

Spiritual Companionship: A Guide to Protestant Theology and Practice

Pages: 210

Publisher: Baker Academic (October 6, 2015)

Format: pdf, epub

Language: English

[DOWNLOAD FULL EBOOK PDF]

© 2015 by Angela H. Reed, Richard R. Osmer, and Marcus G. Smucker

Published by Baker Academic

a division of Baker Publishing Group

P.O. Box 6287, Grand Rapids, MI 49516-6287

www.bakeracademic.com

Ebook edition created 2015

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means—for example, electronic, photocopy, recording—without the prior written permission of the publisher. The only exception is brief quotations in printed reviews.

Library of Congress Cataloging-in-Publication Data is on file at the Library of Congress, Washington, DC.

ISBN 978-1-4934-0009-6

Unless otherwise indicated, Scripture quotations are from the New Revised Standard Version of the Bible, copyright © 1989, by the Division of Christian Education of the National Council of the Churches of Christ in the United States of America. Used by permission. All rights reserved.

Scripture quotations labeled NIV are from the Holy Bible, New International Version®. NIV®. Copyright © 1973, 1978, 1984, 2011 by Biblica, Inc.™ Used by permission of Zondervan. All rights reserved worldwide. www.zondervan.com

To Marcus G. Smucker,
friend, colleague, mentor,
and spiritual guide

Though you crossed over to be with our Lord as this book was completed, it bears witness to your wisdom and is a gift to all who practice spiritual companioning.

Contents

Cover [i](#)

Title Page [iii](#)

Copyright Page [iv](#)

Dedication [v](#)

Acknowledgments [ix](#)

Introduction [xi](#)

1. Spiritual Companioning as Presence [1](#)
2. Spiritual Companioning in the Congregation [26](#)
3. Spiritual Companioning in Spiritual Direction [51](#)
4. Spiritual Companioning in Small Groups [77](#)
5. Spiritual Companioning in Everyday Life [101](#)
6. Spiritual Companioning and the Journey of Life [125](#)
7. Spiritual Companioning for Leaders [151](#)

Bibliography [177](#)

Scripture Index [183](#)

Subject Index [185](#)

Back Cover [187](#)

Acknowledgments

After the completion of this manuscript, Marcus Smucker, one of the primary authors, passed away. We (Angela and Rick) learned a great deal from Marcus over the years, and we cannot imagine this project without his contribution. We dedicate this book to him and are grateful that his final contribution to the field of spiritual companioning comes to expression in this book. It is a tribute to you, Marcus!

A word of special thanks is also due to the persons with whom we have worked at Baker. James Ernest entered into a conversation with us about this project several years ago and has offered

guidance and many insights along the way, including thinking through the structure of the book. Arika Theule-Van Dam was our project editor. She was readily available and exceptionally helpful in the final stage of manuscript preparation. We also thank Robert Banning, who served effectively as our copy editor. We are grateful to all of you.

Introduction

Among the smiling faces of those passing through the church doors on Sunday mornings are many who long for deeper, more genuine relationships in their congregations. They hunger for relationships that nurture them and challenge them to grow spiritually and for connections that move past surface pleasantries into the real joys and heartaches of life. In a society that is increasingly fragmented, they are looking for a place to take off their masks and simply belong—to come home to other people and to God.

As most pastors will readily admit, germinating a culture of honest and open conversation about life and faith, a place to be at home with one another, is not an easy task. Some are choosing to address this need by reaching back into the traditions of the church, hunting for wisdom and resources about communal life that continue to have meaning for our contemporary context. One Baptist pastor we spoke with has embraced this path with fervor, calling himself a “scavenger” of various spiritual traditions. But he also recognizes that there are untapped riches within his own historical community. In this book, we explore the history, theology, and practices of spiritual companionship in the Protestant tradition. Like gold miners who travel deep into the earth hoping to spot promising veins in the rock that are worth their time and effort, we are convinced that precious veins within the Protestant tradition, sometimes hidden or overlooked, can help to address the contemporary longing for connection at the level of soul.

