. INTRODUCTION 

- Welcome
- Prayer

II. WARM-UP 

- Overview/Illustration
- Discussion of Homework

III. DVD 

- Video Vignette
- Central Truths
- Class Response
- Reflection Questions

IV. BIBLE STUDY 

- No Assignment

V. EXERCISES 

- In-Class Small Group Exercise
- Review Experiences With:
 - Thoughts • Emotions • Will
 - Behavior • Social Interactions

VI. SUMMARY 

- Richard's Recommendations
- Other RENOVARÉ Resources



INTRODUCTION

■ Welcome

Call the group together and welcome the participants to session thirteen of *Streams of Living Water: Celebrating the Great Traditions of Christian Faith*. Our focus for this time together is “Experiencing the Incarnational Tradition.”

■ Prayer

TO WILL ONE THING

Søren Kierkegaard

*Father in Heaven! What are we without You!
What is all that we know,
vast accumulation though it be,
but a chipped fragment if we do not know You!*

*What is all our striving,
could it ever encompass a world,
but a half-finished work if we do not know You:
You the One, who is one thing and who is all!*

*So may You give to the intellect,
wisdom to comprehend that one thing;
To the heart,
sincerity to receive this understanding;
To the will,
purity that wills only one thing.*

*In prosperity may You grant perseverance to will one thing;
amid distractions, collectedness to will one thing;
in suffering, patience to will one thing....*

Amen.

(from *Devotional Classics*, p. 353)

WARM-UP

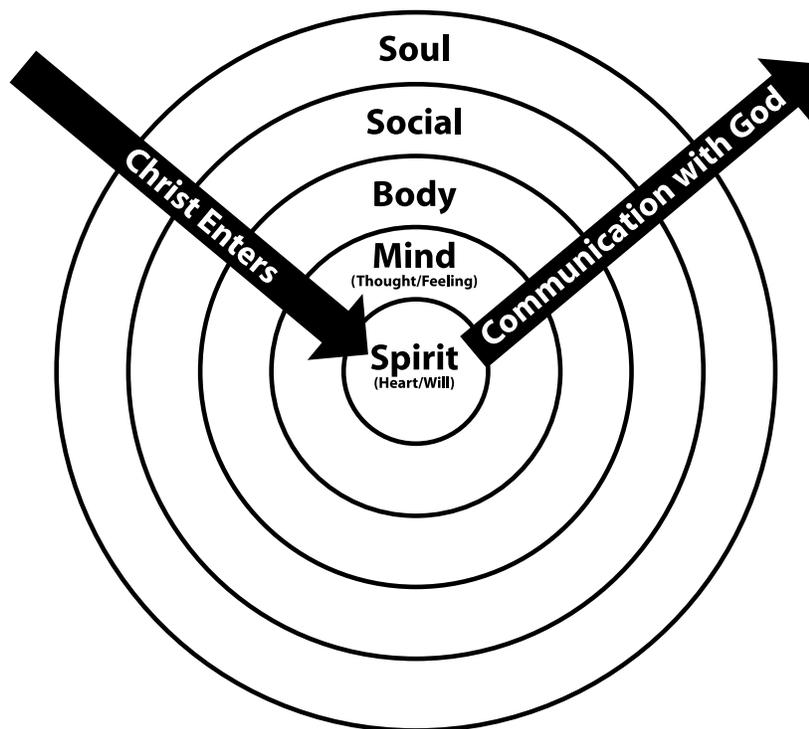


■ Overview and Illustration

In last week's lesson you heard Dallas Willard say the following:

*It would be heretical **not** to ask for Jesus to be formed, incarnate, in us. Incarnation is about God dwelling in human beings. The Church is the continuing incarnation of Christ. This is why the phrase "with God" is so important. Our challenge is to get this out of doctrine and ecclesiology and translate [it] into life. That's really what life in the Kingdom means. It means to be united with God in his action. Eternal life means to be caught up in the life that Jesus is now leading on earth because he really is in charge of things now.*

The way that Christian formation comes about as an Incarnational reality is that we allow Christ to possess our wills. We learn to think about God in such a way that we become willing to surrender all of who we are to Him."





