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Eschatology as Orienting Motif: A Practical Theological Approach to Transforming the Ministry of Evangelical Spiritual Direction at Urban Sanctuary, Edmonton, AB

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BOSTON UNIVERSITY
SCHOOL OF THEOLOGY

Dissertation

ESCHATOLOGY AS ORIENTING MOTIF: A PRACTICAL THEOLOGICAL
APPROACH TO TRANSFORMING THE MINISTRY OF EVANGELICAL
SPIRITUAL DIRECTION AT URBAN SANCTUARY, EDMONTON, AB.

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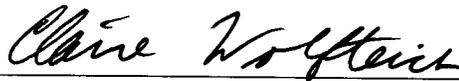
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ABSTRACT

This dissertation is a practical theological study of the *NewWay* model of spiritual direction used to train spiritual directors at the evangelical-affiliated Urban Sanctuary Retreat Centre in Edmonton, Alberta, Canada. The *NewWay* model focuses on identifying underlying, internal relational difficulties in an effort to transform persons' interior world so that their ruling passions increasingly resembles the interior world of Jesus. However, when compared to the *Spiritual Exercises* of Ignatius of Loyola, the *NewWay* model fails to provide insights on fostering an outward, engaged spirituality. This project makes the proposal that Urban Sanctuary appropriate evangelical theologian Stanley Grenz's "eschatology as orienting motif" as a means to augment the theological categories of the *NewWay* model in the training of spiritual directors.

CHAPTER 1

INTRODUCTION TO THESIS

The first chapter will set out the aims and rationale for the dissertation, and outline the theological methodology to be employed in the project.

This dissertation will be an exercise in practical theology with a threefold purpose: First, it will describe the Urban Sanctuary Retreat Centre in Edmonton, Alberta, Canada and Larry Crabb's *NewWay* model of spiritual direction used by Urban Sanctuary. Second, it will provide (through the description and brief discussion) an illustration of the enduring historical example of spiritual direction found in the *Spiritual Exercises* of Ignatius of Loyola. Third, it will describe and explain Grenz's appropriation of "eschatology as orienting motif" for Christian theology.¹ This will be followed by an assessment of the possibilities and limitations of Grenz's proposed theological motif to generate strategic proposals that will augment the model of spiritual direction used at this retreat center.

Statement of Problem

Urban Sanctuary (part of the Centre for Evangelical Spiritual Formation) is an

¹ Eschatology, the doctrine of Christian hope, or, as it is sometimes put, of "last things," assumes that God has a plan for creation. Understood from the perspective of an 'orienting motif', the *telos* of the Christian life is not limited to an abstract and futurist perspective, but informs and transforms all theological reflection.

evangelical retreat center located on the Campus of Taylor Seminary² in Edmonton, Alberta, Canada. Founded in 2004 by former pastor and Christian counselor Len Thompson, it has only recently begun to achieve broader recognition and publicity in the community. As part of his objective for fostering spiritual maturity in evangelicals, Thompson outlines four essential elements for evangelical spiritual formation. These include: learning to listen and draw close to God; learning to listen and draw close to other sacred companions; learning to listen and draw close to your own soul; and listening to God through knowing your calling.

Urban Sanctuary's spiritual directors are trained using the *NewWay* model of spiritual direction developed by clinical psychologist and Christian counselor Larry Crabb. Crabb, who admits to being an untrained novice in the discipline of spiritual direction, has undertaken the ongoing task of "cross-fertilizing" psychotherapy and theology to form his model.³ Crabb notes that his model is based on five assumptions: first that being a Christian makes a person predisposed to hearing from God and desiring to do God's will; second, spiritual direction focuses on real-life issues and it evaluates one's relationship with God based on existing relational troubles and emotional problems; third, spiritual direction requires one to face his or her defensive patterns (created by

² This seminary is affiliated with the North American Baptist Conference, the denomination in which Dr. Grenz grew up, pastored, and first worked as a seminary professor.