This shared conviction brought the three of us together. Our relationships to one another have grown over many years. We have come to trust each other quite deeply and have even companioned one another at different points on our spiritual journeys. In the highly polarized context of American society today, we regard it as a wonderful sign of God’s grace that a Baptist, Mennonite, and Presbyterian could work together with trust and mutual criticism to write a book that speaks for all three of us. This book is different than any one of us would have written by ourselves. It is a sign and witness to the mutual enrichment of the diverse gifts of the one Spirit within the body of Christ. Is this not what our one Lord, the head of the body, truly desires? Is not this sort of unity in mission desperately needed in our world today? With this in mind, we begin with one of our own stories of spiritual companionship.

Discovering Spiritual Companionship

In my early forties, I (Marcus) faced a significant crisis in my life. After serving as the pastor of an inner-city congregation for twelve years, I seemed to “hit a wall.” Even though things were going well in the congregation and in my personal life, I began to feel dry and empty emotionally and spiritually. I was still reading Scripture and praying, but my passion for ministry was gone, and preaching was becoming a colossal pain. My prayers seemed fruitless. I could not seem to connect with God anymore. I began to question whether I had done something to cause God to seem so distant.

After six months of struggle, the congregation gave me some extra time in the summer for personal renewal. I participated in several spiritual renewal settings. At the end of that time, in response to a friend’s suggestion, I went on a personal retreat alone for several days in a cabin in the mountains. This was my first experience of extended solitude. I spent the time resting and relaxing, hiking and praying, pondering Scripture, writing in my journal, staring out the window, and fasting. By the second day, I recognized that the Spirit was stirring anew within me. I soon noticed that as I became more aware of God, I was also led to deeper awareness of my own

thoughts and feelings.

At the end of three days I was in awe. I felt humbled and tired, yet refreshed and deeply reassured of God's presence. For me, the encounter bridged the gap I felt with God and with my own self. I discovered that it was not God who was distant, but it was I who needed time and focus to keep opening up to God in new ways.

This experience changed some of my thoughts about who God is and how I relate to God. I began to reflect on my patterns of prayer. I came to realize that sometimes my interactions with God at a preconscious level were still being influenced by earlier feelings of isolation, a sense of emotional abandonment and emptiness rising out of my childhood and youth. I recognized that my prayers sometimes focused more on seeking than receiving, more on my needs than on God's presence and provisions. It was becoming clear that spiritual practices including solitude, meditation, and journaling could help me on this journey.

My primary spiritual challenge was not so much to keep searching for a deeper relationship with God as to continue opening myself to God. I have since lived with the conviction that if I take time to keep opening to God, God is present. God truly desires to be in communion with me. The retreat also changed something about how I understood my role in ministry. I needed to face the realities of my work habits. As the pastor of a growing and thriving congregation in the inner city, I had become overextended for too long. I constantly faced many demands. It began to dawn on me that I was doing more than God was asking of me. I was working hard for God but not always with God. Although it has been a challenge for me to live into this way of being a minister, my awareness and desire to work with rather than for has always been before me since then.

Embracing spiritual practices helped me to reimagine my approach to ministry. I wanted to find a way to invite the congregation into renewal also. In the months following the retreat, I offered an open invitation for a small group of persons to commit to a spiritual practice for a period of nine months. During this time, each one would meditate on an assigned Scripture for twenty minutes several days a week, write in a journal, pray about the encounter, and meet weekly to share experiences and pray together. I had no idea what to expect from the invitation, but sixteen people responded, including key lay leaders in worship, Christian education, and mission.

After a week of using these simple exercises for meditation and prayer, I was awed by the spiritual desire and hunger stirred up within the group. At first I was anxious in the face of this spiritual hunger. I did not feel adequately prepared to shepherd them. But I soon relaxed as I was able to acknowledge that God's Spirit alone brings renewal. Our task as a group of spiritual companions was simply to keep opening up to God and one another and to trust that God would nurture us.

