Deepening Discipleship Tutor Materials

Session 1: Identity and Origins

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Suggested Group Guidelines
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Tutor Notes
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Session Summary
PowerPoint Presentation
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Session 3: Calling and Gifting

Tutor Notes
Session Summary
Power Point Presentation
What Am I For?

Session 4: Testing and Trusting

Tutor Notes
Session Summary
Power Point Presentation
Lectio Divina (Sacred Reading)
Rule of Life Chart
Rule of Life Map

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Tutor Notes
Session 6: Gospel and Ministry

Tutor Notes
Session Summary
Power Point Presentation

Session 7: Kingdom and Church

Tutor Notes
Session Summary
Power Point Presentation

Session 8: Context and Connections

Tutor Notes
Session Summary
Power Point Presentation
Identity and Origins
Tutor Notes (return to contents page)

Note: Times are for guidance only – adjust according to the dynamics of your group. Supplementary material can be used to replace core exercises where helpful.

Core Material

Worship (10 minutes) – either here or at the end of the session.

1. Introductions (10 minutes)
   - Tutors introduce themselves and their hopes for the course.
   - Give each participant an envelope and a piece of paper.
     Write a brief letter to yourself saying what your hopes and desires are for the course. Seal it in the envelope and write your name on the front. They will be held without being opened during the course and then returned to you in Session 8 as part of your evaluation of the course. Collect in the envelopes and keep them safe.

   An alternative Introduction exercise can be found in the Supplementary Material.

2. Induction (15 minutes)
   - Practicalities. Location of toilets and fire exits. Ask participants to always bring a Bible, pen and paper and inform them that all documents are available to download from the Diocesan website – details will be emailed to them. The reading list is for suggested further reading, but not essential. Use slide notes if helpful.
   - Course Aims. Ask participants to refer to the Deepening Discipleship Publicity Leaflet.

   Course Aims: To help us...
   - reflect on the journey of calling and discipleship
   - explore how our calling relates to our Church’s expression of God’s Kingdom
   - sustain a life that continually seeks and honours God by developing some key discipleship practices

   Read the Core Text, Mark 1: 9-15.
   - Course overview. Give an overview of the course. Speak about the significance of the core text in relation to the themes’ unfolding. Use the Deepening Discipleship Publicity Leaflet to help people get a sense of how the course is designed and where they will be going:
Part 1: Going Deeper
1. Identity and origins
2. Belovedness and Listening
3. Calling and Gifting
4. Testing and Trusting

Part 2: Responding from the Deep
5. Discipleship and Life
6. Gospel and Ministry
7. Kingdom and Church
8. Context and Connections

• Session Outcomes. Refer to the Participant Summary:
  o To feel at ease with the course and with each other.
  o To become fully aware of our responsibilities as adult learners.
  o To consider influences on our faith journey so far.

These are what it is intended that each participant takes away as learning. If they have questions about what these mean ask at the beginning of each session. Likewise if the outcomes have not been reached by the end of the session let this be said so the reflective practice cycle can be made visible.

3. Course Process (25 minutes)
   Introduce four key aspects of the course process:

   Course process
   • Reflective practice

Reflective Practice
   This is a key part of all learning, but particularly in adult learning. Introduce Borton’s Model of Reflection:
   o What? (What happened? Describe the situation)
   o So What? (What could be done better? Building up theory and knowledge)
   o Now what? (Putting the reflection into practice by changing what you do to improve the situation).
Learning logs
The discipline of keeping a learning log is designed to help us apply reflective practice to our development as disciples during this course. The Learning Log handout you have is one way of doing this. But you could also keep a journal if you would prefer. In between each session, take time to note down the things that have particularly struck you, either affirming or challenging; that give understanding or raise further questions; that lead to thankfulness or desperate prayer.

There will be time at the end of each session to make brief notes about the things that stand out for you before they are lost. However, please make time each week to record your thoughts more fully and to do any reading or praying that your reflection leads you to.

Course accompanier
Issues or questions that are raised in your Learning Log can also be discussed with your Course Accompanier. Go through the Course Accompanier handout. Suggest that learners meet with their accompanier after sessions 1, 4 and 8. Make sure that each participant has an accompanier. She or he can be any mature Christian that they trust enough to be open and honest about personal matters.
**Group Contract**

*Introduce the Group Contract.* You don’t need to use the script below, but it gives a general idea of the issues to cover:

- This is not a class of pupils with a teacher; it is adult education. We are not in competition with one another – sessions are not just about the acquisition of knowledge but about ideas that lead to action and to change. If you want to know more, find out more! It is my role to facilitate a group of equals, many of whom will have more experience in certain areas than I do.

- I am hoping that this group will become a self-help community. In touch with one another if appropriate, supportive, safe, mingling across the friends we have come with and the churches represented, confidential and open to being challenged!

- Finally, let’s establish some ground rules or a group contract – simple guidelines that will help us achieve an environment of trust that is more likely to enable a creative place of exploration. Risk + learning = discipleship!

Go through the Group Contract handout. Allow discussion, questions, suggestions and any agreed amendments.

An alternative Group Contract exercise that enables the group to design its own unique Group Contract can be found in the Supplementary Material.

4. **Identity and Origins** *(40 minutes)*

- **Mark 1: 9** *(10 minutes)*
  
  Read and introduce the text:

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Mark 1.9

In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan.
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**Points to cover:**

- **Mark 1: 1-8**
  - Verse 1 introduces Jesus very briefly, with no birth narrative, as the Son of God.
  - The prophecies about John the Baptist alert us that something amazing is about to happen.
Mark 1: 9:
- All the anticipation of verses 1-8 suddenly come to a climax, and we’re bang into the action.
- John’s important role as the warm-up act is over – now the spotlight is on Jesus.
- But what do we really know about Jesus and what led him to this point? We’re going to have to look elsewhere...

Identity and Origins I: Formative experiences of Jesus (15 minutes)
Either as a whole group or, if the group is very large, split into smaller groups to discuss and then bring together for a plenary to capture their ideas.
Introduce the idea of Jesus as the incarnate Son of God sharing our humanity, our joys and suffering and the experience of being located in a human body, family, community and culture. Then ask:
From your knowledge of the Gospels, what do you think were the formative experiences in Jesus' life that helped make him the person he was at the time of his baptism?

Identity and Origins I

From your knowledge of the Gospels, what do you think were the formative experiences in Jesus' life that helped make him the person he was at the time of his baptism?

Identity and Origins II: Formative experiences of participants (15 minutes)

Use a flip-chart to capture their ideas. Use the Formative Experiences of Jesus Tutor Notes to encourage ideas if the group dries up:
What about…?

Use a flip-chart to capture their ideas. Use the Formative Experiences of Jesus Tutor Notes to encourage ideas if the group dries up:
What about…?
Introduce the following exercise. Stress that it will be important later in the course.

In the same way that life experiences were part of Jesus' formation, what life experiences have shaped you in your journey of discipleship? Working quietly and on your own for a while, begin to write down the significant life-events in your spiritual journey - a timeline, a map, a diary. Include highs and lows.

Conclude exercise with the following instructions because they will most likely not be finished:
- Jot down any unformed thoughts you want to return to.
- Take time to complete it before next week.
- If any dark memories or difficult emotions have been triggered by this exercise, make sure you discuss them with your Course Accompanier.

5. **Learning log** (5 minutes)
   Give time for participants to jot down notes for their Learning Log.

6. **Review Session Outcomes** (5 minutes)
   Refer to the Participant Summary. Ask if the group is happy that the Session Outcomes have been met. Note any helpful comments, positive or negative, either for your own learning as a tutor or to feed back to the Training Co-ordinator at the close of the course.

7. **Tasks for Session 2** (10 minutes)
   Refer to the Participant Summary.
   - Complete your significant events timeline and consider how it might be useful to you in reflecting on your discipleship journey.
Complete the Learning Styles Questionnaire for the next session. *This will need time to talk it through!*
Meet with your Course Accompanier.

**Worship (10 minutes) – if not at the start of the session**

**Supplementary Material**

**Introduction (20 minutes)**
- Find someone you don’t know well and introduce yourself. Talk about your journey here tonight, where you have come from, how long it took etc. Then talk about what has brought you to the course, what made you choose to take part and what are your hopes for the next eight weeks.
- Bring the group back together, ask people to briefly introduce their partner. (This could take a longer if there are more than 10 participants)
  Feel free to find more creative or simple introduction exercises appropriate for the group.
Formative experiences of Jesus (Tutor List) (return to contents page)

- Stress of travel near to term: Nazareth – Bethlehem (Luke 2:1-2)
- Birth (Matthew 1:25; Luke 2:6)
- Travel as an infant: Bethlehem – Egypt – Nazareth (Mt 2:13-23)
- Brought up to observe the Law: synagogue; scripture; festivals; temple visits (Luke 2:41-52)
- Weight of expectation from all the prophecies and early promise (Matthew 1:20-21; Luke 1:30-33, 41-55, 67-79, 2:10-14, 27-38)
- Frequent encounters with outcasts (Samaritans) on annual visits to Jerusalem (implied)
- Roman occupation (Luke 2:1-3, 3:1; later Gospel accounts; historical evidence)
- Being a Northerner (Matthew 2:22-23; Luke 2: 4, 39, 41, 51)
- Being a country boy (implied)
- Being from a small, obscure & unimportant village (John 1:46; John 7:52)
- Being trained as a carpenter (Matthew 13:55; Mark 6:3)
- Being the eldest child to 4 brothers and who knows how many sisters (Matthew 13:55; Mark 6:3)
- Death of his father (implied)
- Unusually for a Jewish man of his age, still being single (implied)
- Challenge of the preaching & lifestyle of John the Baptist (Matthew 3:1-12; Mark 1:1-9; Luke 3:1-20)
- 30 years of developmental change through infancy, childhood, adolescence and young adulthood to maturity (Luke 3:23)
Session Summary (return to contents page)

Outcomes:

- To feel at ease with the course and with each other.
- To become fully aware of our responsibilities as adult learners.
- To consider influences on our faith journey so far.

Potential Content:

- Introduction to core text.
- Overview of the course and its aims.
- Establishing the course process.
- The formative experiences of Jesus.
- Reflection on our own formative experiences.

Tasks for Session 2:

- Complete your significant events timeline and consider how it might be useful to you in reflecting on your discipleship journey.
- Complete the Learning Styles Questionnaire for the next session.
- Meet with your Course Accompanier.
Session 1
Identity and Origins

Course Aims: To help us...
• reflect on the journey of calling and discipleship
• explore how our calling relates to our Church’s expression of God’s Kingdom
• sustain a life that continually seeks and honours God by developing some key discipleship practices

Course process
• Reflective practice
Borton’s Model of Reflection

What?
(What happened?)

So What?
(What could be done better?)

Now What?
(What changes can I put into practice)

Course process

- Reflective practice
- Learning logs
- Course accompanier
- Creating group contract

Mark 1.9

In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan.
Identity and Origins I

From your knowledge of the Gospels, what do you think were the formative experiences in Jesus' life that helped make him the person he was at the time of his baptism?

DEEPENING
Discipleship 2014

Identity and Origins II

What life experiences have shaped you in your journey of discipleship?

Begin to write down the significant life-events in your spiritual journey - a timeline, a map, a diary. Include highs and lows.

DEEPENING
Discipleship 2014
Group Ground Rules (suggested) (return to contents page)

- Taking personal responsibility for what we say or don’t say
- Willingness to participate
- Confidentiality with personal material
- Mobile phones off or silent
- Punctuality and commitment to each two hour session
- Non-judging respect for each person
- Constructive speaking and attentive listening
- Allowing silence
- Valuing the differences among us, e.g. theology, worship, personality, experiences
- Being encouraging
- Finishing on time
- Completing the Learning Log and preparation exercises
- Any others?
Example Group Guidelines (return to contents page)

Don’t arrive late!
Allow silence
Encourage

• Instruction
• Personal Development
• Exploring
• Caring

Enjoy being among other Christians
Consider: ‘What would Jesus do?’

Enjoy each other’s company
Sense of humour
Encourage others
Relax

Sense of humour
Consideration
Ring of trust
Friendship
Keeping to time
Space

Value the difference in people - theology etc
Encourage
Accept constructive Criticism
Be willing to participate

Confidentiality
Openness and honesty
Sharing
Listening without interruption
Be respectful of each other
Course Accompanier Guidelines (return to contents page)

Purpose of participants having a Course Accompanier
To provide three opportunities for participants to explore areas of the course relevant to their personal journey of discipleship with someone they trust.

What is the role of the Course Accompanier?
For the participant to share their understanding about:

- Their experience of the course.
- What is being learned, or unlearned.
- What particular areas of discipleship might be explored.

Each participant is invited to discuss different aspects of discipleship with a view to self-awareness, knowledge about the course material or the Christian journey. Course accompanying is not counselling, advice giving, teaching, course evaluation or spiritual direction, although each of these might be present in a limited fashion. It is an exploratory partnership of peers on the Christian journey.

The Course Accompanier has access to the course materials via the Deepening Discipleship website: www.canterburydiocese.org/deepeningdiscipleship

The course of the conversation
Set agreed boundaries with each other about:

- Time for meeting – about 1 hour per meeting.
- Confidentiality – what does this mean for each of you?
- Whether or not the contents of the meeting can be referred to outside the set times without consent.
- The participant and accompanier taking personal responsibility for what they share with the other – e.g. share only what you are comfortable with sharing.
- How you will decide what to speak together about.

Concluding the conversation
Conclude with an informal summary, verbal or written, of what has been discussed, its potential value and proposed actions. The participant is to take responsibility for further action or study. If agreed, set a further meeting within the course framework. We recommend meetings after Sessions 1, 4 & 8.
Identifying your Learning Style  *(return to contents page)*

Here is a quiz to help you find out what your learning styles is.

There is no time limit, but it will probably take you about 10-15 minutes. The accuracy of the results depends on how honest you are. There are no right or wrong answers. Tick the boxes next to the statements that you agree the most with.