³ Larry Crabb, "Spiritual Direction: Entering the Battle That's Already Been Won," *Conversations* 5 (2007): 14-19.

various traumatic life events) that hinder one from giving themselves to God; fourth, one cannot expect a satisfying relationship with God in the present (that will only come at the end of the ages); and finally, spiritual direction has no goals or agenda other than being open to the Spirit's unpredictable moving.

Based on these assumptions, the model that Crabb teaches focuses on paying attention to the directee's psychological dynamics to understand a person's flesh dynamics. Crabb explains: "Psychological dynamics consist of the affective forces that necessarily develop in a person's interior world in response to life events. Flesh dynamics include but do not focus on the emotional response to life's events. Flesh dynamics consist of the definitions of life and death that our anti-God disposition comes up with as we experience life's events, and the 'justified' strategies we adopt to avoid death experiences and to enjoy life experiences."⁴

Contradicting his fifth assumption, he indicates the purpose, or goal of spiritual direction is to move through a five-fold pattern of brokenness, repentance, abandonment, confidence, and release.⁵ *Brokenness* is the recognition of one's tendencies and the sinful actions that come from it. *Repentance* involves becoming aware of and accepting God's grace and being forgiven. This "new life" produces the desire to be broken and find forgiveness in every area of life—the process of *abandonment*. As unhealthy patterns of relating are broken, the directee gains *confidence* in a new identity which facilitates the

⁴ Ibid.

⁵ Ibid., 19.

release of the Holy Spirit's power to continue the process of transformation.

By Crabb's own admission he is not a trained theologian and draws heavily on psychology. While the psychological-counseling methodology of his model presents certain problems, that aspect lies beyond the scope of this project. What is of interest is Crabb's underdeveloped theology of spiritual direction and the resulting limitations of his model. Since Crabb himself indicates that his model is undergoing continual revision, it is open to a number of critiques which, if addressed, could provide an improved model for evangelical spiritual direction at Urban Sanctuary.

The first limitation of his model is his assumptions (especially numbers two and three) that reduce his model to a spiritualized mental-health fix-it approach. This decidedly psychological perspective supposes beforehand that directees will be struggling with hurts that are impeding their spiritual life, and that they can be, or need to be corrected before other growth can occur. In this respect, Crabb is reluctant to allow for more diverse indicators of Christian maturity, including the possibility that growth can take place in the presence of emotional/psychological dysfunction. Similarly, his fourth and fifth assumptions state there is little likelihood for a fully realized maturity and therefore there is no reason to have a concrete objective in this ministry. Such a short-sighted vision provides little encouragement (for the director or directee) for the possibility of meaningful change.

The second limitation is his underdeveloped theological rationale for the model. Operating as an evangelical writing to evangelicals, he wrongly assumes a common

theological world view and, in doing so, fails to articulate why his perspective is important or to fully explain how the categories function in his model. The theological perspective for his model is based on traditional evangelical categories of salvation including: identity (disfigured image of God; need for a personal/individual relationship with Jesus), sin (has negative consequences on relationships), atonement (Jesus' death on the cross results in forgiveness of sins) and glorification (future judgment will produce the perfection of creation).

While these concepts are an important starting point, and have precedence in other spiritual direction paradigms, the *NewWay* model does little to move beyond the expectation of the directee to overcome their interior/private motivations of unacceptable attitudes and behaviors.⁶ It also fails to account for a broader understanding of salvation history; Crabb ignores important topics found in Christian formation (and spiritual direction) literature—topics such as the nature of God, God's *telos* for creation, and ethics—that could function as sources and processes of transformation. As such, the individualistic, introspective nature of the model prevents it from being a source of motivation for transformation outside a person's own desires. Furthermore, the limited focus of the *NewWay* approach to spiritual direction indicates that it is an incomplete

⁶ For a review of how an excessive self-preoccupation affects contemporary Christian spirituality, including the incapacity to recognize the reality of others and the drive for a certain quality of life—as emphasized by Crabb's model, see Ronald Ronald Rolheiser, *The Shattered Lantern: Rediscovering a Felt Presence of God* (New York: Crossroad Pub, 2001). Angela H. Reed, *Quest for Spiritual Community: Reclaiming Spiritual Guidance for Contemporary Congregations* (New York: Continuum, 2011), 23, confirms the dangers of excessive interiority from the perspective of spiritual direction.

model not only in relation to other models of spiritual direction, but also when compared to theologians working in the area of evangelical spiritual formation. Its use at Urban Sanctuary further enhances this dissonance. That is, the *NewWay* model used at Urban Sanctuary fails to address outward, active engagement, which is an essential component of this retreat centre's model of spiritual formation.