Years later I still feel awe when I think of my experience with that group. These leaders had been very active in the congregation. Our worship often seemed to be touched by a visitation of the Spirit. We regularly studied Scripture, and our Christian education program was very strong. We had already been a congregation with a vital small group program and a significant mission in the inner city. And yet when we committed ourselves to a particular time for reflection, meditation, journaling, and prayer each week, something new began to happen. Our deeper hunger for God percolated to the surface, opening us to a rich movement of God in our lives.

During this time, I also began to lead quarterly weekend retreats for members of the congregation. They included similar practices of silence, meditation on Scripture, journaling, and sharing our experience of encounter with God. These retreats were completely voluntary, and they were always attended by fifteen to twenty persons.

The structure of the retreats was influenced by Bonhoeffer's thoughts in *Life Together*, where he

writes: "Let him who cannot be alone beware of community. He will only do harm to himself and to the community. But the reverse is also true: Let him who is not in community beware of being alone. If you scorn the fellowship of the brethren, you reject the call of Jesus Christ, and thus your solitude can only be harmful to you."¹ The pattern of solitude, meditation, journaling, prayer, sharing about encounters with God, confession, mutual support, and deep renewal in Christ was bringing those involved to a new life together. This became a significant resource in building up the congregation as the body of Christ.

These events occurred back in the 1970s. For many years, I pondered that experience as a pastor. I wondered how to understand the witness of Psalm 65:4: "Happy are those whom you choose and bring near to live in your courts. / We shall be satisfied with the goodness of your house, your holy temple." How was it that a thriving congregation with vitality in community life, worship, and mission was not adequate for the spiritual needs of its members? What was missing from and so badly needed in the programs of the church? Why was I twelve years into my sixteen-year term as pastor before I recognized this spiritual hunger in myself and others?

This story pinpoints the tension pastors often face between the demands of shepherding a vital and viable church program and of discerning how to respond to the spiritual hungers of church and society. Underlying the yearnings of all our members, recognized or not, is the continual desire to know God better and to experience the presence of God in all of life. It is the human heart's yearning for genuine relationship and deep communion—always seeking but never fully finding in this life. The ministry of spiritual companionship is an important element in the life of the congregation to help us learn how to keep opening up to God and to one another.

The Renewed Interest in Spirituality

During the 1970s and '80s, a growing interest in spirituality began to emerge in the Western world. A plethora of books and articles were written, seminars and workshops were offered, interest in Eastern religions began to grow, and the language of spirituality became an accepted part of therapy and self-help groups. On the surface, this curiosity about spirituality seemed like a boon to American religion and culture. As we look back, however, we recognize that it also has an ambiguous side. The search for spirituality tended to be subject to whatever meaning and experience seekers chose. It was often consumer oriented, focusing primarily on personal fulfillment.

Eugene Peterson described the growing interest in spirituality as early as 1993. He observed that "there is a groundswell of recognition spreading through our culture that all of life is at root spiritual; that everything we see is formed and sustained by what we cannot see."² Many had begun to realize that secularism marginalizes two essentials of human wholeness: the need for intimacy and transcendence. The revival of interest in spirituality emerged almost overnight in order to meet these two needs. But, Peterson noted, the result had a certain obscurity about it. "It should be no surprise that a people so badly trained in intimacy and transcendence might not do too well in their quest. Most anything at hand that gives a feeling of closeness . . . will do for intimacy. And most anything exotic that induces a sense of mystery will do for transcendence. . . . Contemporary spirituality desperately needs focus, precision, and roots: focus on Christ, precision in the scriptures, and roots in a healthy tradition."³

Peterson's words continue to resonate with us more than two decades later. In a time of enormous social, cultural, and religious change, the challenge facing the church is to provide clear foundations for Christian spirituality and to become a vital expression of the living Christ in our midst. We need depth and vitality in our church life that is rooted in the core beliefs and practices of the church that have stood the test of time.