<table>
<thead>
<tr>
<th></th>
<th>Statement</th>
<th></th>
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</thead>
<tbody>
<tr>
<td>1</td>
<td>I like to be absolutely correct about things</td>
<td>***</td>
</tr>
<tr>
<td>2</td>
<td>I quite like taking risks</td>
<td>*</td>
</tr>
<tr>
<td>3</td>
<td>I prefer solving problems step-by-step rather than guessing</td>
<td>***</td>
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<tr>
<td>4</td>
<td>I prefer simple straightforward things to something complex</td>
<td>****</td>
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<tr>
<td>5</td>
<td>I often do things ‘just because I like it’ rather than thinking about them first</td>
<td>*</td>
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<tr>
<td>6</td>
<td>I don’t often take things for granted, I like to check things for myself</td>
<td>***</td>
</tr>
<tr>
<td>7</td>
<td>The most important thing about what you learn is if it works in practice</td>
<td>****</td>
</tr>
<tr>
<td>8</td>
<td>I’m always looking for something new to do</td>
<td>*</td>
</tr>
<tr>
<td>9</td>
<td>When I hear a new idea I immediately start thinking how I can work it out</td>
<td>****</td>
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<tr>
<td>10</td>
<td>I am keen on fixed routines and timetables</td>
<td>***</td>
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<tr>
<td>11</td>
<td>I take great care to work things out, I don’t like jumping to conclusions</td>
<td>**</td>
</tr>
<tr>
<td>12</td>
<td>I make decisions very carefully, I look at all the possibilities first</td>
<td>**</td>
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<tr>
<td>13</td>
<td>I don’t like ‘loose-ends’, I prefer to fit into a kind of pattern</td>
<td>***</td>
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<tr>
<td>14</td>
<td>I get straight to the point in discussions</td>
<td>****</td>
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<tr>
<td>15</td>
<td>I like the challenge of new and direct things</td>
<td>*</td>
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<tr>
<td>16</td>
<td>I prefer thinking things through before coming to a conclusion</td>
<td>**</td>
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<tr>
<td>17</td>
<td>I don’t find it easy to think of wild ideas off the top of my head</td>
<td>***</td>
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<tr>
<td>18</td>
<td>I love lots of information – the more I have to sift through the better</td>
<td>**</td>
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<td>19</td>
<td>I prefer jumping in and doing things, than planning in advance</td>
<td>*</td>
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<tr>
<td>20</td>
<td>I tend to judge other people’s ideas on how well they will work in practice</td>
<td>****</td>
</tr>
<tr>
<td>21</td>
<td>You can’t make a decision just because it feels right … you have to think about all the facts</td>
<td>**</td>
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<tr>
<td>22</td>
<td>I’m fussy about how I do things – a bit of a perfectionist</td>
<td>***</td>
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<tr>
<td>23</td>
<td>I usually come up with lots of unusual ideas in discussions</td>
<td>*</td>
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<tr>
<td>24</td>
<td>In discussion I only put forward ideas that I know will work</td>
<td>****</td>
</tr>
<tr>
<td>25</td>
<td>I look at problems from as many angles as possible.. before starting to solve them</td>
<td>**</td>
</tr>
<tr>
<td>26</td>
<td>Usually I talk more than I listen</td>
<td>*</td>
</tr>
<tr>
<td>27</td>
<td>Quite often I work out more practical ways of doing things</td>
<td>****</td>
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<tr>
<td>28</td>
<td>I believe that careful, logical thinking is the key to getting things done</td>
<td>***</td>
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<tr>
<td>29</td>
<td>If I’m writing a formal letter, I try out several drafts first</td>
<td>**</td>
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<tr>
<td>30</td>
<td>I like to consider all my options before making up my mind</td>
<td>**</td>
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<tr>
<td>31</td>
<td>I don’t like creative ideas. They aren’t very practical</td>
<td>****</td>
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<tr>
<td>32</td>
<td>It’s best to look before you leap</td>
<td>**</td>
</tr>
<tr>
<td></td>
<td>Statement</td>
<td>Score</td>
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<tr>
<td>---</td>
<td>---------------------------------------------------------------------------</td>
<td>-------</td>
</tr>
<tr>
<td>33</td>
<td>I usually do more listening than talking</td>
<td>**</td>
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<tr>
<td>34</td>
<td>I can’t be bothered with rules and plans. They take all the fun away</td>
<td>****</td>
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<tr>
<td>35</td>
<td>It doesn’t matter how you do something as long as it works</td>
<td>*</td>
</tr>
<tr>
<td>36</td>
<td>I’m usually the life and soul of the party</td>
<td>*</td>
</tr>
<tr>
<td>37</td>
<td>I do whatever I need to do to get the job done</td>
<td>****</td>
</tr>
<tr>
<td>38</td>
<td>I like to find out how things work</td>
<td>***</td>
</tr>
<tr>
<td>39</td>
<td>I like meetings or discussions to follow a pattern and timetable</td>
<td>***</td>
</tr>
<tr>
<td>40</td>
<td>I don’t mind in the least if things get out of hand</td>
<td>*</td>
</tr>
</tbody>
</table>

**How did you score?**

Add up the number of ticks for each of the categories, i.e. one star, two star, three star and four star.

* Represents **ACTIVIST** responses  
** Represents **REFLECTOR** responses  
*** Represents **THEORIST** responses  
**** Represents **PRAGMATIST** responses

The category with the highest number of ticks is the way you prefer to learn. If you have high scores in two categories, you are probably happy with both these ways of learning. If your score is fairly evenly spread, you are probably happy learning in several different ways.

This exercise is designed to help students think more carefully about their own preferred ways of learning. Psychologists have analysed the way we learn into four broad types. Don’t worry if you don’t fit neatly into any one type. Lots of people have a mix of two or three styles.

**ACTIVIST – Do It**

You are open minded and enthusiastic about new things. You’ll try anything once your days are filled with activities. You tackle problems by brainstorming. Once an excitement has died down you are looking for the next. You are outgoing and like to be the centre of attention.

**REFLECTOR – Think It**

You like to stand back and think before you act. You’re a people’s person and enjoy watching and listening to others. You’re quiet and thoughtful and like harmony. You like to have a good feel for a subject before talking about it. You look the big picture and you’re very ordered, calm and thorough.

**THEORIST – Test It**

You are analytical and love detail. You take a logical, structured approach to everything that you do. You’re hardworking and a perfectionist. You enjoy theories and concepts and are quick at pulling together odd bits of information into rational arguments. You don’t like uncertainty and you don’t like anyone being flippant about serious things.
PRAGMATIST – Try It
You love ideas and ways of doing things. You’re keen to see if theories work in practice. You get impatient if people talk too much rather than getting on with things. You are very practical and down-to-earth. You see problems as a challenge. You’re sure there’s always a better way of doing things. If something works, it must be good.

Guidelines as to which ways of learning suit different people.

ACTIVISTS

Probably enjoy:
• Active sessions
• Project work
• Group activities and brainstorming
• Trips and visits
• Role plays

May want help with:
• Listening to lectures
• Background reading on a subject
• Writing up projects
• Analysing research

REFLECTORS

Probably enjoy:
• Thinking about what you’ve learnt before discussing it
• Listening to experts
• Trips and visits
• Gathering views and opinions
• Background reading
• Doing and using your own research

May want help with:
• Seeing the big picture before you’ve got the details
• Role play
• Presenting ideas to a group

THEORIST

Probably enjoy:
• Lectures with lots of theory
• Background reading
• Writing up notes
• Research
• Analytical exercises
May want help with:
- Group discussion – especially taking about feelings and emotions
- Presenting ideas to the group

PRAGMATIST

Probably enjoy:
- Examples relating theory to real life
- Role play
- Trips and visits
- Presenting ideas
- Practical group work
- Writing up projects
- Using research findings

May want help with:
- Group discussion
- Listening to theory
- Background reading

Some Questions on Learning Styles

1. What kind of learner are you? (Note you may choose more than one)

2. What kind of learning activities do you enjoy?

3. What kind of activities do you struggle with / enjoy less?

4. What help do you need to help you succeed in your studies?

(Taken from Identify your learning style)
Recommended Reading List (return to contents page)

(Different books for different people – look for something that connects with you.)

**Book of silence: A Journey in Search of the Pleasures and Powers of Silence.**
Sara Maitland, Granta, 2009.

**Celebration of Discipline: The Path to Spiritual Growth.**

**Falling Upward: A Spirituality for the Two Halves of Life.**


**Finding Happiness: Monastic Steps for Fulfilling Life.**

**Finding Sanctuary: Monastic Steps for Everyday Life.**

**God Hunger: Discovering the Mystic in all of Us.** John Kirvan, Sorin, 1999.

**God of Surprises.** Gerard Hughes, DLT, 2008.


**Landmarks: Exploration of Ignatian Spirituality.** Margaret Silf, DLT, 2008.


**Naked Spirituality: A Life with God in Twelve Simple Words.**

**Prayer in the Cave of the heart: The Universal Call of Contemplation.**

**Reading with God: Lectio Divina.** David Foster, Continuum, 2005.

**Risk-Shaped Discipleship: On Going Deeper into the Life of God.**


**Spiritual Formation: Following the Movements of the Spirit.** Henri Nouwen, SPCK, 2011.


Learning Log (return to contents page)
What are you learning? Write it, draw it, jot it…

Theme: Sum it up

Most challenging?

Best things?

Other?

What more do I want to know?

Where does this learning take me?

Where is God in what I’ve experienced?

What more do I want to know?
Alternative Learning Log

May be the learning log on the previous page doesn’t suit your learning style. Use this blank page to keep track of what you are learning in whatever way works best for you.
Belovedness and Listening
Tutor Notes (return to contents page)

Note: Times are for guidance only – adjust according to the dynamics of your group. Supplementary material can be used to complement core exercises where helpful.

Core Material

Worship (10 minutes) – either here or at the end of the session.

Session Outcomes

- to have explored our status as beloved children of God
- to see our identities in God as a springboard for future growth
- to consider how we listen to God, in the context of our own way of learning

1. Recap (5 minutes)

   Briefly recap the content of the last session. Allow a brief time for any pressing questions or comments, but do not allow a long discussion – offer to speak to any individual with significant issues after the Session.

   An additional recap exercise can be found in the Supplementary Material.

2. Session Outcomes (2 minutes)

   Refer to the Participant Summary and read them out.

3. Belovedness I: Mark 1:9-11 (10 minutes)

   Read and introduce the text:

   **Mark 1.9-11**

   In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. And just as he was coming up out of the water, he saw the heavens torn apart and the Spirit descending like a dove on him. And a voice came from heaven, ‘You are my Son, the Beloved; with you I am well pleased.’

   Points to cover:

   - We see the presence of the Trinity in this revelation of God’s love for and connection with humankind.
   - We see relationship at the very heart of who God is.
• We see humanity being drawn into this relationship, both in the incarnate Jesus and in the active role of John.
• We see the affirmation of Jesus' belovedness before he has done anything.
• We see Jesus receive that affirmation of love through obedient listening.
• We see, in the rest of the New Testament, that Jesus incorporates us in this belovedness (e.g. John 1: 12-13 and Romans 8: 14-17.
• We see the challenge to let ourselves ‘be loved’.

4. **Belovedness II: The Cycle of Grace** (30 minutes)

**Note:** The Cycle of Grace was developed by Christian psychiatrist Dr Frank Lake after working with burnt-out clergy. He realised that the way they actually operated in ministry was completely the opposite of the gospel they preached. He later saw that this split between what we say and what we do can affect any Christian disciple.

Either remain as a whole group or, if the group is very large, split into smaller groups to discuss and then bring together for a plenary to capture their ideas. Ask the question:

In contrast to Jesus’ relationship with his Father,

- How do people generally find affirmation?
- Where does a sense of self-worth usually come from?

**Belovedness?**

In contrast to Jesus’ relationship with his Father
- How do people generally find affirmation?
- Where does a sense of self-worth usually come from?

Use a flip-chart to capture their ideas.

Introduce the idea that the Christian gospel offers a radically different way of seeing ourselves. Counter to what our culture teaches us:

- Acceptance is receiving the message of our belovedness that nourishes us and sustains us in our lives.
- We find our true significance in our God-given, God-affirmed selves.
- This gives us confidence to take risks, to go out there and do things, or just be ‘who we are’.
Show and explain the Cycle of Grace diagram based on belovedness:

![Cycle of Grace Diagram]

In this model, what we achieve flows out of the secure personal significance that is already sustained within us through our understanding and experience of God’s loving, unconditional acceptance of us.

Show and explain the Cycle of Works diagram based on achievement:

![Cycle of Works Diagram]

In this model, we are driven to achieve in order to gain a sense of personal and social significance that we hope will sustain the conditional acceptance and love of others. Because the cycle is driven in the wrong direction, our sense of worth is always at the mercy of failing to succeed in the eyes of others and their withholding of the acceptance we crave.
Questions for individual reflection.

- Where do you seek your affirmation from, in practice?
- In what direction does the Cycle of Grace and Works turn for you?

Ask participants to note down any significant thoughts they have for their Learning Log.

Then invite feedback about their reflections as a whole group. You may wish to address

- the proper satisfaction and appreciation of others from a job well done.
- the phenomenon of experiencing the Cycle of Grace and Works as an ‘alternating current’: what can help us to reverse the flow when we find ourselves stuck in the Cycle of Works?

5. **Listening** *(25 minutes)*

- Hearing God.

Either remain as a whole group or, if the group is very large, split into smaller groups to discuss and then bring together for a plenary to capture their ideas.

Introduce a discussion about listening to God:

Let’s recall the scene at Jesus’ baptism. The Spirit descended upon him and the Father spoke a message of affirmation, identity and love. That kind of message has to be really listened to in order to be properly ‘heard’, deep within. Different people hear, listen and learn in different ways.

- What might have helped Jesus to listen to the Father?
- What helps you to listen to God and ‘hear’ what he has to say to you?
Use a flip-chart to capture their ideas.

- **Silence.** Introduce the exercise (an alternative exercise can be found in the supplementary material):

  One of the lasting spiritual practices of the Church, going back to Jesus himself, is the use of solitude and silence to help us listen to God; perhaps all the more important in a world in which we are surrounded by constant noise.

  **Exercise with silence:** Show the film clip Noise (Nooma No.5, 10 minutes) embedded in the PowerPoint presentation.

Lead a discussion as a whole group using the following questions:

- How did you find that?
- How does silence help us listen to God and one another?
- How can you make space for silence in the pattern of your life?
6. Learning Styles (20 minutes)

Ask participants to find their completed Learning Style Questionnaire. Introduce the idea that understanding and working with the way that God has made us is a fundamental part of accepting God’s unconditional love for us. One aspect of the way in which our personality has been formed under God’s loving gaze is our learning style.