This study will not constitute a rejection of Crabb's *NewWay* model, but rather will seek ways in which its theologically restricted understanding of the nature and purpose of spiritual direction can be more fully developed. This project will use a practical theological methodology in an effort to provide a theological re-conceptualization that could address some of the limitations of Crabb's approach and thereby lead to a refinement of the nature and purpose of the ministry of evangelical spiritual direction at Urban Sanctuary.

Significance of the Study

Practical theology recognizes the importance of studying communities of faith as a way to understand the interaction between their theological beliefs and the contemporary culture in which the community is embedded.⁷ Practical theologians

⁷ See Paul H. Ballard and John Prichard, *Practical Theology in Action: Christian Thinking in Service of Church and Society*, 2nd edition (London: SPCK, 2006); Mark J. Cartledge, *Practical Theology: Charismatic and Empirical Perspectives* (Carlisle: Paternoster, 2003); James Poling and Donald Miller, *Foundations for a Practical Theology of Ministry* (Nashville: Abingdon Press, 1985); and Don S. Browning, *A Fundamental Practical Theology: Descriptive and Strategic Proposals* (Minneapolis: Fortress Press, 1991) for descriptions of the task(s) of practical theology.

undertake their research as a way to help communities of faith follow Jesus more faithfully by assisting the church in renewing its beliefs, actions and attitudes.⁸ Similarly, Christian spirituality is concerned with an individual's and community's experience of life and its connection with the divine, specifically with respect to Jesus Christ. Research in this area seeks ways to describe the connection(s) between everyday life and a relationship with God⁹ and the practices that foster that relationship.¹⁰

In highlighting the parallel histories of practical theology and the study of Christian spirituality, Randy Maddox notes that contemporary scholarship in both areas has been concerned with the "defining expression of theology not in apologetics, or in second-order doctrinal reflection, but in Christian praxis . . . in Christian activity that arises from orienting convictions and gives rise in the process to reflection on the adequacy of these convictions."¹¹ Maddox suggests that considerations of spirituality,

⁸ Cartledge, *Practical Theology*, 17-31.

⁹ See for example, Elizabeth A. Dreyer and Mark S. Burrows, eds., *Minding the Spirit: The Study of Christian Spirituality* (Baltimore: Johns Hopkins University Press, 2005); Miroslav Volf and Dorothy C. Bass, eds., *Practicing Theology: Beliefs and Practices in Christian Life* (Grand Rapids: Eerdmans, 2002); and Robert Schreiter, *The New Catholicity: Theology Between Global and Local* (Maryknoll: Orbis, 1997).

¹⁰ See Evan B. Howard, *The Brazos Introduction to Christian Spirituality*, (Grand Rapids: Brazos, 2008); Kenneth Boa, *Conformed to His Image: Biblical and Practical Approaches to Spiritual Formation* (Grand Rapids: Zondervan, 2001); and M. Robert Mulholland, *Invitation to a Journey: A Roadmap to Spiritual Formation* (Downers Grove: InterVarsity Press, 1993).

