The Orlando Institute

Equipping Leaders to Disciple the Nations

Spiritual Formation	**The Orlando Institute**
THL 500	**Dr. Steve Clinton**

SYLLABUS

I. Objectives: by the end of this class you will be able to
1. gain a broad concept of the elements and the process of spiritual growth
2. relate key scriptural passages to each stage of growth
3. understand and appreciate where you are in your spiritual growth
4. experience at least one intensive cycle of spiritual growth

The present situation comes to us on the events of the past which have been used of God and humanity to shape our present. Spiritually and academically we stand on the shoulders of those who have gone before us. Numbers says, "They shall receive their inheritance according to the name of the tribes of their fathers." Inheritance, a heritage, a future, comes through connections. We stand in a tradition of spiritual connections.

But God is not limited by human wills or the freedom He has given to us, therefore the future is open for Him to act, and for us to act. He intends humans to be the actors through whom He will draw the world to Himself. What choices have we made and what are their effects on lives, spirits and cultures? What will be the direction of human desires in the next generation? Under the guidance of the Spirit of God, what choices should we make for the future?

II. Class sessions
> The Essence of Spiritual Life (notes pages 1-5)
> Spiritual Growth Hierarchies (notes pages 6-10)
> Spiritual Disciplines and Spiritual Exercises (notes pages 11-18)
> Stages of Spiritual Growth (notes pages 19-21)
> Theology of Spiritual Growth (notes page 22-23)

III. Textbook: Before class begins, read two of the following, or propose some other reading to the instructor. You will be giving a book report on the *main lesson* of the books (ten minutes):
> Curtis, B & Eldredge, J. The Sacred Romance. 1997.*
> Evans, Tony. Life Essentials. 2003.
> Foster, Richard. Streams of Living Water. 2001.
> Grenz, Stanley. Created for Community. 1996.
> Larsen, David. Biblical Spirituality. 2001.
> Lawrenz, Mel. The Dynamics of Spiritual Formation. 2000.*
> Leonard, Bill. Ed. Becoming Christian. 1990.
> Morely, Patrick. Man's Guide to the Spiritual Disciplines. 2007.

Pettit, Paul. Foundations of Spiritual Formation. 2008.
Pinnock, Clark. The Flame of Love. 1996.*
Rolheiser, Ronald. The Holy Longing. 1999.
Stafford, Tim. Knowing the Face of God. 1996.
Willard, Dallas. Hearing God. 1999.*
Willard, Dallas. Renovations of the Heart. 2002.

IV. Classic Readings - 20th Century Background books (for further research)
Barnhouse, D. The Invisible War.*
Benner. Psychotherapy and the Spiritual Quest.
Clinton, S. A Theology of Spiritual Life.
Grenz, S. Restoring the Center.
Foster, R. Celebration of Discipline.*
Hinson. The Contemplative View.
John Paul. Sources of Renewal.
Martin, R. Drawing Closer.
Packer. J.I. Quest for Godliness.
Pardington. The Crisis of the Deeper Life.
Ramm, B. The Evangelical Heritage.
Richards, L. A Practical Theology of Spirituality. *
Rouner. R. On Community.
Smith. A Spiritual Formation Workbook.
Smith. Conducting a Spiritual Audit.
Trueblood, E. The Company of the Committed.*
Webber. Evangelicals on the Canterbury Trail.
Youngchild. Spiritual Formation.
Ware, Bruce. Father, Son, and Holy Spirit: Relationship, Roles, and Relevance.
* top in its field

V. Assignments

1. Meet with a peer friend four times. When you meet you will share and listen to the spiritual needs and hopes of one another (30 min.); pray for one another (15 min.); you will say the verses assigned for the class (15 min.). You will report to the instructor, via email, that you have completed the assignment. Due five weeks after class begins.

Memorize the following and be ready to say them in classes three through seven.

Colossians 1:15-17
Colossians 2:9-10
I John 1:3-7
John 17:20-23
The Apostles' Creed

2. Choose one topic of spiritual life and write an 8-12 page research paper (with citations and references) using three or more sources from the reading list or other approved books. 1) choose and post your topic (40 words or less) to the professor by the last day of class.
2) I will interact with you online and 3) give approval for the topic, as you and I agree to it.

Paper due last day of class.