It may help to consider what Dallas has said while examining his model of the person. Life in the Kingdom means we change our thinking in such a way that we begin to desire to open the very center of who we are (our heart, will, spirit) to the transforming power and presence of God and begin to act with him as we go through the routine of daily living. The Incarnational life is the “with-God” life in action.

But what does this mean? As I participate in the Incarnational Stream, what is the effect on the components of me as a person? Here Dallas is helpful as well. Listed below is a summary of the outcomes for beginning to experience a personal Incarnation, for becoming a “child of light.”

- *Thoughts*: Children of light think constantly about God. They “dwell upon God and upon his greatness and loveliness,” as manifest in the life of Jesus Christ. They are “God-intoxicated.” (*Renovation of the Heart*, p. 218)
- *Feelings*: Love is the dominant emotion of a child of light.
- *Will (spirit, heart)*: They are habitually “devoted to doing what is good and right. Their will is habitually attuned to it, just as their mind and emotions are habitually homing in on God.” (*Renovation of the Heart*, p. 219)
- *Body*: “Their body has come over to the side of their will to do good. It is constantly *poised* to do what is right and good without thinking.” (*Renovation of the Heart*, p. 219)
- *Social Relations*: “In their relations to others they are completely transparent. Because they walk in goodness they have no use for darkness, and they achieve real contact or fellowship with others—especially other apprentices of Jesus. ‘If we walk in the light as He Himself is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from sin’ (1 John 1:7).” (*Renovation of the Heart*, p. 220)
- *Soul*: “...All of the above is not just at the surface. It is deep, and in a certain obvious sense, it is effortless. It *flows*.” (*Renovation of the Heart*, p. 220)

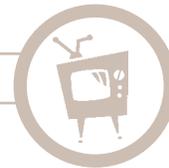
■ Homework Check-Up

If your group has decided to read the corresponding chapters of *Streams of Living Water* and participate in the *Individual Exercises* as outside of class activities, this is the time to do an accountability check.

Last week the in-class focus was the *Bible Study*. This week the homework assignment involved participation in the *Individual Exercises* in spiritual transformation, and the in-class focus will be a *Small Group Exercise*.

Note: We recommend that you wait until after your group has viewed the video vignettes to discuss their experiences with the *Individual Exercises*. This “Homework Check-Up” time is simply for checking in and giving a plug for spending time with resources in the Participant’s Guide outside the group setting. A reminder to discuss these experiences will be given later in this session when you give attention to the in-class *Small Group Exercise*.

D V D



■ Video

In this session, Richard J. Foster will dialogue about the Incarnational Stream with Emilie Griffin. Following the conversation you can let the DVD continue through the bonus segment called “Soul Talk” and listen in as Richard discusses this tradition with Dallas Willard.

■ Central Truths (p. 114 in Participant’s Guide)

Richard and Emilie Griffin

- The Incarnational Stream refers to making present and visible the realm of the invisible Spirit.
- It is important to go beyond idealizing a Christianity that goes to the mountain top and fully appreciate the Christianity that is in the marketplace, in everyday life.
- Emilie Griffin is convinced that creative works such as plays, all kinds of literature, and creative expression can point us to the life of grace.



- She points to the works of C. S. Lewis, J. R. R. Tolkien, and Dorothy Sayers as excellent examples of those whose creative expressions reflect grace and God’s creative work.
- The Incarnational Stream is not only reflected in the work of poets and artists but in all of us. Our hospitality and our service can also reflect the presence of Christ.
- Dorothy Sayers had an expression that captures this: “The only Christian work is good work well done.”
- The Incarnational Stream can also be seen in the church at work, people working together to show God’s grace in the world.
- It may be easier to see how the Incarnational Stream integrates with or flows into the rest than to see how the others do. The Incarnational Stream epitomizes the “with-God” life.
- Emilie believes that Psalm 127:1—“Unless the LORD builds the house, they labor in vain that build it”—is very good in its counsel not to become preoccupied with our efforts, to give our work to God, and to understand that it’s really God’s work.
- One of the great strengths of the Incarnational Stream is the way it underscores the fact that God is fully alive and engaged in all the warp and woof of our lives and how we live. As Luther points out, the plowboy in his plowing and the milkmaid in her milking were doing sacramental work.
- One danger that the Incarnational Stream helps us correct is a tendency to separate the holy from the unholy.
- This Stream can also help us not to place too high a value on our work. We are reminded that God likes just to be with us.
- The Incarnational Stream helps Emilie remain centered in the present, in the immediate world and the wonderfulness of it.
- The Incarnational Stream helps us experience the simplicity of each day as a type of prayer of gratitude for being “with God.” It helps us set aside our overly ambitious ideas and a conquest mentality.