¹¹ Randy Maddox, "Spirituality and Practical Theology: Trajectories Toward Reengagement," *Association of Practical Theology Occasional Papers* 3 (Spring 1999), 14.

especially formative activities that are unrelated to the responsibilities of clergy, can enrich practical theological understandings.¹²

Similarly, the 2008 meetings of the Association of Practical Theology explored the connections between practical theology and Christian spirituality. Claire Wolfeich argues that scholars from both disciplines would profit from a close dialogue with each other.¹³ Wolfeich emphasizes that both disciplines have, as their subject matter, contemporary spiritual practices and that the objective of this research is the description, critical analysis and presentation of constructive interpretations, with the goal of transforming the practices. Recognizing these similarities, she makes four proposals to practical theologians doing research in the area of spirituality: first, to pay attention to spiritual practices that inform the life of religious traditions; second, to help those traditions and communities look to their own sources as they face contemporary spiritual questions and respond to the needs of the people in their communities; third, to provide a critique of those traditions with the aim of challenging, clarifying or modifying the communities assumptions; and finally, to facilitate insights for spiritual formation in a variety of settings including theological education, congregational life and retreat centers, among others.¹⁴

¹² Ibid., 15.

¹³ Claire Wolfeich, "Dialogue of Disciplines: Practical Theology and Spirituality" (paper presented at Association of Practical Theology Biennial Meeting, St. John's University, Collegville, MN, 2008).

¹⁴ Ibid.

In a subsequent expansion of that paper, Wolfeich identifies three reasons for ongoing conversation between the disciplines of practical theology and spirituality. First, she suggests that it is important to provide a close integration of lived experience and the critical study of those experiences, noting: "Practical theology, if it is to be theology, must attend to spirituality and must develop methods appropriate to that subject" while spirituality "raises questions that impinge on the work of all practical theologians."¹⁵ Second, she insists that practical theology address issues that are significant not only to communities of faith, but also the culture in which it is imbedded.¹⁶ This could be done by paying "close attention to the particularities of context, in dialogue with the historical traditions of Christian spirituality, and with an eye toward both analysis and constructive reflection."¹⁷ Finally, because both disciplines share a similar methodology, Wolfeich indicates that dialogue between practical theology and spirituality will "help to inform discussion about critical areas for research, the relationship between theory and practice, interdisciplinary methodologies, pedagogy and practice, the self-implicating nature of study, and the transformative dimension of the disciplines."¹⁸

¹⁵ Claire Wolfeich, "Animating Questions: Spirituality and Practical Theology," *International Journal of Practical Theology* 13 (2009): 122.

¹⁶ Ibid.

¹⁷ Ibid.

¹⁸ Ibid., 123. Wolfeich notes, 130, that both practical theology and studies in spirituality utilize multidisciplinary and interdisciplinary approaches which dialogue between theology, history, ethics, psychology, biology, anthropology, literary criticism, and sociology.

Wolfteich continues by introducing three approaches that have been used in the study of spirituality. The three approaches include: 1) the anthropological perspective that seeks to study the universality of the human search for self-transcendence;¹⁹ 2) the historical-contextual approach which examines the context from which a community or tradition has been formed;²⁰ and 3) the theological, which is responsible for judging the authenticity, faithfulness, wisdom or truthfulness of a particular spirituality.²¹

Focusing on the various understandings of spirituality, Wolfteich addresses the issue of confronting the implications of faith and public life, noting "[i]f spirituality is understood primarily as related to the interior life and/or individual sphere, then the implicit spiritualities imbedded in political and economic actions go unnoticed and unchallenged."²² She continues by remarking that many writers in spirituality are critiquing an inward, private understanding in favor of a relational and embodied spirituality.²³ As such, she suggests that the challenge for the study of spirituality is to

¹⁹ Ibid., 131-132.

²⁰ Ibid., 132-133.

²¹ Ibid., 133-134. Wolfteich, 138, proposes that practical theology integrate all three approaches with the objective of "critical reflection on and guidance of spiritual practice and communities today." Wolfteich, "Dialogue of Disciplines" notes that these three approaches are complementary, "allowing for greater attention to human experience, history, and the insights of the human sciences." See also David B. Perrin, *Studying Christian Spirituality* (New York: Routledge, 2007) who provides an extensive review to the various elements associated with the study of contemporary Christian spirituality.

²² Ibid., 127.

²³ Ibid., 129.