3. Meet with another person (one of your disciples or friends) at least once per week for three weeks. Discuss one aspect of spiritual growth of interest to the person. Write a 'spiritual development meeting summary' including: 1) your expectations before the meetings (one to two pages), 2) summary of activities you did with the person (two-three pages), 3) scripture used during meetings (one page), 4) insights achieved by you (two to three pages), 5) commitments for your future actions as a spiritual director (one to five pages). Due eight weeks after class begins.

VI. Grades

Class participation	25%
Verses & Peer participation	25
Research Paper	25
Spiritual Director report	25
	100%

VII. Bibliography

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Scripture to memorize for Spiritual Formation

Colossians 1:15-17
He is the image of the invisible God, the firstborn of all creation. For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities-- all things have been created through Him and for Him. He is before all things, and in Him all things hold together.

Colossians 2:9-10
For in Him all the fullness of Deity dwells in bodily form, and in Him you have been made complete, and He is the head over all rule and authority.

I John 1:3-7
what we have seen and heard we proclaim to you also, so that you too may have fellowship with us; and indeed our fellowship is with the Father, and with His Son Jesus Christ. These things we write, so that our joy may be made complete. This is the message we have heard from Him and announce to you, that God is Light, and in Him there is no darkness at all. If we say that we have fellowship with Him and yet walk in the darkness, we lie and do not practice the truth; but if we walk in the Light as He Himself is in the Light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin.

John 17:20-23
I do not ask on behalf of these alone, but for those also who believe in Me through their word; that they may all be one; even as You, Father, *are* in Me and I in You, that they also may be in Us, so that the world may believe that You sent Me. The glory which You have given Me I have given to them, that they may be one, just as We are one; I in them and You in Me, that they may be perfected in unity, so that the world may know that You sent Me, and loved them, even as You have loved Me.

THE APOSTLES' CREED
(The Old Roman form - ca AD 340-400)

I believe in **God the Father**, maker of heaven and earth,
and in **Jesus Christ**, His only son, Our Lord.
　　　Who was born of the Holy Spirit and the Virgin Mary
　　　and was crucified under Pontius Pilate and was buried.
　　　He was raised from the dead the third day and
　　　Ascended into heaven where He sits at the right hand of the Father,
　　　from there He shall come to judge the living and the dead.
and in **the Holy Spirit**,
　　　the holy Church,
　　　the forgiveness of sins,
　　　the resurrection of the body,
　　　and life everlasting.

Wakefield, Gordon. (1983). A Dictionary of Christian Spirituality. Philadelphia: Westminster. Top 140

Aelred of Rievaulx
Affective Spirituality
African Spirituality
Anglican Spirituality
Apatheia
Asian Spirituality
Augustine
Baillie, John
Baker, Augustine
Baptist Spirituality
Baxter, Richard
Bede
Benedictine Spirituality
Benson, Richard Meux
Bernard of Clairvux
Bonaventura
Borromeo, Charles
Calvinist Spirituality
Cappadocian Fathers
Carmelite Spirituality
Caroline Divines
Carthusian Spirituality
Cartharsis
Caussade, J. P.
Celtic Spirituality
Cistercian Spirituality
Climacus, John
Cloud of Unknowing
Columbanus
Contemplation
Conversion
Coptic Spirituality
Creation-Centered Spirituality
Dark Night
Diefication
Denys the Areopagite
Desert Fathers
Devotio Moderna
Direction, Spiritual
Discernment of Spirits
Dominican Spirituality
Eckhart, Meister
Ecstasy
Edwards, Jonathan
English Mystics
Ephrem
Evangelical Spirituality
Faber, F. W.
Faith
Feminine Spirituality
Fenelon
Fire
Focolare
Fox, George

Francis of Assisi
Francis de Sales
Franciscan Spirituality
French Spirituality
Gerson, Jean
Goodwin, Thomas
Grace
Greek Spirituality
Gregory I
Harris, Howel
Heiler, Friedrich
Hesychasm
Ignatius of Antioch
Ignatius Loyola
Imitation of Christ
Incarnation
Indifference
Irenaeus of Lyons
Irish Spirituality
Jesus, Prayer to
Jesus, Society of
Johannine Spirituality
John of the Cross
John XXIII
Journey, Second
Keble, John
Koinonia
Ladder, Spiritual
Liturgical Spirituality
Luther, Martin
Meditation
Methodist Spirituality
Molinos, Miguel de
Moravian Spirituality
Mysticism
Newman, John Henry
Nicholas of Cusa
Nonjurors
Oratorians
Origin
Orthodox Spirituality
Palamas, Gregory
Pascal, Blaise
Pauline Spirituality
Pentecostalism
Pietism
Prayer
Prayer, the Apostleship of
Prayer of the Heart
Puritan Spirituality
Quaker Spirituality
Regula Fidei
Retreats
Roman Catholic Spirituality