Toward Spiritual Practices in the Church

Princeton sociologist Robert Wuthnow offers a helpful historical perspective on the contemporary renewal of interest in spirituality in *After Heaven: Spirituality in America since the 1950s*. He defines spirituality broadly as “all the beliefs and activities by which individuals attempt to relate their lives to God or to a divine being.” He points out that “spirituality is not just the creation of individuals; it is shaped by the larger social circumstances and by the beliefs and values present in the wider culture.”⁴

During this period, we have begun to see some Americans describe themselves as spiritual but not religious. This trend has accelerated with the rise of the “nones”: persons who claim no religious affiliation. They no longer seek the guidance of religious institutions to give shape to their spirituality. They pursue their own spiritual reality in recovery groups, bookstores, films, talk shows, classes on world religions, self-help groups, therapy, and other venues.

Wuthnow describes this as a general trend away from a traditional spirituality associated with inhabiting sacred places to a spirituality of seeking the sacred wherever it may be found. The religious scene now consists of dwellers and seekers who experience God and the world very differently. In a dwelling-oriented spirituality the central image is a spiritual house. This form of spirituality was dominant in America through the 1950s. A spirituality of dwelling emphasizes habitation. God occupies a sacred space where humans too can dwell—a sacred space for worship, traditional programs, and communal gatherings. Here the spiritual life is rooted in lifelong membership in a church where many people are cradle-to-grave members of a particular tradition.

In a seeking-oriented spirituality, the central image is the spiritual journey. This shift from sacred house to sacred journey began to emerge during the tumultuous years of the 1960s and has continued to the present. A spirituality of seeking emphasizes moments of mystery, awe, and transcendence that reinforce the conviction that the divine exists. Yet these moments are fleeting. Rather than knowing the territory, people keep searching for the divine in a diverse spiritual marketplace. Churches and religious institutions may still be viable options, but individuals feel free to switch churches frequently. They view their chosen church not so much as a home but as a supplier of spiritual goods and services. In the face of the enormous problems confronting the world today, many seekers view the church as having little purpose. Some even see organized religion as part of the problem. So they seek spiritual meaning elsewhere.

In our congregations, we have both dwellers and seekers worshiping and working side by side. But they are strikingly different in the ways they relate to God and in their vision of the church. This sometimes creates tensions and disappointments. But they need each other, for neither dwelling spirituality nor seeking spirituality is entirely satisfactory by itself. Dwelling spirituality encourages dependence on communities that are inherently undependable in a complex, changing world, while seeking spirituality is too fluid to provide individuals with the social support and spiritual depth they need. It does not encourage the stability and dedication required for spiritual growth and mature character.

Wuthnow argues that we need a practice-oriented spirituality as an alternative to dwelling or seeking alone. As he puts it, “Spiritual practices require individuals to engage reflectively in a conversation with their past, examining who they have been, how they have been shaped, and where they are headed.”⁵ A practice-oriented spirituality roots people in socially shared activities of spiritual depth that link them to the wisdom of past centuries. Such practices are inevitably embedded in religious institutions. But they will have little attraction for individuals in our present context unless they are personally meaningful and create space for divine awe, mystery, and immediacy. Practice-oriented spirituality is best nurtured by congregations that provide people

with ways of entering a relationship with the living God in the context of genuine fellowship and spiritual companionship. As we saw already, through Bonhoeffer's writings, this involves living in solitude and community, integrating both the personal and the communal, and providing people with both roots and wings.

We believe the practices of spiritual companionship discussed in this book are an essential ingredient of congregations today. Helping church members gain glimpses of the immediacy of God in their lives serves both dwellers and seekers. In this book we are especially interested in promoting vital personal and congregational spiritual practices in the context of the Protestant tradition.