Next, explain some of the value of learning styles by drawing on the information provided in the Learning Styles Tutor Notes. Use it as a resource appropriate to your group – you do not have to refer to all of it.

Conclude with a discussion in pairs, small groups or as a whole group according to your judgement. Use the following questions:

- How might what you have learned about yourself be useful to you in your discipleship journey?
- What opportunities are there in the local or wider church for learning through your preferred style?
- What new thing might you try out to help you in your spiritual journey?
7. **Learning log (5 minutes)**

   Give time for participants to jot down notes for their Learning Log.

8. **Review Session Outcomes (5 minutes)**

   Refer to the Participant Summary. Ask if the group is happy that the Session Outcomes have been met. Note any helpful comments, positive or negative, either for your own learning as a tutor or to feed back to the Training Co-ordinator at the close of the course.

9. **Tasks for Session 3 (8 minutes)**

   Refer to the Participant Summary.

   - **Biblical characters.** Explain next week’s extended Bible study. Split the participants into 6 pairs or small groups and assign one character to each.

     Read the passages about the biblical character assigned to your group. As you read, ask yourself ‘How did this character receive their call and how did they work it out?’ Make some notes to bring to next week’s discussion:
     - Abram: Genesis 12–25
     - Joseph: Genesis 37, 39–48, 50
     - Moses: Exodus 1–14, 18–19, 32–34
     - Ruth: Whole book
     - David: 1 Samuel 16–21, 23–27; 2 Sam 11–12, 24
     - Esther: Whole book

   - **Introduce the 5-fold Ministries Handout and Questionnaire.** Emphasize that it is about gifts that show themselves in how we serve God with our whole lives, not just about formal church ministries.

     Read The Fivefold Foundation for Ministry and complete the questionnaire, which can also be done online at [http://fivefoldsurvey.com/](http://fivefoldsurvey.com/).

   - If you have not yet met with your course accompanier, please do so soon.

**Worship (10 minutes) – if not at the start of the session**
Supplementary Material

Recap (5 minutes)

Find a partner and share with them something encouraging from your timeline, and listen to something encouraging from theirs. This discussion will not be shared with the rest of the group.

Listening: Silence (15 minutes)

Explain that you are going to lead the participants in an exercise to help them become very still and that this will lead into ten minutes of silence. Ask participants to sit squarely in their chairs with arm relaxed and palms open resting on their legs, feet flat on the floor. Ask them to sit very still and focus on their heads, becoming aware of sensations in the scalp, forehead, cheeks, around their mouth,...move on to repeat this process for the neck, shoulders, upper and lower arms, hands, torso, upper and lower legs and feet. Then allow ten minutes for silence.
Learning Styles (Tutor Notes) [return to contents page]

Learning styles were developed by educational theorists Peter Honey and Alan Mumford who identified four distinct learning styles or preferences: Activist, Theorist; Pragmatist and Reflector. Each of us naturally prefers one of these learning approaches and, in order to maximise one's own personal learning, we need to:

- understand our learning style.
- seek out opportunities to learn using that style.

To recap:

- **Activists are those people who learn by doing.** Activists need to get their hands dirty, to dive in with both feet first. Have an open-minded approach to learning, involving themselves fully and without bias in new experiences.

- **Theorists like to understand the theory behind the actions.** They need models, concepts and facts in order to engage in the learning process. Prefer to analyse and synthesise, drawing new information into a systematic and logical ‘theory’.

- **Pragmatists need to be able to see how to put the learning into practice in the real world.** Abstract concepts and games are of limited use unless they can see a way to put the ideas into action in their lives. Experimenters, trying out new ideas, theories and techniques to see if they work.

- **Reflectors learn by observing and thinking about what happened.** They may avoid leaping in and prefer to watch from the sidelines. Prefer to stand back and view experiences from a number of different perspectives, collecting data and taking the time to work towards an appropriate conclusion.

The point of learning styles is not just to help with this course. As disciples of Jesus, we are called

- to understand that we are loved for who we have been created to be and therefore to understand ourselves better will help us better appreciate God’s purpose for us.

- to learn constantly in daily life, service and ministry, so that understand how we learn best will better equip us to follow Jesus effectively.

It is interesting that the Gospels offer evidence that Jesus provides learning opportunities for his disciples in each of these learning styles in order to maximise effective learning for all his disciples. For example:

- **Activists**: Participation in the feeding of 4000 (Matthew 15; Mark 8) and 5000 (Matthew 14; Luke 9) – Jesus breaks the bread and fish an gives the pieces to
the disciples to distribute; The healing & preaching mission of the Twelve (Matthew 10; Mark 6; Luke 9) and the Seventy (Luke 10).

- **Theorists**: Cleopas and his companion on the Emmaus Road (Luke 24); The Last Supper discourse in John’s Gospel (Chapters 13–16).

- **Pragmatists**: The Sermon on the Mount (Matthew 5–7) and the Plain (Luke 6) in which he gives practical instruction about a number of issues.

- **Reflectors**: The cursing of the fig tree (Matthew 21; Mark 11); Jesus calming a storm (Luke 8); Peter’s denial and reinstatement (Matthew 26; Mark 14; Luke 22, John 18 & 21). Perhaps all parables, since they encourage reflection on daily life experiences.

**Questions for discussion:**

- How might what you have learned about yourself be useful to you in your discipleship journey?

- What opportunities are there in the local or wider church for learning through your preferred style?

- What new thing might you try out to help you in your spiritual journey?
Session Summary (return to contents page)

Outcomes:

- To have explored our status as beloved children of God.
- To see our identities in God as a springboard for future growth.
- To consider how we listen to God.

Potential content:

- Mark 1:9-11.
- Belovedness and The Cycle of Grace.
- Listening to God.
- Personal Learning Style.

Tasks for Session 3:

- Read the passages about the biblical character assigned to your group. As you read, ask yourself ‘How did this character receive their call and how did they work it out?’ Make some notes to bring to next week’s discussion:
  - Abram: Genesis 12–25
  - Joseph: Genesis 37, 39–48, 50
  - Moses: Exodus 1–14, 18-19, 32–34
  - Ruth: Whole book
  - David: 1 Samuel 16–21, 23–27; 2 Sam 11–12, 24
  - Esther: Whole book

- Read *The Fivefold Foundation for Ministry* and complete the questionnaire, which can also be done online at [http://fivefoldsurvey.com/](http://fivefoldsurvey.com/).

- If you have not yet met with your course accompanier, please do so soon.
Session 2
Belovedness
and
Listening

Mark 1.9-11

In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. And just as he was coming up out of the water, he saw the heavens torn apart and the Spirit descending like a dove on him. And a voice came from heaven, ‘You are my Son, the Beloved; with you I am well pleased.’

Belovedness?

In contrast to Jesus’ relationship with his Father
• How do people generally find affirmation?
• Where does a sense of self-worth usually come from?
**Belovedness**

*Questions for individual reflection.*

- Where do you seek your affirmation from, in practice?
- In what direction does the Cycle of Grace and Works turn for you?
Belovedness and Listening

• What might have helped Jesus to listen to the Father?
• What helps you to listen to God and ‘hear’ what he has to say to you?

Silence and Listening

• How did you find that?
• How does silence help us listen to God and one another?
• How can you make space for silence in the pattern of your life?

Learning Style

• How might what you have learned about yourself be useful to you in your discipleship journey?
• What opportunities are there in the local or wider church for learning through your preferred style?
• What new thing might you try out to help you in your spiritual journey?
The Fivefold Foundation for Ministry (return to contents page)
(Taken from the Passionate Church, Mike Breen and Watt Kallested, 2005, Ch 16)

Let us look in more detail at each of the five roles as we see them Ephesians 4. Then we will help you to know what your base and your phase ministries are and how best to utilize them.

APOSTLE
From the Greek apostolos meaning "one who is sent out," Apostles are visionary and pioneering, always pushing into new territory. They like to establish new churches or ministries. They come up with new, innovative means to do kingdom work.

- Biblical examples — the Twelve, Paul, Priscilla, and Aquilia.
- Jesus' example – Jesus was the one sent by God (John 3:16).
- Apostles enjoy dreaming, doing new and challenging tasks, change,
- Secular examples – entrepreneurs, explorers

Prophet
One who hears and listens to God (prophetes); the prophet foretells and tells forth revelation from God. Often they are able to stand back from circumstances to get a clear picture of what is happening and therefore see creative solutions and develop a vision for situations others don't see. They understand the times and what people should do.

- Biblical examples—Anna and Simeon- in Luke 2 as they prophesy over the infant Jesus. Agabus In Acts 11:28 and 21:10 when he predicts a famine and prophesies about Paul. Philip's daughters in Acts 21:9 were all known as prophetesses.
- Jesus' example—Every word spoken from the mouth of Jesus was revelation from God. He often foretold events such as Peter's denial and the details of his own death. He, himself, is the fulfillment of Old Testament prophecy concerning the Messiah such as found in Isaiah, 53.
- Prophets enjoy being alone with God, waiting, listening,
- Secular examples—people who speak out their perceptions. They're often creative types, musicians, and artists.
EVANGELIST
One who brings good news and shares the message readily (evanggelistes). Evangelists love spending time with non-Christians and often remind other Christians that there are non-Christians still out there in the world. They are not necessarily all like Billy Graham; they may be “people Gatherers.” Evangelists know the Word and can make it relevant to non-Christians,

- Biblical example—Philip in Acts 8:12. The people believed Philip when he preached.
- Jesus’ example—Jesus embodied the Good News. He was the Good News, We can see Jesus as evangelist in John 3 with the Samaritan woman at the well
- Evangelists enjoy discussion and sharing their point of view.
- Wherever they go, they seem to draw others into discussion about Jesus. They are passionate about sharing the Gospel. They are not timid about their faith and seem to easily share with others regularly.
- Secular examples—salesmen, politicians, public relations reps.

PASTOR
One who shepherds God’s people (paimen), who cares for others with a tender heart. One who sees needs, provides comfort, and encourages others. Pastors spend most of their time with other Christians. They can easily empathize with others and exhibit lots of patience with those in need.

- Biblical example—Barnabas in Acts 15:36-41. Barnabas clearly demonstrates a pastoral heart in his defence of Mark.
- Jesus’ examples—In John 10, Jesus refers to himself as the Good Shepherd who has come to lead his people.
- Pastors enjoy one-on-one chats and showing hospitality. They get burdened by others’ problems and have a knack for speaking the truth in love. They are good listeners and are easy to talk to and share inner feelings with.
- Secular examples—counselors, social workers, nurses, and anyone in the caregiving professions.

TEACHER
One who holds forth the truth and is excited by it (didaskalos). The teacher looks for ways to explain, enlighten, and apply truth.

- Biblical example—Apollos in Acts 18,
- Jesus’ example—He was often referred to as Teacher or Rabbi. His “students” often remarked that his teaching was different because he taught with authority.
- Teachers enjoy reading and studying the bible and helping others to understand it
- Secular examples—lecturers, trainers, school teachers.

BASE AND PHASE
Each of us has a base ministry that represents one of the fivefold ministries in Ephesians. We believe that God gives each of us this ministry and it is ours for life. Hence we call this our "base ministry." But there are also particular periods when God leads us to discover and
understand the other ministries for a brief time. This is what we call our “phase ministries.” We all have our base and at least one phase ministry at any given time.

For example the Lord may call you to go on a short-term mission trip (evangelist) or teach an Alpha course (teacher), but these may not necessarily be the ministries that you feel most comfortable with. Your base ministry will be the one that refreshes you, the one you are most passionate about. The Lord, however, will mature you by taking you through each of the other ministries in phases. It has been the experience of many that the Lord will make your base ministry more rounded as you experience phases in the other areas. What God seems to be doing by allowing you time in the phase ministries is to strengthen your base ministry.

To give another example, the Lord may give you a vision and grace for initiating a new ministry within your church that requires you to be more apostolic. Your base ministry, however, is as a teacher. You are invigorated by the new challenge and stretched as you trust the Lord to see you through, but eventually the stress of operating outside of your base will cause you to want to return to the area you really love and are energized by doing.

A warning: It is easy to fall into the trap effecting as though you need to excel in all five ministries all the time. But this only leads to burnout and a failure to focus properly on your base ministry. Worse still, you will not be making room for others around you to explore their base ministries.

What happens when grace for your phase ministry has been used up and it’s time to return to your base? Generally- you will know you have run out of grace. Energy and enthusiasm dry up. You see less blessings and less fruit from your efforts, even though you are working at the same intensity level. Eventually you will experience less peace about what you are doing. This naturally leads you to less joy at the task. Your thoughts tore to doing what you really love and what comes naturally for you. Going back to your base ministry is the only thing that gives you a sense of peace.

We are not all called to be pastors, but we are all called to care. We are not all called to be teachers, but we are all called to hold out the Truth. We are all responsible for learning how to listen for God’s voice, something that comes more naturally for the prophet. We are all called to share the Good News with others, but this takes all those who are not called to be evangelists out of their comfort zones. And we are not all apostolic but most all learn to walk out into what God calls us to do. We are the body of Christ, which means that together, we represent the ministry of Jesus who was the embodiment of all five ministries in Ephesians 4. He is the perfect presentation of the ministry of the Spirit. By experiencing all five areas of ministry, whether as a base or a phase, we grow more into the likeness and character of our Master.
# Five Fold Ministries Questionnaire

Read through the statements and decide as honestly as you can whether they apply to you often, sometimes or rarely and tick the appropriate box. Do not linger on each item as your first thought is likely to represent the most accurate response.