Richard and Dallas

- *The way that Christian formation comes about as an Incarnational reality is that we allow Christ to possess our wills. We learn to think about God in such a way that we become willing to surrender all of who we are to Him.*
- *Dallas' vision for integrating the Streams involves the development of simple routines for how we live each day. Foundational is a commitment to live without hurry and with rest. And we learn to pray, "Lord, I am not adequate to my life. You must help me, and I invite you to be present in every moment of this day, and I will do those things that will open my soul, but I will need your help, and I can't trust myself."*

■ **Class Response**

Do you have any questions or observations about the video vignettes before we look at the Reflection Questions together?

■ **Reflection Questions** (p. 116 in Participant's Guide)**Video**

- ① What do you think Emilie Griffin meant by saying the Incarnational Stream helps us to appreciate fully the Christianity of the marketplace?
- ② Have you ever experienced God in the creative work of a novel or play? If yes, please describe the impact of this work on your life.
- ③ What does Dorothy Sayers' statement, "The only Christian work is good work well done," mean to you?
- ④ How would you describe the importance of the Incarnational Stream to a friend?
- ⑤ *How is it that the way we think about God can determine whether or not we become willing to surrender our will to him?*
- ⑥ *Can you imagine living a hurry-free life as Jesus lived? If you can, share your vision with others in your group.*



BIBLE STUDY

All the Bible Studies for this series have been completed. You may either skip this section or ask for discussion concerning any remaining comments or questions related to last week's *Bible Study*.



TRANSFORMING EXERCISES

■ In-Class Exercise

Please see pp. 117-123 in the Participant's Guide for the suggested *Small Group Exercise* designed for use during this in-class session. At this time have your group go through the *Small Group Exercise*, which includes *Celebrating Strengths and Minimizing Weaknesses*, a self-examination.

■ Discussion of Experiences with Individual Exercises

Please see pp. 112-113 in the Participant's Guide for the suggested *Individual Exercises*, which were assigned in the last session as homework. These are based on Dallas Willard's five components of the person (i.e., thoughts, emotions, will, behavior, and social interactions). Ask your group for discussion about their experiences with these exercises in the Incarnational Stream. You might ask, "What did you learn about God and about yourself while doing these exercises?"



SUMMARY

■ Review

In *The Spiritual Formation Workbook* (p. 72), the editors remind us, "A truly integrated person brings God, family, and vocation together, spending time with each as needed rather than as dictated by a legalistic scheme such as ten minutes with God,

two hours with the family, and eight hours at work.” By living incarnationally—embodying our spirituality—we participate in the physical sacraments of the Church and live as God’s people on earth, thus eliminating any material/spiritual dichotomy. Dallas Willard provides vivid imagery for this incarnational ideal; we are to become “children of light,” reflecting the life and character of Christ in the rhythm of our daily lives.

■ Richard’s Recommendations

Something old: *The Sacrament of the Present Moment* by Jean-Pierre de Caussade, translated by Kitty Muggeridge. (San Francisco: HarperOne, 1989)

Something new: *The Reflective Executive: A Spirituality of Business and Enterprise* by Emilie Griffin. (New York: Crossroad Publishing Company, 1993)

■ Other RENOVARÉ Resources

Connecting With God by Lynda L. Graybeal and Julia L. Roller. (San Francisco: HarperSanFrancisco, 2006)



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