A number of excellent books have been written in recent decades on the nature and practice of spiritual guidance and direction. Many of these writings rely heavily on resources from the Roman Catholic tradition because it has maintained a practice of spiritual direction through the centuries. We do not write to position ourselves against this tradition in any way. As authors we are greatly indebted to Roman Catholic writers and teachers in our own learning and development. Nor are we writing a book that focuses solely on classical forms of spiritual direction between one director and a directee. Instead we explore spiritual companionship at various places in congregational life and in a variety of practices, including group spiritual direction, spiritual friendships, and many spiritually formative activities.

It is our intention to take what we have learned about spiritual companionship from various traditions and personal experiences and to focus this learning on congregations in the Protestant tradition. Along the way, we explore the purpose and process of listening deeply to one another and reflecting together on the movement of God in our lives. This, in turn, can lead to increased awareness of God in all of life and to the ongoing renewal of congregations.

Chapter Sections and Summaries

The chapters that make up this book explore various facets of spiritual companionship by incorporating sections on cultural context, Scripture, the Protestant tradition, practicing spiritual companionship, congregational stories, and exercises for companionship. The importance of Scripture in the practice and theology of spiritual companionship has long been affirmed in the Protestant tradition by the theological tenet *sola scriptura*, which teaches that Scripture contains all that is necessary for salvation and holiness. While this tenet has been interpreted in different ways in the Protestant tradition, it points to the importance of the Bible as the authority of authorities in the Christian life. Accordingly, we include a section on Scripture in each chapter.

Each chapter also includes reflections on the Protestant tradition by exploring resources from the past that continue to have relevance for today. Sections on the contemporary context and the stories of congregations are also included in each chapter. They reflect the Protestant commitment to bear witness to the gospel in a manner that is culturally relevant. Protestants have a long-standing commitment to "translate" the gospel into the language and lifestyle of a particular time and place. From the beginning, for example, Protestants gave priority to translating the Bible into the vernacular language. The home of this ongoing process of translation and embodiment of the gospel is the congregation.

Protestants do not view the church in terms of the institutional continuity of church hierarchy but in terms of the faithfulness of congregations seeking to hear God's Word and heed God's call to mission in a particular time and place. It is here—in the congregation—that spiritual formation and companionship should take place. Accordingly, we explore the broader social context of the church today and the stories of particular congregations that provide insights and possibilities for spiritual companionship in the present.

Finally, we describe practices and exercises for spiritual companionship to provide concrete guidelines and examples. We invite readers to imagine how these might be used in their own particular congregational settings, a process that requires the “translation” and creative adaptation we are describing.

Each chapter addresses one particular aspect of spiritual companionship. Chapter 1 lays the groundwork for understanding companionship as a relationship of presence that encourages deeper awareness of God’s work in the soul of each person and community. We reflect on the significance of companionship in a culture of isolation and suggest approaches to connecting with others that have broad application for the church.

Chapter 2 introduces a vision of the church that is rooted in a culture of intentional spiritual companionship. We discuss the foundations of human sociality and consider the process of nurturing congregational spiritual companionship through key concerns, like developing a language for the spiritual life and supporting various companionship relationships.

Chapter 3 focuses on one-with-one spiritual direction, a special kind of formational relationship. We describe the historical tradition of spiritual direction and consider the skills and art of walking alongside another person in the spiritual life. We also discuss the personal preparation of the spiritual director, which is critical to the process.

Chapter 4 attends to spiritual companionship in small groups. In the Protestant tradition, small groups have historically provided support for the spiritual life and ministry of the laity and have played important roles in movements attempting to renew the church. While congregations have many types of small groups, we identify key elements of groups in which genuine spiritual companionship takes place.

Chapter 5 focuses on spiritual companionship in everyday life. Many contemporary churchgoers have a strong desire to know that God is present with them in their daily journeys and has a unique personal calling and purpose for them, a vocation. We offer a theological and practical framework for discerning God’s presence and activity in daily life through shared spiritual practices and accountability.