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<tr>
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<th>Often</th>
<th>Sometimes</th>
<th>Rarely</th>
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<tbody>
<tr>
<td>1</td>
<td>I remember names or at least where I first met someone</td>
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<td>2</td>
<td>I have expressed my feelings about God as pictures or analogies</td>
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<td>3</td>
<td>My ability to present scripture clearly and accurately has been commented on</td>
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<td>4</td>
<td>I can be counted on to contribute original ideas</td>
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<td>5</td>
<td>I find myself talking about my faith to the people I meet</td>
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<td>6</td>
<td>I get frustrated when I feel I’m not experiencing ‘new’ things as a Christian</td>
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<td>7</td>
<td>When I communicate Biblical truths to others I see resulting changes in knowledge, attitudes, values or conduct</td>
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<td>8</td>
<td>I share what knowledge I have with others</td>
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<td>9</td>
<td>I have an urge to share thoughts with people that I felt when I prayed and I have been told they meant something or were relevant to the person’s current situation.</td>
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<td>10</td>
<td>I get upset at other people’s difficulties and problems even if I haven’t experienced them myself</td>
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<td>11</td>
<td>I have a strong sense of what God wants to say to people in response to a particular situation</td>
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<td>12</td>
<td>I enjoy studying the Scripture and find that I get fresh insights that people find interesting and helpful</td>
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<td>13</td>
<td>When reading the Bible I am more able to grasp the wider picture than the specific details</td>
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<td>14</td>
<td>I like to share what I believe</td>
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<td>15</td>
<td>I have been successful in developing Christian discipline in others</td>
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<td>16</td>
<td>I’ll try things out if it will encourage others to do the same</td>
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<td>17</td>
<td>I am quick to help when help is needed and often do things which I see need to be done without even being asked</td>
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<td>18</td>
<td>I have been able to spot a ‘person of peace’ who is ready to receive a word from God and received a positive response</td>
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<td>Often</td>
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<td>19</td>
<td>I have a clear vision and others have said that they feel confident to go along with me</td>
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<td>20</td>
<td>I try explaining things in different ways if people are finding a concept difficult to grasp or understand</td>
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<td>21</td>
<td>I think before I speak</td>
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<td>22</td>
<td>I really fear that people that I know won’t be saved</td>
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<td>23</td>
<td>I like to be clear and decisive when speaking about what I believe God has said to me</td>
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<td>24</td>
<td>I am by no means an expert on Scripture but I can grasp the point of a passage quite quickly</td>
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<td>25</td>
<td>I get frustrated and even depressed by the lack of faith or understanding of others around me</td>
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<td>26</td>
<td>People often say that the things I say often help them to try new things for God</td>
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<td>27</td>
<td>I am interested in living and working overseas or among people from a different culture</td>
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<td>28</td>
<td>I am good at listening and taking in what people say</td>
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<td>29</td>
<td>I have contrived situations so that non-christians are prompted to ask spiritual questions</td>
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<td>30</td>
<td>I have helped fellow believers by guiding them to relevant portions of the Bible</td>
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<td>31</td>
<td>I get excited when I discover new understanding, insights and applications of God’s work</td>
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<td>32</td>
<td>I have reminded people of the foundations of their faith</td>
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<td>33</td>
<td>Despite not enjoying the nitty-gritty details of leadership, I still often end up leading things</td>
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<td>34</td>
<td>People have told me that I have helped them be restored to the Christian community</td>
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<td>35</td>
<td>I feel that I know exactly what God wants me to do ministry at a specific point in time</td>
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<td>36</td>
<td>I dig out information and passages to explain a concept</td>
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<td>37</td>
<td>I mix easily with a wide variety of people without having to try and be one of them</td>
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<td>38</td>
<td>I have a deep concern to encourage people towards spiritual growth and achievement</td>
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<td>39</td>
<td>I try to think of different ways of expressing the truth of the gospel</td>
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<td>40</td>
<td>Friends ask me to help clarify a situation or scripture</td>
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<td>41</td>
<td>I am quite persuasive when encouraging people to examine their spiritual motives</td>
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<td>Often</td>
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<td>42</td>
<td>I empathize with those who are hurting or broken and can support them through their pain to wholeness</td>
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<td>43</td>
<td>When in a group, I am the one others look to for vision and direction</td>
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<td>44</td>
<td>I enjoy being with non-believers because of my desire to win them to Christ</td>
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<td>45</td>
<td>I will see a job through to the end so that no-one has to pick up the pieces after me</td>
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<td>46</td>
<td>My prayers surprise me with their clarity and unexpected direction</td>
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<td>47</td>
<td>People comment that they remember what I tell them about God</td>
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<td>48</td>
<td>I expect opportunities for witnessing to arise rather than react in surprise when they occur</td>
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<td>49</td>
<td>I desire the gift of healing in greater measure (That the Lord would heal others through me)</td>
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<td>50</td>
<td>The things I say in a spiritual context make people feel uncomfortable</td>
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<tr>
<td>51</td>
<td>I have enjoyed relating to a certain group of people over a period of time, sharing personally in their successes and failures</td>
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<tr>
<td>52</td>
<td>People have told me that I have helped them learn biblical truth in a meaningful way</td>
<td></td>
<td></td>
</tr>
<tr>
<td>53</td>
<td>I have lead someone to a decision for salvation through faith in Christ</td>
<td></td>
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</tr>
<tr>
<td>54</td>
<td>God has enabled me to reveal specific things which have happened or meant something at a later date</td>
<td></td>
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</tr>
<tr>
<td>55</td>
<td>There have been times when I felt sure I knew God’s specific will for the future growth of his work, even if others have not been so sure</td>
<td></td>
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</tr>
<tr>
<td>56</td>
<td>People have told me that I have communicated timely words or pictures which must have come directly from the Lord</td>
<td></td>
<td></td>
</tr>
<tr>
<td>57</td>
<td>People call on me to help those who are less fortunate</td>
<td></td>
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<tr>
<td>58</td>
<td>I get great satisfaction from studying the Bible and and sharing my insights with others</td>
<td></td>
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</tr>
<tr>
<td>59</td>
<td>Others have suggested that I am a person of unusual vision</td>
<td></td>
<td></td>
</tr>
<tr>
<td>60</td>
<td>Non-Christians have noted that they feel comfortable when they are around me and that I have a positive effect on them towards developing a faith in Christ</td>
<td></td>
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</tr>
<tr>
<td>61</td>
<td>I am willing to challenge or confront people in order to help them mature</td>
<td></td>
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</tr>
<tr>
<td></td>
<td></td>
<td>Often</td>
<td>Sometimes</td>
</tr>
<tr>
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<td>-------</td>
<td>-----------</td>
</tr>
<tr>
<td>62</td>
<td>I regularly need to get space alone or long periods of time out to reflect, pray and think</td>
<td></td>
<td></td>
</tr>
<tr>
<td>63</td>
<td>I have just suddenly known something about someone</td>
<td></td>
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<tr>
<td>64</td>
<td>I enjoy taking notes when someone is speaking and pay close attention to the details of what they are saying</td>
<td></td>
<td></td>
</tr>
<tr>
<td>65</td>
<td>I am faithful in providing support, care and nurture for others over long periods of time, even when others have stopped</td>
<td></td>
<td></td>
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<tr>
<td>66</td>
<td>I enjoy mentoring individuals</td>
<td></td>
<td></td>
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<tr>
<td>67</td>
<td>I enjoy relating stories and sharing my experiences</td>
<td></td>
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</tr>
<tr>
<td>68</td>
<td>I enjoy coming up with new and original ideas dreaming big and thinking about visions for the future</td>
<td></td>
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</tr>
<tr>
<td>69</td>
<td>I find non-christians ask me questions about my faith in Christ, and my church involvement</td>
<td></td>
<td></td>
</tr>
<tr>
<td>70</td>
<td>I can accurately assess a person based on first impressions and know instinctively when something is not quite right</td>
<td></td>
<td></td>
</tr>
<tr>
<td>71</td>
<td>I like to provide a safe and comfortable environment where people can feel they are welcome, that they belong, are listened to and cared for</td>
<td></td>
<td></td>
</tr>
<tr>
<td>72</td>
<td>I would like to start a church or new ministry in an area that is not catered for at present</td>
<td></td>
<td></td>
</tr>
<tr>
<td>73</td>
<td>I have a heart to share my faith and to pray for those in my work and neighbourhood who do not attend church</td>
<td></td>
<td></td>
</tr>
<tr>
<td>74</td>
<td>When I hear about situations of need I feel burdened to pray</td>
<td></td>
<td></td>
</tr>
<tr>
<td>75</td>
<td>I like to help churches, organisations, groups and leaders become more efficient and often find myself thinking about how things function.</td>
<td></td>
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<tr>
<td>76</td>
<td>I enjoy spending time studying Scripture and prefer to do so systematically</td>
<td></td>
<td></td>
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<tr>
<td>77</td>
<td>I look for opportunities to socialize and build relationships with non-christians</td>
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</tr>
<tr>
<td>78</td>
<td>People come to me to ask me my opinions on particular parts of the Bible or to answer their queries</td>
<td></td>
<td></td>
</tr>
<tr>
<td>79</td>
<td>I find that people trust me and come to me regularly, wanting to chat and looking for my advice, prayers and help</td>
<td></td>
<td></td>
</tr>
<tr>
<td>80</td>
<td>I can clarify goals, develop strategies, and use resources effectively to accomplish tasks</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Now transfer your answers to the score sheet and add up your totals.
Five Fold Ministry Score Sheet

- Place a tick against each item number for which you have answered ‘often’ or ‘sometimes’ (the ‘rarely’ answers are not counted but you may wish to use the shaded column for ‘rarely’ so as to keep tabs on which answers you have transferred from the question sheet).
- Note that some questions occur more than once in the columns below
- Finally, add up the number of ‘often’ ticks, double the answer and add to the number of ticks for ‘sometimes’

<table>
<thead>
<tr>
<th>Pastoral Role</th>
<th>Often</th>
<th>Some-Times</th>
<th>Often</th>
<th>Some-Times</th>
<th>Often</th>
<th>Some-Times</th>
<th>Often</th>
<th>Some-Times</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pastor</td>
<td></td>
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<td>Prophet</td>
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<td></td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Teacher</td>
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<tr>
<td>Evangelist</td>
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<td></td>
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<tr>
<td>Apostle</td>
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<td></td>
</tr>
</tbody>
</table>

Taken from Life Skills, Five Fold Ministry
Calling and Gifting
Tutor Notes (return to contents page)

**Note:** Times are for guidance only – adjust according to the dynamics of your group. Supplementary material can be used to complement core exercises where helpful.

**Core Material**

**Worship (10 minutes)** – either here or at the end of the session.

**Session Outcomes**
- to examine a variety of callings from the Bible
- to remember who has influenced us and modelled discipleship to us
- to consider our own calling
- to explore what our own gifts for ministry are

2. **Recap (5 minutes)**

Briefly recap the content of the last session. Allow a brief time for any pressing questions or comments, but do not allow a long discussion – offer to speak to any individual with significant issues after the Session.

4. **Session Outcomes (2 minutes)**

Refer to the Participant Summary and read them out.

3. **Calling: Mark 1: 11-12 (10 minutes)**

Mark 1.11-12

And a voice came from heaven, ‘You are my Son, the Beloved; with you I am well pleased.’ And the Spirit immediately drove him out into the wilderness.

**Points to cover:**
- The barrier between heaven and earth was torn apart in order to reveal the primary calling of Jesus, and that of those who are found in him.
- What was Jesus primary calling? To understand that he is God’s amazing, beautiful and precious son.
• What is our primary calling? To receive into ourselves that Jesus has torn the barrier between heaven and earth apart for us to understand that we are God’s amazing, beautiful and precious sons and daughters.
• Once living in this new reality, God then reveals the next steps of our particular calling. For Jesus, it involved physical suffering and spiritual temptation but, because he was living in the new reality, he did not see this as in any way outside of God’s loving call. Rather, he used the experience to clarify that call.
• Once we live in this new reality we, too, can use all kinds of circumstances, both pleasant and unpleasant, to help clarify God’s loving call on our own lives.
• We will see how this principle works in the many different circumstances of the Old Testament characters we have studied this week.

4. Old Testament Studies on Calling (45 minutes)

Break into the small groups allocated last week:

• Abram: Genesis 12–25
• Joseph: Genesis 37, 39–48, 50
• Moses: Exodus 1–14, 18–19, 32–34
• Ruth: Whole book
• David: 1 Samuel 16–21, 23–27; 2 Sam 11–12, 24
• Esther: Whole book

Each group discusses their Biblical character with reference to the following questions:

<table>
<thead>
<tr>
<th>OT Characters and Calling</th>
</tr>
</thead>
<tbody>
<tr>
<td>HOW...</td>
</tr>
<tr>
<td>• were they called?</td>
</tr>
<tr>
<td>• did they respond?</td>
</tr>
<tr>
<td>• were they used?</td>
</tr>
<tr>
<td>WHAT...</td>
</tr>
<tr>
<td>• was the context?</td>
</tr>
<tr>
<td>• were they called to do?</td>
</tr>
</tbody>
</table>

How...

• were they called?
• did they respond?
• were they used?
WHAT...

- What was the context?
- Were they called to do?

Re-convene as a whole group and use a flip-chart to capture their ideas for each character.

Try to identify common themes that emerge from the different contexts as well as the different ways the calling is experienced.

5. Reflective Exercise about Calling (15 minutes)

Alternative or additional exercises can be found in the supplementary material.

Ask participants to

- Reflect quietly and make a few notes for their Learning Log.
- Then to share some of their responses in pairs.

Your Calling as a Disciple

How have you experienced God’s call (inner conviction, voices, circumstances, scripture, prayers, advice, ‘chance’ etc.)?

In what ways does God’s call impact:

- Your work? Your relationships? Your leisure?
- The ‘ministry’ you exercise?
- The balance of your life

Optional Exercise

6. 5-fold Gifts for Ministry (20 minutes)

- Ask participants to find their 5-fold Ministries Handout and Questionnaire.
  Introduce this section by emphasizing that these kinds of psychometric indicators do not give the whole truth and must be considered in the context.
of all our other experiences of God’s call. In that context, however, they can add to our self-awareness and be a useful catalyst for reflection, especially if we are surprised by the results.