Russian Spirituality
Ruysbroeck, Jan van
Sacred Heart
Scottish Spirituality
Sexuality
Song of Songs
Spirituality
Suso, Heinrich
Syrian Spirituality
Taize
Tauler, Johannes
Teilhard de Chardin
Teresa of Avila
Theologia Germanica
Thomas Aquinas
Thomas a Kempis
Transfiguration
Trappists
Underhill, Evelyn
Victorines
Ward, R. S.
Welsh Spirituality
Wesley, John
Whyte, Alexander
William of Saint-Thierry
Wyon, Olive

Stages of Discipleship

The Bible indicates that there are multiple stages of discipleship and that there is a process of discipleship. Paul talks about those who eat milk or baby food and those who eat meat. He expects that after being a Christian for two years, laymen will be ready for meat (I Corinthians 3:1-16). John identifies three stages: children, young men, and fathers (I John 2:12-14). Peter talks about growth more as a unified process, rather than stages (I Peter 2:5). Paul also gives instructions to Timothy about appointing elders and deacons (I Timothy3: 1-12). The lists of qualifications for these two offices overlap so greatly as to almost be synonymous: leaders are to be mature men with good reputations inside and outside the church who are progressing in social and spiritual growth. But no mention is made of stages.

While there is not any universal description of spiritual growth stages, it is clear that the apostles saw discipleship as a growth process. The key is not the activities of the stages, these vary and change depending on circumstances. The key is the depth of faith of the disciple and the readiness to follow Jesus, coupled with a maturity about relationships and ministry. Therefore, we focus on faith, personal and social maturity, and readiness to expand ministry. When a believer begins to influence others, he or she is beginning to lead by example and speech. When the believer disciples a person or leads a discipleship group, he or she moves into formal leadership. Thus leadership is also a multi-stage, developmental process, paralleling the discipleship process.

If we analyze the discipleship and leadership process, it can be set forth as a useful identifier in three stages, following Paul and John. These go beyond personal growth (cognitive, affective and behavioral) to social and spiritual maturity and to readiness for ministry. These labels are useful for some purposes of identification, but they are not exhaustive and are not fixed for all disciples. Growth to maturity (personal, spiritual, interpersonal, and ministry) looks something like this at each stage:

I. Stage One: Focus on the Basics (a disciple)
      Personal: learning to build self-identity from one's position in Christ, re-evaluation
      Social: learning about the body, joining a group or church
      Spiritual: walking with Jesus in prayer and Bible study, walking by faith
      Ministry: witnessing, apologetics, one-on-one ministry

II. Stage Two: Develop a Ministry (a discipler)
      Personal: in an action (multiplication) group; being personally discipled
      Social: influencing others, learning to lead a small group
      Spiritual: living based on principles of the Word; deeper prayer and Bible study
      Ministry: speaking, facilitating a group, learning multiplication

III. Stage Three A: Deeper Lessons of Faith (a leader/multiplier)
      Personal: evaluates self for strengths and weaknesses, leads in making changes
      Social: leading people in teams and discipling others
      Spiritual: developing intimacy with God; lives consistently, characterized by values
      Ministry: reaching a target area, teaching, management

IV. Stage Three B: Professional Leadership (missionary, teacher, evangelist, pastor)
  Personal: evaluates self for strengths and weaknesses, leads in making changes
  Social: can develop relationships with anyone; leads people in teams
  Spiritual: developing intimacy with God; lives consistently, characterized by values
  Ministry: developing other leaders

There is no essential difference between III A and III B, especially in spirituality. III A keeps on reaching target areas and raising up leaders. III B is a different calling; to think and act beyond the individual target areas to organizing resources for reaching multiple target areas and whole cities, to producing apologetics for a culture, to developing networks of like-minded people to reach a whole culture or civilization for Christ. As in I Timothy, the lesson for leades is to focus on character and competence. Convictions have been developed and are being worked out in relationships and public ministry.

For more information see Clinton, Stephen M. (1988, 1994). *How to Become a Discipler*. Orlando: International Leadership Council.
http://www.toi.edu/Resources/HOWBEDIS.htm