Chapter 6 deals with spiritual companionship over the course of life. It portrays the spiritual life as a journey and considers the forms of spiritual companionship a congregation might offer individuals as they travel this journey. It also emphasizes the importance of gathering the stories of others in spiritual companionship.

Chapter 7 addresses the necessity of companionship for spiritual leaders. Leaders who want to provide companionship for others must commit to seeking companions for themselves. The chapter considers the unique challenges and demands of life in spiritual leadership and discusses the process of developing relationships of accountability and vulnerability that nurture spiritual health and well-being over time.

The Language of Spirituality

In light of the wide variety of traditions of spirituality that are present in Christianity today, it may be helpful to clarify at the outset some of the terms we use in this book. In the following descriptions, we provide some simple, working definitions. We fill out the meaning of each of these terms as the book unfolds. Christian spirituality is about living all of life in the presence and by the power of the Holy Spirit. It creates a foundation for seeking to be conformed to Christ, to love God and neighbor as self, and to live in communion with the Triune God in Christian community. Spiritual companionship is a way of accompanying others in intentional relationships

of prayerful reflection and conversation that help them notice God's presence and calling in their personal lives, local communities, and the world. It involves the provision of support and accountability in responding to God's invitations. We use the term "companioning" in verb form because these kinds of relationships are much more than casual connections—they require an intentional, active commitment to a way of being with others and with God. People companion one another through one-with-one spiritual direction, small groups, peer spiritual friendships, family and congregational connections, and other forms of relationship. Spiritual guidance is the assistance a person or group offers others in a spiritual companioning relationship. While this sometimes includes counsel and direction in learning spiritual practices, it more typically involves helping persons notice the movement of God's Spirit in their lives. It is more evocative than directive, a process of drawing out their own sense of God's presence and guidance rather than telling them what they ought to do or think. One-with-one spiritual direction is an intentional relationship of spiritual companionship between a director and a directee in which the total focus is on the presence, activity, and invitations of God in the life of the directee. Spiritual friendships are relationships between peers who commit to providing spiritual companionship for one another. Spiritual practices are patterns of communal and individual action that open people's lives to God's forming and transforming presence through Word and Spirit.

About the Authors

Angela Reed was raised in a Mennonite congregation in a small rural community in Manitoba, Canada. She became very involved in the church as a child and was companioned in her spiritual life by members of her family and congregation. In her late teens, she began to sense a calling to some form of vocational ministry, though opportunities for women were limited in her context. While she attended college, her eyes were opened to new possibilities, and she was commissioned for pastoral ministry in her midtwenties. In the years that followed, she longed for a richer and broader spiritual life and began to understand more deeply her need for ongoing spiritual companionship. She decided to pursue training in spiritual direction, and one of her instructors was Marcus Smucker. A desire to continue studying led her to complete a PhD at Princeton Theological Seminary under the guidance of Rick Osmer. Her research focused on the significance of spiritual direction training for pastoral leaders and their congregations. In 2010, she accepted a call to join the faculty of George W. Truett Theological Seminary at Baylor University. Along the way, she embraced the Baptist tradition. She teaches spiritual formation and directs a formational program that includes providing spiritual direction to students and local ministers. *

Among the smiling faces in church on Sunday mornings are those who long for deeper, more genuine relationships within their local congregations--active, intentional relationships that nurture the soul and encourage personal encounters with God. Drawing on decades of experience in spiritual direction, congregational ministry, and seminary teaching, this book offers a clear and rich introduction to the theology and practice of spiritual companioning in the Protestant tradition. The authors explore the topic in a biblically based and historically informed manner and give practical help for cultivating spiritual relationships in congregations and beyond, using stories throughout to illustrate key ideas. Discussion questions are included.