- Summarise the 5-fold Ministries Handout to both help recall and in case any have not read it. Emphasise the way in which
  - the gifts can show themselves not as formal ministries but in the course of everyday life; e.g.:
    - Pastor – practical care for others.
    - Evangelist – spiritual advice and prayer.
    - Prophet – concern for the environment.
    - Teacher – a hunger to learn and share.
    - Apostle – innovation.
- they form together the whole ministry of Christ through his Church and show how we are all interdependent upon each other.
- Ask the group for the results of their the 5-fold Ministries Questionnaire. In smaller groups, each person can share the result individually. In larger groups, ask for a show of hands for each ministry area.
- Lead a discussion using some or all of the following questions:
  - How do the results resonate with what you know of yourself and what other people feed back to you?
  - How are your strongest gifts expressed in your day to day discipleship?
  - How do your strongest gifts relate to your aspirations for life and ministry?
- What further study, discussions or action might these results now inspire to help you explore the shape of your life and ministry further?
- You may need to continue to emphasise, throughout the discussion, that these results are not meant to confine us, but to focus and intensify our openness to God’s call for our life and ministry.

7. **Learning log** (5 minutes)

   Give time for participants to jot down notes for their Learning Log.

8. **Review Session Outcomes** (5 minutes)

   Refer to the Participant Summary. Ask if the group is happy that the Session Outcomes have been met. Note any helpful comments, positive or negative, either for your own learning as a tutor or to feed back to the Training Co-ordinator at the close of the course.

9. **Tasks for Session 4** (3 minutes)

   Refer to the Participant Summary.

   - Use the first ‘What am I for?’ questionnaire to explore the strengths, gifts and experiences that might clarify your calling as a disciple of Jesus.
• Give the other questionnaires to 2 or 3 others whom you trust to compare their responses with yours.
• In the light of this, consider how you hope to develop your base and phase ministry gifts and write your thoughts in your Learning Log.

Worship (10 minutes) – if not at the start of the session

Supplementary Material

Reflective Exercises about Calling (15 minutes)

• Personal response

What is your response to this exploration of calling? Does it inspire you, make you feel insignificant, fill you with wonder, or some other response?

Personal Response...

What is your response to this exploration of calling? Does it...
...inspire you?
...make you feel insignificant?
...fill you with wonder?
...?

Optional Exercise

• Heroes of Faith.

Who do you remember as having an influence on you in the past (big and famous or small and local)? Who is a ‘discipleship role model’ for you now?

Heroes of Faith

• Who do you remember as having an influence on you in the past?

• Who is a ‘discipleship role model’ for you now?
Session Summary

Outcomes:

- To examine a variety of callings from the Bible.
- To remember who has influenced us and modelled discipleship to us.
- To consider our own calling.
- To explore what our own gifts for ministry are.

Potential content:

- Calling as it came to some ‘biblical heroes’.
- The influence of others upon us.
- The ways we have felt/do feel called.
- A gifts for ministry questionnaire.

Tasks for Session 4:

- Use the first ‘What am I for?’ questionnaire to explore the strengths, gifts and experiences that might clarify your calling as a disciple of Jesus.
- Give the other questionnaires to 2 or 3 others whom you trust to compare their responses with yours.
- In the light of this, consider how you hope to develop your base and phase ministry gifts and write your thoughts in your Learning Log.
Session 3
Calling and Gifting

Mark 1.11-12
And a voice came from heaven, ‘You are my Son, the Beloved; with you I am well pleased.’ And the Spirit immediately drove him out into the wilderness.

OT Characters and Calling

HOW...
• were they called?
• did they respond?
• were they used?

WHAT...
• was the context?
• were they called to do?
Your Calling as a Disciple

How have you experienced God’s call?

In what ways does God’s call impact:
• Your work? Your relationships? Your leisure?
• The ‘ministry’ you exercise?
• The balance of your life

Optional Exercise

Personal Response...

What is your response to this exploration of calling? Does it...
...inspire you?
...make you feel insignificant?
...fill you with wonder?
...?

Optional Exercise

Heroes of Faith

• Who do you remember as having an influence on you in the past?

• Who is a ‘discipleship role model’ for you now?
What am I for? (return to contents page)

Name:

1. What are my main strengths or gifts?

2. In what practical ways have they been expressed?

3. How do you think they could be developed and used?
Testing and Trusting
Tutor Notes (return to contents page)

Note: Times are for guidance only – adjust according to the dynamics of your group. Supplementary material can be used to complement core exercises where helpful.

Core Material

Worship (10 minutes) – either here or at the end of the session.

Session Outcomes

- to consider how hard times may accompany calling
- to consider how we deal with some of the temptations or ‘demons’ facing us in our following of Jesus
- to evaluate our own discipleship needs and what support we will need to fulfil our calling

3. Recap (5 minutes)

Briefly recap the content of the last session. Allow a brief time for any pressing questions or comments, but do not allow a long discussion – offer to speak to any individual with significant issues after the Session.

5. Session Outcomes (2 minutes)

Refer to the Participant Summary and read them out.

3. Testing and Trusting: Mark 1:12-13 (10 minutes)

Mark 1.12-13

And the Spirit immediately drove him out into the wilderness. He was in the wilderness for forty days, tempted by Satan; and he was with the wild beasts; and the angels waited on him.

Points to cover:

- After the profound revelation of God’s pleasure in his son, before anything has been accomplished, Mark says that the Spirit immediately drove Jesus out into the desert. This immediacy is common in the Gospel of Mark and denotes
something both urgent and important. It would seem that our understanding of our preciousness to God has immediate consequences for God’s mission

- Mark uses a word that means that Jesus was driven, forced, compelled to go; he had no choice. Sometimes our wilderness experiences may feel like that, but that does not mean that the Spirit is not profoundly involved.
- When you hear ‘desert’, don’t think the Sahara. The word just means an abandoned, deserted, lonely or desolate place. It’s here that spiritual formation can take place, as both Moses and Paul found.
- ‘Tempted’ here literally means ‘tested’. It’s in the desert that you find out how strong and true your bond with God is and where the vulnerable points are. When you know that, you know what to work on. Attitudes. Beliefs. Character. Motives.
- The Angels are present as well as Satan. Let’s take comfort from that. But we know from the other Gospels that Jesus’ real strength in the wilderness was being able to listen for God’s Word to him for that moment. And that’s what we’re going to focus on in the next exercise...

4. **Lectio Divina: Introduction (5 minutes)**

*Introduce this as spiritual discipline at the heart of the monastic practise of listening to God through Scripture, and one that was first perfected in the desert.*

*Ask participants to refer to the Lectio Divina handout and either read it out, let them read it or explain the process in your own words.*

*Emphasise that this is not a method of Bible study to gain a general understanding of a passage. This is a means of hearing a word from God to you personally.*

5. **Lectio Divina: Silent Exercise (25 minutes)**

*Acknowledge that there are various Lectio Divina methods but that one we will now use is a method of silent Lectio that we can use on our own. Add that we will use a form of group Lectio in a later session.*

*Ask participants to turn to another passage about Jesus’ temptations: Luke 4: 1-13, and have a pen and paper ready. Ask three different people to read the passage out in turn, slowly, when asked. For each successive reading, participants ask themselves a different question:*

- What does this passage say to me?
- What questions does this passage ask of me?
- What does this passage say to my community? (e.g. family, leadership team, church, local community, world)
Ask participants to make notes of the things that come to mind as the exercise progresses. Leave 5 minutes between each reading.

*Feedback question for the whole group:* How useful or easy did you find that? Remember that useful and easy are not the same.

6. **The Bible in your life** *(10 minutes)*

   Optional exercise. See supplementary material.

7. **Wilderness times and hardship** *(10 minutes)*

   In the Bible studies from last week, the ‘biblical heroes’ encountered hard times as part of their calling. This week, we have seen that the Spirit compelled Jesus to go into the desert.

   Return to your timeline or journal of significant life-events in your spiritual journey from Session 1.

   - Did you include the testing, dark and difficult times?
   - How might your wilderness experiences relate to your journey with God?
   - Add your reflections to your timeline or journal now.
At the end of the exercise, please remind participants that

If any dark memories or difficult emotions have been triggered by this exercise, make sure you discuss them with your Course Accompanier.

8. **Doubts and short cuts (15 minutes)**

   Small group exercise:

   Jesus was tempted to doubt his calling and make short cuts.

   - What short cuts could you be tempted to make in your discipleship?
   - What doubts could you be tempted to have?
   - What is the importance of these doubts to your growth as a disciple?
   - How will you identify the voice of God when trials and temptations come?

   *Bring together for a plenary to capture some general (not personal) ideas using a flip-chart.*

9. **Facing your demons (15 minutes)**
Christopher Jamison introduces monastic thinking about the eight demons or thoughts:

- **Mind:**
  - Vainglory (reputation)
  - Pride (inward)

- **Body:**
  - Gluttony (food & drink)
  - Lust (sex)
  - Avarice (things)

- **Heart:**
  - Anger (resentment)
  - Sadness (despair)
  - Acedia (spiritual laziness)

Play to the audio clip and advance the PowerPoint slide as he speaks.

Offer time for responses to the clip.

10. **Working through these challenges/ Learning log (15 minutes)**

Individual time to think through the following questions and to write responses to them and other reflections into the Learning Log:

- Where do your main areas of temptation lie?
- What processes, people or spiritual practices do you need to ‘deliver you’ from temptation?
- What oversight and support mechanisms do you need from the church, locally or more widely?
Write your responses to these questions and any other reflections from today’s session into your Learning Log.

11. **Review Session Outcomes (5 minutes)**

Refer to the Participant Summary. Ask if the group is happy that the Session Outcomes have been met. Note any helpful comments, positive or negative, either for your own learning as a tutor or to feed back to the Training Co-ordinator at the close of the course.

12. **Tasks for Session 5 (3 minutes)**

Refer to the Participant Summary.

- Discuss with your Course Accompanier what support mechanisms you need to encourage you in your discipleship.
- Use the Rule of Life Map or Chart to record what you *already do* to nurture and sustain your faith. Please be honest – no-one will see this except those with whom you choose to share it.

**Worship (10 minutes) – if not at the start of the session**

**Supplementary Material**

**The Bible in your life (10 minutes)**

Discuss in small groups or pairs:

- What place do you give to Bible reading or study in your discipleship?
- What steps could you take to engage more with God through his Word?
The Bible

• What place do you give to Bible reading or study in your discipleship?

• What steps could you take to engage more with God through his Word?
Session Summary [return to contents page]

Outcomes:

- To consider how hard times may accompany calling.
- To envisage some of the temptations or ‘demons’ facing us in our following of Jesus.
- To evaluate our own discipleship needs and what support we will need to fulfil our calling.

Potential content:

- Lectio Divina, and the Bible in our spiritual life.
- Our own wilderness experiences.
- How do we find the support we need for the journey.

Tasks for Session 5:

- Discuss with your Course Accompanier what support mechanisms you need to encourage you in your discipleship.
- Use the Rule of Life Map or Chart to record what you already do to nurture and sustain your faith. Please be honest – no-one will see this except those with whom you choose to share it.
Session 4
Testing and Trusting

Mark 1.12-13
And the Spirit immediately drove him out into the wilderness. He was in the wilderness for forty days, tempted by Satan; and he was with the wild beasts; and the angels waited on him.

- What does this passage say to me?
- What questions does this passage ask of me?
- What does this passage say to my community? (e.g. family, leadership team, church, local community, world)

The Bible

- What place do you give to Bible reading or study in your discipleship?
- What steps could you take to engage more with God through his Word?

Optional Exercise

Testing

- What testing, dark and difficult times have you experienced?
- How might your wilderness experiences relate to your journey with God?
- Add your reflections to your timeline or journal.
Doubts and Short Cuts

- What short cuts could you be tempted to make in your discipleship?
- What doubts could you be tempted to have?
- What is the importance of these doubts to your growth as a disciple?
- How will you identify the voice of God when trials and temptations come?

Facing Your demons
(Christopher Jamison, 2007)

- Mind:
  - Vainglory (reputation)
  - Pride (inward)
- Body:
  - Gluttony (food & drink)
  - Lust (sex)
  - Avarice (things)

- Heart:
  - Anger (resentment)
  - Sadness (despair)
  - Acedia (spiritual laziness)

Learning Log Reflection...

- Where do your main areas of temptation lie?
- What processes, people or spiritual practices do you need to ‘deliver you’ from temptation?
- What oversight and support mechanisms do you need from the church, locally or more widely?
LECTIO DIVINA (Sacred Reading) (return to contents page)

David Foster OSB
The traditional pattern to lectio divina has four stages: lectio – meditatio – oratio – contemplatio. The pattern implied a process by which the person took the words of scripture from his ears or eyes into his mind (reading or lectio), repeated them to himself and chewed them over (meditatio) and as they began to be digested, he responded to them in prayer (oratio), which initiated a movement of prayer beyond the words to God himself who had spoken with these words, a freer spontaneous moment of adoration (contemplatio).


Christopher Jamieson OSB
First of all, the text is seen as a gift to be received, not a problem to be dissected. The first task to which the tradition invites the modern reader is: avoid imposing your questions and let the text question you. Humility is the key to this wisdom. The Australian monk Fr Michael Casey sums this up well. ‘Lectio divina is not only a means of discovering something about God; it also helps us to understand our hidden selves...our most authentic level of being is mirrored in the scriptures’. Let the text come to you.

Secondly, the lectio tradition teaches us that in order to receive what a text has to offer we must read slowly...as an antidote to speed reading we need to foster slow reading. Michael Casey again: ‘repetition is the soul of genuine lectio. It is a right brain activity; we do not grasp the entire content immediately but in a circular manner. We read and advance, then we go back and read again. With each repetition, something new may strike us’.

Finally, lectio is a way of prayer. Before reading, pray that God will speak to you through this text. During reading, allow the reading to evolve into meditation and then into prayer and finally contemplation. When the reading is concluded, keep some phrase in mind and repeat it throughout the day so that prayerful reading becomes prayerful living.

Rule of Life Chart

Use the second chart to help you record what you already do to keep your faith alive and live for God. See the example below:

<table>
<thead>
<tr>
<th></th>
<th>Personal</th>
<th>Group</th>
<th>Corporate</th>
<th>Family</th>
<th>Office</th>
<th>Life</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Daily</strong></td>
<td>Contemplative prayer, Worship music on way to work</td>
<td></td>
<td>Grace, prayers with children</td>
<td>Say Morning Prayer and Compline daily</td>
<td>Swim</td>
<td></td>
</tr>
<tr>
<td><strong>Weekly</strong></td>
<td>Half an hour's Bible Study on Saturday</td>
<td>House Group</td>
<td>Holy Communion on Wednesday, Church on Sunday</td>
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Rule of Life Map – What nurtures and sustains your Spiritual Life? (return to contents page)
List both the qualities you nurture and the disciplines you practice...