"nurture an embodied way of life grounded in prayer that flows into and out of engagement with social and political life, without reducing spirituality to either a political ideology or an individualistic program of piety."²⁴ It is with this understanding that Wolfeich draws the connection between practical theology and spirituality, suggesting that a practical theological approach to the study of spirituality "begins as [a] desire to understand the working of God's Spirit in the world and to understand the varieties of ways that the human spirit seeks, receives, and responds to the Spirit."²⁵

One formative practice that is receiving increasing attention is spiritual direction.²⁶ However, because of the long and diverse background of spiritual direction,²⁷ scholars and practitioners have had difficulty agreeing on its nature and purpose. This heterogeneity is evidenced in the number of definitions for both spiritual direction and Christian spiritual direction on the *Spiritual Directors International* website.²⁸ Although spiritual direction has a long history in the Christian tradition, it is one that, until recently,

²⁴ Ibid., 128.

²⁵ Ibid., 135-136.

²⁶ See for example, Suzanne Buckley, ed., *Sacred Is the Call: Formation and Transformation in Spiritual Direction Programs* (New York: Crossroad Publishing, 2005); and Norvene Vest, ed., *Still Listening: New Horizons in Spiritual Direction* (Harrisburg: Morehouse Publishing, 2000).

²⁷ George E. Demacopoulos, *Five Models of Spiritual Direction in the Early Church* (Notre Dame: University of Notre Dame Press, 2008); Gary W. Moon and David G. Benner, eds., *Spiritual Direction and the Care of Souls: A Guide to Christian Approaches and Practices* (Grand Rapids: InterVarsity Press, 2004).

²⁸ Spiritual Directors International, "What is Spiritual Direction?" www.sdiword.org/What_is_Christian_Spiritual_Direction2 (accessed November 1, 2008).

has been virtually absent from the practice of most North American evangelicals. Yet as James Houston points out, the use of spiritual direction as a spiritual discipline for evangelicals in our rapidly changing context will be essential for navigating this increasingly confusing pluralistic terrain.²⁹ However, he warns, "fads come and go . . . I am nervous of Christian ministries that become popularized. They tend to indicate how much they belong to the contemporary culture."³⁰

One way of addressing Houston's concerns is through the development of a model of spiritual direction that takes seriously historical-contextual factors, as well as receives input from the social-sciences; something that until recently has either been underdeveloped or missing altogether by evangelicals working on this issue. Similarly, current approaches to spiritual direction in North American evangelical circles, such as the *NewWay* model, require a critical evaluation and concise articulation of the theological and methodological assumptions that undergird the nature and purpose of this practice.

At this point in history, there is a movement in evangelical spiritual formation (and to a lesser degree those writing for evangelical spiritual direction) that has begun to clarify the goals of the spiritual life, but it has failed to adequately formulate a unifying theological concept to guide this process. This project will attempt to demonstrate, using

²⁹ James Houston, "Seeking Historical Perspectives for Spiritual Direction and Soul Care Today," *Journal of Spiritual Formation and Soul Care* 1 (2008): 89.

³⁰ Ibid.

a practical theological approach to the study of Christian spirituality as suggested by Wolfeich, that Stanley Grenz's appropriation of eschatology as an orienting motif provides a potential theological conceptualization which could assist evangelicals in the development of a more coherent theological articulation of the spiritual life, and therefore provide the required insights for the development of a more precise model of spiritual direction.

Baptist theologian Stanley Grenz (1950 - 2005) recognizes a historic division that took place within evangelicalism which separated the articulation of doctrine from "a transformed heart leading to right living."³¹ He argues that the task of defining evangelicals based on a set of beliefs is misplaced, suggesting instead that "evangelicalism is not primarily doctrinal uniformity, but a vibrant spirituality."³² In order to reflect a more historic perspective on the tradition, Grenz believes balance needs to be sought. While not diminishing the important role of doctrine, Grenz feels that evangelical spirituality needs to recover the importance of outward expressions of the faith, contending that one's "inward commitment must be translated into outward action."³³ In light of this situation, Grenz's approach to theology seeks to bring doctrine and the transforming power of the Gospel "into creative engagement."³⁴ As such, Grenz avers

³¹ Stanly J. Grenz, "Concerns of a Pietist with a Ph.D.," *Wesleyan Theological Journal* 37 (2002): 61.