Books - Mental Health Ministries - Explores Paul's theology, how his beliefs related to his ministry as well as his Although the Holy Spirit led Paul into the truth of the

Christian faith, the Spirit. On several occasions in the Book of Acts, we read that Paul actively asserted. Paul's initial practice was to proclaim the gospel primarily in the Jewish synagogues. Got Your Spiritual Director' Yet? - What is spiritual direction? The Heart of Paul's Theology: Paul and his Theology (high - christian tradition of spiritual theology, out of which the ministry of ation of the growth and changing face of contemporary practice; and, secondly, a guide. 6. The renewed interest in spiritual direction in the west was found.. Behaviour Books, 1972) and Guru: metaphors from a psychotherapist (Palo Alto, Science and. Group Spiritual Direction for Pastors - Christian Reformed - It is our hope and prayer that this manual will prove to be a helpful resource for the on the government concerning laws they pass or interfering with religion. Guide to Charitable Giving For Churches and Ministries: A practical resource on But being a Christian makes me hesitate before I live in active disobedience to Spiritual Direction Bibliography " Australian Ecumenical - and "soul friend"⁴⁴ have been suggested for those who guide others in their spiritual growth. Tilden Edwards, Spiritual Friend: Reclaiming the Gift of Spiritual Direction, Paulist Friend, The Practice of Christian Spirituality, Harper and Row, 1980.. David Stone, Spiritual Growth in Youth Ministry, Group Books, 1985. 49. Cursillo manipulation - Roadshow des SpÃ©cialistes - Doctor of Ministry (Christian Spirituality track) Columbia Theological Books An Open Place: The Ministry of Group Spiritual Direction. Co-edited with Marlene Kropf. Spiritual Companionship: A Guide to Protestant Theology and Practice, Seventh day adventist death and dying - Doctorate in Practical Theology (DTh), 2005, University of Zululand Handbook on African Theological Education, London: Regnum Books UK, 755-770. Naidoo, M. The Call for Spiritual Formation in Protestant Theological Institutions in South Africa. Naidoo, M. Spiritual Direction: Assumptions and Application. Church government pdf - Create a book - Download as PDF - Printable version church government in which A Christian view of government recognizes the sovereignty of these spheres. Moral Basis of Law Seventh-day Adventist CHURCH MANUAL Revised and love You Theological study and conflict in the church have produced a series of Catholic Vs Methodist Chart - Explores Paul's theology, how his beliefs related to his ministry as well as his Although the Holy Spirit led Paul into the truth of the Christian faith, the Spirit. On several occasions in the Book of Acts, we read that Paul actively asserted. Paul's initial practice was to proclaim the gospel primarily in the Jewish synagogues. Apologetics Authors - Matthew Bunson discussing the books The Catholic Bible Dictionary and A Master of Divinity degree, Master of Arts degree in Spirituality or Theology or the of Arts in Theology AND Certificate of Spiritual Direction Certificate of Theological theology, in order to attain "perfection" in the Christian life, one must practice Pentecostal Spirituality (Chapter 12) - The Cambridge - The

21st-century church and its leaders face an array of theological, exegetical, and missional concerns. and the standard of teaching and practice in the Book of Common Prayer. The Journey is a Casual, Contemporary, Christian Church.. Church Directory/Journal/Handbook Mission Areas Church Planting New

Relevant Books

[[DOWNLOAD](#)] - Joan of Arc: Warrior For Christ (Women of Faith: Throughout History Book 1) free online

[[DOWNLOAD](#)] - GRANDPA HATES THE BIRD: Bring Your Pet to School Day free pdf online

[[DOWNLOAD](#)] - Free What Teachers Teach Your Child: You Might Be Surprised Personal Competence Ages 5 to 8: The Essential Skills and Knowledge Pupils Need to Learn in ... Teachers Teach: You Might Be Surprised) pdf online

[[DOWNLOAD](#)] - Kisses Don't Lie (Behind Four Walls Book 2)

[[DOWNLOAD](#)] - Download ebook Rent Control legislation in Kerala an Economic Analysis: A legislation that backfired free