- Gym membership
- Visiting Art Galleries
- Recreation / Health
- Worship / Prayer
- Worship Music
- The Eucharist
- Retreats
- Cursillo
- Wider Networks
- Me as a disciple of Christ
- S
- Sian and Rachel
- Personal Qualities
- Sustaining Relationships
- Learning / Scripture
- Work / Ministry
- Counselling Course
- Bible Reading
- Messy Church Team
- Car / Train Journeys
- Gratitude
Rule of Life Map – What nurtures and sustains your Spiritual Life?
List both the qualities you nurture and the disciplines you practice...
Discipleship and Life
Tutor Notes (return to contents page)

Note: Times are for guidance only – adjust according to the dynamics of your group. There is no supplementary material for this session.

Core Materials

Worship (10 minutes) – either here or at the end of the session.

Session Outcomes

- To understand discipleship as the primary vocation of the Christian
- To connect the inner formation of the disciple with the outer expression of a faith-filled life
- To begin creating or developing a rule of life

4. Recap (5 minutes)

Briefly recap the content of the last session. Allow a brief time for any pressing questions or comments, but do not allow a long discussion – offer to speak to any individual with significant issues after the Session.

6. Session Outcomes (2 minutes)

Refer to the Participant Summary and read them out.

7. Discipleship and Life: Mark 1: 16-20 (10 minutes)

Mark 1.16-18

As Jesus passed along the Sea of Galilee, he saw Simon and his brother Andrew casting a net into the lake—for they were fishermen. And Jesus said to them, ‘Follow me and I will make you fish for people.’ And immediately they left their nets and followed him.
Points to cover:

- We’re jumping here to the effect of Jesus telling of the Good News because we want to focus more on the Gospel and the Kingdom in later sessions. Here, we see that the response to really hearing God’s call is always discipleship.
- We saw that Jesus’ response to the Father’s declaration of love was the immediate, inner compulsion to follow him to the desert. Here, we see Mark using the same word that conveys urgency and importance: Jesus immediately calls them, and they immediately follow. They hear God’s call and they experience the same immediate, inner compulsion to follow and become disciples.
- The significance of both the call and the compulsion is in the context. The identity of these young men is all bound up by the relationships, responsibilities, skills and securities of the family fishing business. Here, there is familiarity, safety, comfort, certainty. Jesus calls them to leave it all for a new thing. And they do.
- So here are some questions for us:
  - Have we really heard the Good news of God’s passionate love for us vibrating in the depth of our being? Without this, discipleship will be a terrible burden.
  - Are we open to hearing afresh God’s call to follow, and not to let whatever gives us security, significance and comfort get in the way of it?
  - What new thing are we hearing God calling us towards?
  - What kind of Rabbi are we called to be the disciples of?

8. Disciples of the Rabbi (25 minutes)

Immediately(!) show the film clip Dust (Nooma No.8, 16 minutes) embedded in the PowerPoint presentation.
Discussion in pairs:

- What does it mean if ‘God believes in us’?
- What is it about Jesus that makes you want to follow him?
- What do you hope will be the result of following Jesus?

5. Benedictine Disciplines (20 minutes)

Introduce the link between the Benedictine Disciplines and the Deepening Discipleship course as follows:

Benedictine thinking can help give useful background for this session. The Benedictine response to forming disciples in community was encapsulated in their rule. The Rule of St Benedict from the 5th century was the distillation of hundreds of years of reflection on discipleship to Jesus. Three key disciplines undergird their community rule and mirror well the key emphases arising from the course text Mark 1: 9-15.
The first discipline is Obedient Listening, to be mindful of God as our Father: to behold and be held, continually hearing the voice that calls us ‘beloved’. In gazing upon God, we are changed into God’s likeness. Through this, the transformation of one’s life and vocation unfolds. Similarly, Sessions 1 and 2 have encouraged us to hear that our true identity is found in God’s loving acceptance.

The second discipline is Conversion of Life. The Benedictine tradition does not see conversion as happening once, but as a continual process of inner formation of character through a constant turning towards Christ in community with others. This process reshapes a person’s deeply held values and core purpose for life. Sessions 3 and 4 have helped us reflect on our formation as disciples.

The third discipline is Stability. Stability is not an unchanging or easy life, but an inward disposition that enables a person to face the challenge of God’s call with determination and inner strength. It is the call to carry through our vocation as disciples. In Sessions 6, 7 and 8 we will explore the challenge of the disciple’s call to participate in growing God’s Kingdom in their life and ministry.

Either lead a whole group discussion or ask participants to discuss in small groups in response to the following questions:

What practices might help to...

- develop a posture of attentive listening? (Obedient Listening)
- constantly reshape our understanding and attitudes? (Conversion of Life)
- strengthen us to be faithful within our social context? (Stability)
Capture their responses using a flip chart.

6. **Discipleship and Life (15 minutes)**

The purpose of this exercise is for participants to become more self-aware about the connection between the kind of person God has created and is forming them to be and their calling to serve God. Ministry is as much about the kind of human being you are in all of life than about a particular gift or role.

You might mention that God sees no split between the ‘religious’ life and life in general. That our character is being formed by both creation and formation as we respond to him as disciples. Therefore, reflecting on the kind of activities or practices that resonate most with us may help us to perceive or unique calling more clearly.

Ask participants to find their

- ‘What am I for?’ questionnaires from Session 3
- Rule of Life Map or Chart from Session 4

Introduce the next exercise, which can be done by quiet reflection and writing or discussion in pairs according to participants’ preferences:

Comparing the gifts revealed through your ministry activity with the practices you observe to nurture your spiritual life,

- Do you tend more towards service or spirituality?
- How far is your ministry activity sustained and inspired by your spiritual practices?
- Which life activities of any kind make your heart ‘sing’? Is there a pattern here?
7. Creating a Rule of Life (20 minutes)

- **Introduction**

  Introduce the purpose and benefits of a spiritual Rule of Life either by using some of the following ideas or by drawing from the Developing a Rule of Life handout:

  A Rule of Life helps us

  o become more intentional about the formation of our spiritual lives
    ▪ by finding rhythms and patterns that suit us and help order our discipleship
    ▪ daily, weekly, monthly, annually
    ▪ in ways appropriate to us: our character, circumstances and context.
  o by setting goals to help us become more fruitful disciples

  A Rule of Life is about

  o cultivating an orderly existence rather than lots of little laws
  o a way of life rather than achieving perfection
  o developing a closer relationship with God rather than trying to make him accept us

- **The Possibilities**

  As a whole group, lead a discussion about the kind of practices that might be written into a Rule of Life. Ask participants to share the things that they find useful, and share with them some of your practices. Ensure that the focus is not just on ‘religious’ things, but on any activity that nurtures our relationship with God. Look for a balance between a focus on the personal and the social; the Self and the Other; the mind and the body; the frequent and the infrequent; the ordinary and the special; the Church and the world. Capture the ideas on a flipchart as you discuss and recommend that participants jot the ideas down for their midweek task.
8. **Learning log (5 minutes)**

   Give time for participants to jot down notes for their Learning Log, particularly the ideas from the previous exercise.

9. **Review Session Outcomes (5 minutes)**

   Refer to the Participant Summary. Ask if the group is happy that the Session Outcomes have been met. Note any helpful comments, positive or negative, either for your own learning as a tutor or to feed back to the Training Co-ordinator at the close of the course.

10. **Task for Session 6 (3 minutes)**

    - Create a new Rule of Life. Use the Developing a Rule of Life hand-out and the Rule of Life Development Map or Chart as possible resources. Or you may prefer to design your own format for your Rule as a list, diagram, drawing, or even as a written prayer.
    - Make sure you take into account your own unique character and personal circumstances. It should be stretching but achievable.
    - Don’t be afraid to try something new or let something go that doesn’t work for you.
    - Begin to put your Rule into practice and adjust it as you go.

**Worship (10 minutes) – if not at the start of the session**
Session Summary (return to contents page)

Outcomes:

- To understand discipleship as the primary vocation of the Christian.
- To connect the inner formation of the disciple with the outer expression of a faith filled life.
- To begin creating or developing our rule of life.

Potential content:

- What is at the heart of following Jesus.
- A review of all the earlier sessions in the light of how they affect you as a disciple of Christ.
- Rule of Life as a tool for discipleship.

Task for Session 6:

- Create a new Rule of Life. Use the Developing a Rule of Life hand-out and the Rule of Life Development Map or Chart as possible resources. Or you may prefer to design your own format for your Rule as a list, diagram, drawing, or even as a written prayer.
- Make sure you take into account your own unique character and personal circumstances. It should be stretching but achievable.
- Don’t be afraid to try something new or let something go that doesn’t work for you.
- Begin to put your Rule into practice and adjust it as you go.
Session 5
_Discipleship and Life_

Mark 1.16-18
As Jesus passed along the Sea of Galilee, he saw Simon and his brother Andrew casting a net into the lake—for they were fishermen. And Jesus said to them, ‘Follow me and I will make you fish for people.’ And immediately they left their nets and followed him.

Mark 1.19-20
As he went a little farther, he saw James son of Zebedee and his brother John, who were in their boat mending the nets. Immediately he called them; and they left their father Zebedee in the boat with the hired men, and followed him.
### Dust

- What does it mean if ‘God believes in us’?
- What is it about Jesus that makes you want to follow him?
- What do you hope will be the result of following Jesus?

### The Benedictine Disciplines

- Obedient listening
- Conversion of life
- Stability

### The Benedictine Disciplines

What practices might help to...

- develop a posture of attentive listening? *(Obedient Listening)*
- constantly reshape our understanding and attitudes? *(Conversion of Life)*
- strengthen us to be faithful within our social context? *(Stability)*
What is a Rule of Life? Why have a Rule of Life?

A spiritual Rule of Life is the checklist of practices we intentionally undertake to maintain and deepen our relationship with the Ground of All Being, the God who made us. In Shakespeare’s English, the term "rule" was not a synonym for "regulation." Instead, its more common meaning was a straight-edge, for drawing lines and taking measure. In that sense, a "Rule of Life" is a tool that equips us to maintain appropriate boundaries and to measure our progress.

Having a Rule of Life encourages us to set attainable goals for our spiritual growth, and then to work steadily over time to achieve them. It calls for us to create an intentional pattern for our everyday life that opens us to perceiving God’s presence and activity. It makes the common holy, by calling us to remember - much as we remember Christ in the bread and wine of Eucharist. It calls our attention to the sacramental nature of the everyday - those myriad "outward and visible signs" of God’s grace in action. It creates a structure for being mindful - of God, of the gift of life, of God’s grace, and of our own mortality.

Creating a Rule of Life means becoming aware of how we are spending our time each day, and of how we might spend it better. Becoming aware of the "gap" between those two creates momentum for change. That energy can help us find the ways to nurture our relationship with God on a daily basis. A growing intimacy with God is the reward of practicing a Rule of Life.

A Rule of Life is not meant to be a demanding test or a stressful exercise. Instead, the daily repetition of simple practices that focus our hearts on God does far more to nurture deep, meaningful spiritual growth than the occasional mountain-top experience. A Rule of Life is not meant as a private practice. Even if the Rule is an individual one, it is lived out in community with others, and it is through reflection with others that we discern our growth.

A Rule of Life is just one tool in a whole toolbox we can assemble for our journey into a deeper relationship with God. Our own Rule and those other tools - an inventory of our gifts, a knowledge of Scripture and church history, an awareness of our shortcomings, clarity about what brings us joy - all are sharpened with use over time. The listening heart, equipped with such tools, will be shaped into a more Christ-like pattern.

What does it look like?

Living a Rule of Life does not mean living an unblemished life. It does mean being intentional about taking on particular practices that draw us toward a life patterned on Christ.
There are many time-tested practices that might be incorporated into the pattern that forms a Rule of Life: reading and meditating on Scripture; praying regularly; participating in the sacraments, especially Eucharist and reconciliation; exercising sacrificial self-giving; observing periods of silence; and practicing hospitality. In addition to behaviors, attitudes can be brought under a Rule of Life: response to authority; acceptance of the "other"; rejection of grumbling or cynicism; forgiveness; respect for others.

It is essential that we adopt a Rule that fits us – not simply a comfortable Rule, but also one that stretches us toward God. Some choose to follow a Rule formulated by and for a community; others choose to shape their own. The practices of the Rule should be natural, intentional, and should be lived out in a rhythm that fits our ordinary lives.

Since the middle of the 20th century, the growing concern for authentic practice and for relating spirituality to daily life has led to a reclamation of the concept of a Rule of Life. Individuals, parishes, lay organizations, and even secular programs for personal development have seized on the creation of a Rule of Life as a strategy for fostering intentional change and growth.

Those who choose to follow a Rule of Life often establish a relationship with a spiritual director, a trusted mentor. Such a person is usually consulted on a regular basis, offering both encouragement and accountability in living into the Rule.

**Balancing Life by the Rule**

The point of a rule of life, for communities or individuals, is that life should be lived in balance, with God as the focal point. Living a rule of life helps me to keep striving for balance - to be conscious of what I do and why - and it reminds me to be open to God in all aspects of my daily life. We are one piece of something much larger. Perhaps this sounds a lot like a New Year’s resolution to you.

New Year’s resolutions, however, are largely built on a negative image of ourselves. We decide that we are too heavy, too lazy, too unattractive, and we decide we’re going to fix that. We drop the resolutions quickly, for the most part, because they continually remind us that we’re just not good enough. A rule of life, however, grows from the positive aspects of our life. We discern it in conversation with God, make God the focus of our rule (rather than our own negative images of ourselves) and we move in the directions in which we feel called. A rule of life is a response to being loved by God in the first place, and feeling moved to become what God calls us to be in this world.

Most balanced rules address the same basic categories: seeking God; prayer; work; study; spiritual community and worship; care of our bodies; reaching out to others; and hospitality. Over the last five years I have tried to discern what God calls me to do in these areas. For instance, what kind of prayer does God call me to? How
should I care for my body in a way that honors it as a gift from God? How can I be the arms and legs and voice of God for others in this world who need my help? These are the kinds of questions I have sought to answer, in conversation and prayer with God, and with spiritual companions and advisors, over the years. Rules were never meant to be discerned or kept in isolation. The support of a close friend, advisor, or a prayer community makes all the difference in living a rule of life.

Over the years I’ve also struggled with the amount of structure to build into a rule. People I respect tell me that if they don’t get up at 6:30 each morning and take a half hour of prayer time that they will never get to it during the day. But that doesn’t work for me. It makes my spiritual life into something to add to my to-do list, and it becomes a chore and not a blessing. I have found that my rule for prayer needs to be more open-ended. I am committed to praying daily, but how and when I do that varies from day-to-day. Some days God gets five minutes of my time, and other days we spend an hour together.

That’s the thing to remember with rules: We all have our own unique relationship with God and we need to pay attention to that. Think of it as you would your close friendships. One friend you might see or talk with daily. With another perhaps you have drinks every Thursday night after work. What God calls you to do, and how you communicate with God is unique to your own relationship, and it takes some time and experimentation to discern what form your rule should take.

Writing down your rule of life, and learning to live it more intentionally, is, of course, only the beginning of this part of your spiritual journey. Following your rule deepens your relationship with God, and as a result of that, your rule will develop and change as you seek God more fully. In the end it is all a bit circular. We live a rule of life as a response to the God who loves us, and in doing so, we discover, "that you are known and loved in a way surpassing anything one can imagine, loved before anyone had thought or spoken your name." Amen.

Godly Rules In Four Steps

Step 1

Stand up! Stretch! Smile!!! Now sit down and write a list of all the things you do that nurture your spirit. Your list may include gardening, walking the dog, making love, talking with close friends, cooking, painting, jumping out of airplanes, or any number of other possibilities. Don’t censor yourself. List them all! That list that you create, whether you know it or not, is your unconscious rule of life. By recognizing those things that you do that are already spirit-filled, and by doing them more deliberately, you can make your unconscious rule of life into a conscious one.
Step 2

Divide your list among the seven categories on the Rule of Life Map you’ve been given. These cover both BEHAVIOURS and ATTITUDES. Your initial list may leave some empty categories. Work, for example, may draw a spiritual blank. But, more often than not, we have blanks because we limit our definition of what is spiritual. For instance, being intentional about listening to the wisdom of others at work and considering their opinions is the practice of finding God's guidance in those who surround us. Recycling paper and practicing stewardship of our materials and time can also be spiritual activities at work.

Step 3

Practice being intentional about dedicating these activities to God. Make them a conscious part of your rule of life. Take this rule of life to God in prayer and add to it as you feel called to do so. Over time, make an effort to fill in any holes in your rule; doing so will help insure that you are leading a balanced life that focuses equally on God’s call to you, your own needs, and the needs of the world that surrounds you.

Step 4

Follow the Ten Rules for Keeping Rules:

1. Listen to your heart’s desires when discerning your rule. God often speaks to us through our heart’s desires.
2. Make sure your rule includes some joy, play, and fun.
3. Take baby steps. Don’t make your rule impossible to follow.
4. Baby steps are good, but give yourself a little bit of challenge, too.
5. Figure out how much structure you need: lots or just a little?
6. Learn to pay attention deeply to your practices, whatever they are. It will help to prevent boredom.
7. Find someone to talk with about your rule; it will help you stay realistic.
8. Think about how to help yourself be accountable for keeping your rule. See a spiritual director or talk with a spiritual friend about your rule on a regular basis.
9. Read your rule regularly. It is easy to forget the stuff we don’t like so much.
10. You’re going to have trouble keeping a rule sometimes. Recognize that you’re human and either try again or adjust it if it’s not realistic.
Rule of Life Chart *(return to contents page)*

Use the second chart to help you record what you already do to keep your faith alive and live for God. See the example below:

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<th>Personal</th>
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<th>Corporate</th>
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<th>Office</th>
<th>Life</th>
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<td>Contemplative prayer, Worship music on way to work</td>
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<td>Grace, prayers with children</td>
<td>Say Morning Prayer and Compline daily</td>
<td>Swim</td>
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- Me as a disciple of Christ
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- Retreats
- Sustaining Relationships
- Sian and Rachel
Rule of Life Map – what nurtures and sustains your spiritual life?

List both the personal qualities you nurture and the disciplines you practice...

- Personal Qualities
- Sustaining Relationships
- Work / Ministry
- Learning / Scripture
- Wider Networks
- Recreation / Health
- Worship / Prayer
Gospel and Ministry
Core Material

Worship (10 minutes) – either here or at the end of the session.

Session Outcomes

- To recall the intentions of the course.
- To consider different meanings and expressions of the Good News.
- To relate the Gospel to our life of discipleship.

5. Recap (10 minutes)

- Briefly recap the content of the last session. Allow a brief time for any pressing questions or comments, but do not allow a long discussion – offer to speak to any individual with significant issues after the Session.

- Ask what participants’ experiences of creating and beginning to observe their new Rule of Life has been. Invite general comments and concerns and respond to them briefly but, again, offer to speak to any individual with significant issues after the Session.

9. Session Outcomes (2 minutes)

Refer to the Participant Summary and read them out.

10. Gospel and Ministry: Mark 1: 14-15 (10 minutes)

Mark 1.14-15

Now after John was arrested, Jesus came to Galilee, proclaiming the good news of God, and saying, ‘The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news.’
Points to cover:

- That the message of Jesus, the ‘Gospel’, is good news for us and for our family, friends, community, nation and world. This is the true heart of our joy, liberation, completion, fulfilment and peace.

- ‘Time’ is ‘kairos’ rather than ‘chronos’. It’s not so much the working out of a chronological schedule, then as the decisive moment in which the ethos of an epoch is brought to a close, and a new era of justice and joy begins: the Kingdom of God.

- So God’s Kingdom comes near whenever it is proclaimed and people respond with faith and a changed heart and mind. We participate in the bringing in of God’s new reality whenever we make known Jesus’ good news.

- ‘Kingdom’ is not so much a territory as a sphere of influence. God’s new reality breaks in to a world weary with the dominion of evil. We, and others, are offered the opportunity to move to the new reality of justice and peace right in the midst of the old reality oppression and suffering.

- To do this, we must repent. ‘Metanoia’ literally means a transformed mind. It’s less a matter of reciting our sins than of having the deep perceptions of our heart and mind radically altered by a dynamic encounter with God as we open ourselves to his good news. And, as we saw last week, this is not a one-time thing, but a constant process of tuning in to the new reality so that we turn away from the old ways.

- ‘Belief’ is not an abstract admission that something is true. It’s that and the willingness to trust your life to it. That’s when the Kingdom of God invades our very being with its light and joy and enables us to begin to live in the new reality. It’s liberating stuff!

11. Lectio Divina: Group Exercise (30 minutes)

Divide participants into small groups of three or four. Explain that this will be a group exercise in Lectio Divina. Ask them to find Luke 4: 16-21 in their Bibles. Give them the following instructions:

I will read the passage through three times.

During the first reading, ask yourselves “Is there a particular word or phrase that jumps out at me?”. There will be a short period of silence and then I will ask you to share that word or phrase with the other members of the group – but nothing else at this stage.

During the second reading, ask yourselves “Is there anything here that challenges me or develops my understanding?”. There will be a short period of silence and
then I will ask you to each share your thoughts with the other members of the group. In the discussion that follows, please do not make general points. Remember, Lectio is about what God is saying to you.

During the third reading, ask yourselves “Is there any action that I am being invited to take?”. There will be a short period of silence and then I will ask you to pray for each other. Each person should pray for the person on their left. You do not have to pray aloud, but please say ‘Amen’ when you have finished so that the next person knows it is their turn to pray.

---

**Lectio Divina - Luke 4: 16-21**

- Is there a particular word or phrase that jumps out at me?
- Is there anything here that challenges me or develops my understanding?
- Is there any action that I am being invited to take?

*Remember: Keep it personal*

---

At the end, re-form as a whole group and ask for responses about how this exercise was experienced.

**12. What does good news look like? (15 minutes)**

Discuss the following questions in pairs:

- **In our contemporary world, what or who constitutes good news?**
- **How does good news influence people?**
- **Why do good news stories sometimes remain untold?**
What does good news look like?

Discuss the following questions in pairs:

- In our contemporary world, what or who constitutes good news?
- How does good news influence people?
- Why do good news stories sometimes remain untold?

13. The Good news in context (30 minutes)

Either remain as a whole group capture their ideas as you go on a flip chart or, if the group is very large, split into smaller groups to discuss and then bring together for a plenary to capture their ideas.

Discuss the following questions and pay particular attention to how participant’s responses feature in their rules of life.

- My Life

  What different things might the good news mean in your different life contexts and roles?

  For example in relation to:

  - work, unemployment or retirement?
  - family relationships?
  - friendship networks?
  - neighbours?
  - leisure, pastimes and interests?
My life

What different things might the good news mean in your different life contexts and roles?
For example in relation to:
• work, unemployment or retirement?
• family relationships?
• friendship networks?
• neighbours?
• leisure, pastimes and interests

My Church

How do you experience good news in your church?
To what extent do any of the following help and how?
• Art, architecture, music?
• Liturgy, silence, ritual?
• Preaching, scripture, learning groups?
• Fellowship, sharing food, working together?
• Serving others through prayer, ministry?
• ?

My Community

In what ways is your church seen as a people and place of good news by those outside the church?
Illustrate with examples from your village, town, neighbourhood, community organisations, civic organisations, schools, pubs, leisure groups, those of faith or no faith.

My community

In what ways is your church seen as a people and place of good news by those outside the church?

Illustrate with examples from your village, town, neighbourhood, community organisations, civic organisations, schools, pubs, leisure groups, those of other faiths or no faith.

14. **Learning log** *(5 minutes)*

Give time for participants to jot down notes for their Learning Log, particularly the ideas from the previous exercise.

15. **Review Session Outcomes** *(5 minutes)*

Refer to the Participant Summary. Ask if the group is happy that the Session Outcomes have been met. Note any helpful comments, positive or negative, either for your own learning as a tutor or to feed back to the Training Co-ordinator at the close of the course.

16. **Task for Session 7** *(3 minutes)*

- Try Lectio Divina with another passage on your own.
- Ask someone in your church’s leadership how their discipleship relates to their ministry.
- Reflect on how your character and gifts serve the good news of the Kingdom of God.
- Write the results of all this into your learning log or journal.

**Worship** *(10 minutes)* – if not at the start of the session
Session Summary [return to contents page]

Outcomes:

- To recall the intentions of the course.
- To consider different meanings and expressions of the Good News.
- To relate the Gospel to our life of discipleship.

Potential content:

- Good news in the calling to discipleship.
- Good news in different styles and contexts.

Tasks for Session 7:

- Try Lectio Divina with another passage on your own.
- Ask someone in your church’s leadership how their discipleship relates to their ministry.
- Reflect on how your character and gifts serve the good news of the Kingdom of God.
- Write the results of all this into your learning log or journal.
Session 6  
*Gospel and Ministry*

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**Mark 1.14-15**

Now after John was arrested, Jesus came to Galilee, proclaiming the good news of God, and saying, 'The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news.'

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**Lectio Divina - Luke 4: 16-21**

- Is there a particular word or phrase that jumps out at me?
- Is there anything here that challenges me or develops my understanding?
- Is there any action that I am being invited to take?

*(Remember: Keep it personal)*

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What does good news look like?

Discuss the following questions in pairs:

- In our contemporary world, what or who constitutes good news?
- How does good news influence people?
- Why do good news stories sometimes remain untold?

My life

What different things might the good news mean in your different life contexts and roles?

For example in relation to:

- work, unemployment or retirement?
- family relationships?
- friendship networks?
- neighbours?
- leisure, pastimes and interests

My church

How do you experience good news in your church?

To what extent do any of the following help and how?

- Art, architecture, music?
- Liturgy, silence, ritual?
- Preaching, scripture, learning groups?
- Fellowship, sharing food, working together?
- Serving others through prayer, ministry?
- ?
My community

In what ways is your church seen as a people and place of good news by those outside the church?

Illustrate with examples from your village, town, neighbourhood, community organisations, civic organisations, schools, pubs, leisure groups, those of other faiths or no faith.
Kingdom and Church
Core Material

Worship (10 minutes) – either here or at the end of the session.

Session Outcomes

- To relate discipleship and ministry to the Church and the Kingdom.
- To understand what the kingdom might look like in different contexts.

6. Recap (5 minutes)

Briefly recap the content of the last session. Allow a brief time for any pressing questions or comments, but do not allow a long discussion – offer to speak to any individual with significant issues after the Session.

17. Session Outcomes (2 minutes)

Refer to the Participant Summary and read them out.

18. Kingdom and Church: Mark 1: 14-15 (10 minutes)

Mark 1.14-15

Now after John was arrested, Jesus came to Galilee, proclaiming the good news of God, and saying, ‘The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news.’

Points to cover:

- Arising in an area with few natural boundaries and in constant political flux, the word for ‘kingdom’ in the New Testament does not carry the idea of a geographical area with borders as in modern times. Rather, it represented the shifting extent of the power, rule, authority and influence of a particular monarch.
Jesus proclaims the good news that, at last, God’s kingdom is breaking in and invading a world in which people have given Satan the authority to rule. Jesus rejects that dominion in the wilderness and now proclaims the new reality: the Kingdom of God.

The Kingdom of God is spoken of here as ‘near’. Elsewhere, Jesus says it is ‘at hand’. There is the sense here of arrival at the door, but that a response is necessary before it takes hold: people must repent, turning from the old reality, and believe and trust in the truth of the good news.

As they do this a new community is formed, about which Jesus says ‘the kingdom of God is among and within you’. This new community begins to live in the truth of God’s new reality right in the midst of the old one. They become known as Jesus’ gathering, assembly or community: his Church.

So the Church is not the Kingdom, nor is the Kingdom the Church. Rather the Kingdom is always at work in the world and, where people respond, it creates the Church. The Church expresses the Kingdom insofar as it continues to live in the new reality through continual faith and change of mind but, when it does not, can revert to honouring the power and authority of the old reality.

The kingdom, then, represents God’s power and presence. The Church represents the potential and possibility of humble, faithful people.

19. Images of the kingdom (30 minutes)

Small groups study different parables concurrently, and explore the images of the Kingdom of God they portray.


c) Seeds – Matt 13: 3-23, 31-32

d) A King’s Finances – Matt 18: 23-35

e) The Banquet – Matt 22 : 1-14
### Images of the Kingdom

<table>
<thead>
<tr>
<th>Category</th>
<th>Parables</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wheat, Weeds and Yeast</td>
<td>Matt 13: 24-30, 33</td>
</tr>
<tr>
<td>Seeds</td>
<td>Matt 13: 3-23, 31-32</td>
</tr>
<tr>
<td>A King’s Finances</td>
<td>Matt 18: 23-35</td>
</tr>
<tr>
<td>The Banquet</td>
<td>Matt 22: 1-14</td>
</tr>
</tbody>
</table>

Questions for each group to consider for each parable:

- What is Jesus saying the kingdom of God is like? Try to summarise the spiritual principle here.
- Can you use other words or images to relate this parable to contemporary culture?

Ask each group to report to the others their responses to these questions. Capture their ideas on a flipchart as they speak. When each group has reported, use your list for a whole group discussion around this question:

What do these images suggest is valued in God’s kingdom?

Again, capture the responses on a flipchart.

### 20. Kingdom and Church: expression (15 minutes)

Alternative or additional exercises can be found in the supplementary material.

Ask participants to work in pairs.
Consider how far these metaphors describe your church:

a) Conference – a gathering of people to share ideas and learn
b) Self-help group – a fellowship of mutual care and encouragement
c) Community group – working co-operatively for the benefit of the neighbourhood
d) Sacrament – the means by which God’s grace is demonstrated and shared with the world
e) Refuge – a shelter in the storm of change, where like-minded folk feel safe
f) Heritage site – a place where the significant virtues of a past culture can be celebrated and preserved
g) Health centre – where people go to stay healthy and where they gain what they need to continue to live productive lives in the community
h) Nursing Home – a place to which people turn to see out their days or for respite in an atmosphere of love and care
i) Embassy – an outpost of the kingdom of God in a foreign land that champions alternative values and offers the protection of citizenship
j) Any other metaphor that comes to mind

Kingdom & Church: expression

Consider how far these metaphors describe your church:

a) Conference
b) Self-help group
c) Community group
d) Sacrament
e) Refuge
f) Heritage site
g) Health centre
h) Nursing Home
i) Embassy
j) Another metaphor?

Optional Exercise

21. Your church’s USP (15 minutes)

Short individual reflection (Make some notes) leading to a plenary discussion.

- What is your church’s ‘unique selling point’ for mediating God’s kingdom?
- What are its main additional or supporting strengths?
22. Your church and discipleship (15 minutes)

Either small groups or a whole group discussion

- How do your leaders model discipleship in their ministries? *(preparation task for this past week)*
- What does your church consider to be important for spiritual growth. How do you know?
- What are the primary spiritual disciplines that your church practices and promotes?

23. Learning log (5 minutes)

Give time for participants to jot down notes for their Learning Log.

24. Review Session Outcomes (5 minutes)

Refer to the Participant Summary. Ask if the group is happy that the Session Outcomes have been met. Note any helpful comments, positive or negative,
either for your own learning as a tutor or to feed back to the Training Co-ordinator at the close of the course.

25. Tasks for Session 8 (8 minutes)

- Obtain a copy of your church’s Mission/Vision Statement and bring it with you next week. If your church doesn’t have a vision/mission statement, list your impression of its top five priorities from what you have heard.

- Consider the Spiritual Accompaniment, iD and Vocations leaflets.

- Reflect on your learning log entries. As you prepare for the course to finish try to identify the actions that will yield the most fruit for you and the kingdom.

- Prepare something creative to express the heart of what you have learned during this course. It could be a collage, a drawing, a painting, a poem, a story, a song, a prayer, a video, a flower arrangement, photographs, baking, textiles. The point is to shift from a left-brain analytic understanding to a right-brain, intuitive, prophetic engagement. Bring it with you next week.

- Bring food and drink to share and enjoy while those who wish to share what they have created.

Worship (10 minutes) – if not at the start of the session

Supplementary Material

Kingdom and Church: expression (15 minutes)

Ask participants to work in pairs.

- Where do you see signs of the kingdom
  - in the world?
  - in the church?

Kingdom & Church: expression

Where do you see signs of the kingdom
- in the world?
- in the church?

Optional Exercise

- How are kingdom values most and least expressed in your church community?
Kingdom & Church: expression

How are kingdom values *most* and *least* expressed in your church community?
Session Summary

Outcomes:

- To relate discipleship and ministry to the Church and the Kingdom.
- To understand what the kingdom might look like in different contexts.

Potential content:

- Parables of the kingdom.
- How our local church expresses the kingdom of God.
- Formation of disciples for the purposes of the kingdom.

Task for Session 8:

- Obtain a copy of your church’s Mission/Vision Statement and bring it with you next week. If your church doesn’t have a vision/mission statement, list your impression of its top five priorities from what you have heard.
- Consider the Spiritual Accompaniment, iD and Vocations leaflets.
- Reflect on your learning log entries. As you prepare for the course to finish try to identify the actions that will yield the most fruit for you.
- Prepare something creative to express the heart of what you have learned during this course. It could be a collage, a drawing, a painting, a poem, a story, a song, a prayer, a video, a flower arrangement, photographs, baking, textiles. The point is to shift from a left-brain analytic understanding to a right-brain, intuitive, prophetic engagement. Bring it with you next week.
- Bring food and drink to share and enjoy while those who wish to share what they have created.
Session 7  
*Kingdom and Church*

Mark 1.14-15

Now after John was arrested, Jesus came to Galilee, proclaiming the good news of God, and saying, 'The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news.'

Images of the Kingdom

a) Wheat, Weeds and Yeast  
   - Matt 13: 24-30, 33
b) Treasure & Pearls  
c) Seeds – Matt 13: 3-23, 31-32
d) A King’s Finances – Matt 18: 23-35
e) The Banquet – Matt 22 : 1-14
Images of the Kingdom

- What is Jesus saying the kingdom of God is like? Try to summarise the spiritual principle here.
- Can you use other words or images to relate this parable to contemporary culture?

Kingdom & Church: expression

Consider how far these metaphors describe your church:

a) Conference  
 b) Self-help group  
 c) Community group  
 d) Sacrament  
 e) Refuge  
 f) Heritage site  
 g) Health centre  
 h) Nursing Home  
 i) Embassy  
 j) Another metaphor?

Optional Exercise

Kingdom & Church: expression

Where do you see signs of the kingdom
- in the world?
- in the church?
Kingdom & Church: expression

How are kingdom values *most* and *least* expressed in your church community?

Optional Exercise

Your church’s USP

- What is your church’s ‘unique selling point’ for mediating God’s kingdom?
- What are its main additional or supporting strengths?

Your church and discipleship

- How do your leaders model discipleship in their ministries?
- What does your church consider to be important for spiritual growth. How do you know?
- What are the primary spiritual disciplines that your church practices and promotes?
Context and Connections
Note: Times are for guidance only – adjust according to the dynamics of your group. Supplementary material can be used to complement core exercises where helpful.

Core Material

Session Outcomes

- To understand the connections between discipleship and God’s mission.
- To consider how our church and our own discipleship serve God’s mission.
- To express creatively what we have learned.

Refreshments: Before the session begins, receive and lay out the food and drink participants bring as they arrive, ready for the Creative Activity later.

Worship (10 minutes) – either here or at the end of the session.

7. Recap (5 minutes)

Briefly recap the content of the last session. Allow a brief time for any pressing questions or comments, but do not allow a long discussion – offer to speak to any individual with significant issues after the Session.

8. Session Outcomes (2 minutes)

Refer to the Participant Summary and read them out.

9. Context and Connections: Mark 1: 21-22, 32-34 (5 minutes)

Mark 1: 21-22

They went to Capernaum; and when the sabbath came, he entered the synagogue and taught. They were astounded at his teaching, for he taught them as one having authority, and not as the scribes.
Make your study briefer than usual, since you will continue to teach about the Missio Dei. Points to cover:

- Once the good news begins to be proclaimed people respond and the Kingdom of God comes forcefully.
- This is no theoretical philosophy; people’s lives are transformed.
- God connects with people where and how they are through the ministry of Jesus:
  - His teaching breathes life into dead religion.
  - His healings bring wholeness to the ailing.
  - His exorcisms bring liberation to the oppressed.
  - His presence brings hope to synagogue, home and community.
- This is the Missio Dei at work.

10. What is the Missio Dei? (5 minutes)

Make the following points:

- ‘Missio Dei’ is Latin for ‘God’s Mission’.
- The Missio Dei emphasizes that God is the initiator of mission, not the Church.
- Mission is therefore not primarily an activity of the Church, but an attribute of God.
- The Missio Dei is the whole work of God in the world, and the Church participates in it.
- Theologian Jurgen Moltmann writes, ”It is not the Church that has a mission of salvation to fulfil in the world; it is the mission of the Son and the Spirit through the Father that includes the Church.”
- God is already present and active in his world. We can’t ‘bring God’ into places – he is already there.
The *Missio Dei*: God’s Mission

“It is not the Church that has a mission of salvation to fulfill in the world; it is the mission of the Son and the Spirit through the Father that includes the Church.”

*Jurgen Moltmann*

11. **The Missio Dei in Scripture** *(15 minutes)*

Optional exercises if you have a smaller group that needs less time for the Creative Activity. See the Supplementary Material.

12. **Mission Priorities** *(10 minutes)*

An alternative exercise can be found in the supplementary material.

Work in small groups. Ask participants to find the vision/mission statements or priority list they have brought and discuss the following questions:

Are you aware of our three diocesan objectives?

- To grow the church numerically and spiritually
- To re-imagine ministry
- To build partnerships that enrich communities

How far does your vision/mission statement or priority list express these objectives?
13. **Missio Dei and Discipleship (10 minutes)**

   *In pairs:*
   
   - What aspects of your Rule of Life help you serve the Missio Dei?
   - How else could you serve God’s mission as you develop as a disciple of Christ?

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**Missio Dei and Discipleship**

- What aspects of your Rule of Life help you serve the Missio Dei?
- How else could you serve God’s mission as you develop as a disciple of Christ?

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14. **Creativity Activity (45-60 minutes)**

   Take a short break for participants to get some food and drink.

   Remind them of the creative task they were given to prepare and invite them to each take a turn to show their creative work to the group and explain what it means to them and how it expresses the journey of discipleship they have been on during the course.

   Thank each one by name when the have finished and lead the group in appreciative applause. You will find that some are shyer than others but that, once the bolder ones have shared, they will also be encouraged to come forward and share.

   This is one of the most profound and moving moments in the course so please plan enough time for it according to the size of your group.

15. **Learning log (5 minutes)**

   Give time for participants to jot down some final notes for their Learning Log.

16. **Review Session Outcomes (5 minutes)**

   Refer to the Participant Summary. Ask if the group is happy that the Session Outcomes have been met. Note any helpful comments, positive or negative, either for your own learning as a tutor or to feed back to the Training Co-ordinator at the close of the course.
17. Tasks for the Future (3 minutes)

- Complete your learning log or journal.
- Meet with your Accomplices to discuss your next steps as you seek to put into practice what you have learned.
- Continue to practice and review your Rule of Life.
- Complete and return your course evaluation form.

Worship (10 minutes) – if not at the start of the session

Supplementary Material

The Missio Dei in Scripture (15 minutes)

Ask small groups to study one of the following texts:

How is the Missio Dei expressed in:

a) Genesis 28.10-17 (Jacob’s Revelation)

b) Exodus 3.1-8 (The burning bush)

c) Philippians 2.5-11 (One with Christ)

The Missio Dei in Scripture

How is the Missio Dei expressed in:

a) Genesis 28.10-17 (Jacob’s Revelation)

b) Exodus 3.1-8 (The burning bush)

c) Philippians 2.5-11 (One with Christ)

At the end, ask each group to summarise their findings with the whole group. Capture their ideas on a flipchart.
Mission Priorities (10 minutes)

Work in small groups. Ask participants to find the vision/mission statements or priority list they have brought and discuss the following questions:

- How does your statement or list reflect your church’s actual priorities in terms of the time, effort and money given to them?
- In what way does your statement or list express the Missio Dei?
- How could it be recreated or used differently to make it more effective?
Session Summary

Outcomes:

- To understand the connections between discipleship and God’s mission.
- To consider how our church and our own discipleship serve God’s mission.
- To express creatively what we have learned.

Potential content:

- The Missio Dei – God’s own mission purpose in his world.
- Reflection on our church and discipleship priorities.
- A creative reflection on our learning, our parish and life contexts.

Future tasks:

- Complete your learning log or journal.
- Meet with your Accompanier to discuss your next steps as you seek to put into practice what you have learned.
- Continue to practice and review your Rule of Life.
- Complete and return your course evaluation form.
Session 8
Context and Connections

Mark 1: 21-22
They went to Capernaum; and when the sabbath came, he entered the synagogue and taught. They were astounded at his teaching, for he taught them as one having authority, and not as the scribes.

Mark 1: 32-34
That evening, at sunset, they brought to him all who were sick or possessed with demons. And the whole city was gathered around the door. And he cured many who were sick with various diseases, and cast out many demons; and he would not permit the demons to speak, because they knew him.
The Missio Dei: God’s Mission

“It is not the Church that has a mission of salvation to fulfil in the world; it is the mission of the Son and the Spirit through the Father that includes the Church.”

Jurgen Moltmann

The Missio Dei in Scripture

How is the Missio Dei expressed in:

a) Genesis 28.10-17 (Jacob’s Revelation)
b) Exodus 3.1-8 (The burning bush)
c) Philippians 2.5-11 (One with Christ)

Optional Exercise

Mission Priorities

Do you know our 3 diocesan objectives? To...

• grow the church numerically and spiritually
• re-imagine ministry
• build partnerships that enrich communities

How far does your vision/mission statement or priority list express these objectives?

Optional Exercise
Mission Priorities

- How does your statement or list reflect your church's actual priorities in terms of the time, effort and money given to them?
- In what way does your statement or list express the Missio Dei?
- How could it be recreated or used differently to make it more effective?

Optional Exercise

Missio Dei and Discipleship

- What aspects of your Rule of Life help you serve the Missio Dei?
- How else could you serve God's mission as you develop as a disciple of Christ?