³² *Ibid.*, 70.

³³ *Ibid.*, 47.

³⁴ *Ibid.*, 71.

that a theologian is "someone who assists the people of God in thinking clearly about who they are and what they are called to do . . . The real task of a theologian is to be a servant to the people of God in our mission in the world."³⁵

While primarily read as a systematic theologian, Stanley Grenz's serious dialogue with postmodern thought and culture has resulted in his work becoming influential in the emerging church movement. However, he has not been recognized as a practical theologian, nor have his writings been evaluated for their potential usefulness in the area of spiritual formation. Nevertheless, for Grenz, theology properly understood does not serve itself but rather helps clarify the ways in which the Christian life should be lived and encourages Christians (individually and corporately) to live out their commitments.³⁶ In this way, theology should be a progressive, ongoing discipline that "repeatedly gives rise to new ways of looking at old questions, brings into view previously undervalued aspects of the Christian belief-mosaic, and occasionally even advances the church's knowledge of theological truth."³⁷ Such a perspective on the interplay between belief and practice resonates with voices within the contemporary dialogue between those working in the disciplines of practical theology and spirituality (as described by Maddox and

³⁵ Karen Stiller, Ron Csillag and David Guretzki, "Theological Trail Blazers," <http://www.stanleyjgrenz.com/articles/trailblazers.html> (accessed Feb 26, 2010).

³⁶ Stanley J. Grenz and John Franke, *Beyond Foundationalism: Shaping Theology in a Postmodern Context* (Louisville: Westminster John Knox, 2001), 18.

³⁷ Stanley J. Grenz, *Renewing the Center: Evangelical Theology in a Post-Theological Era* (Grand Rapids: Baker, 2000), 343.

Wolfeich above).

In an effort to foster this objective, Grenz argues that it is essential to begin with an evaluation of the role and assumptions of evangelical theology for engaging contemporary issues. In delineating this process of articulating a revisioning of evangelical theological methodology, Grenz uses an approach similar to the suggestions being proposed by scholars in the field of practical theology. Grenz's progressive reflection as presented in *Revisioning Evangelical Theology*,³⁸ *Renewing the Center*, and *Beyond Foundationalism*, demonstrates a multi-disciplinary theological methodology congruent to that summarized by Wolfeich. That is, his work seeks to engage the various perspectives from the fields of science, anthropology, philosophy, literary criticism, and sociology. It also takes seriously the multi-faceted historical and contextual factors that impact the formation of a tradition and community (from local congregations to the wider culture). Such interactions are used by Grenz to lay bare the modernist assumptions that have guided evangelical theology in the past. Insights from these conversation partners are used in Grenz's synthesis of a renovated methodological approach.

This multi-disciplinary task of shaping a new methodology is most fully articulated in *Beyond Foundationalism*. Here Grenz and Franke propose that a renewed approach involves the construction of an interpretive framework presented as the conversation between three sources of Christian theological reflection (Scripture as

³⁸ Stanley J. Grenz, *Revisioning Evangelical Theology: A Fresh Agenda for the 21st Century* (Downers Grove: InterVarsity Press, 1993).

theology's norming norm, tradition as theology's hermeneutical trajectory, and culture as theology's embedding motif) and the elucidation of three focal motifs that give coherence to Christian faith mosaic (Trinity as theology's structural motif, community as theology's integrative motif, and eschatology theology's orienting motif).

The same process that guided Grenz's revision of evangelical theological methodology also finds expression in concrete examples as presented in *Welcoming But not Affirming*,³⁹ *Betrayal of Trust*,⁴⁰ and *Women in the Church*.⁴¹ All three books address important issues in contemporary evangelical denominations. After providing a description of the issue, he moves to examine relevant biblical passages as well as historical interpretations and practices in church history (including those that offer nuanced positions to current interpretation and practice). Grenz also dialogues with various opinions expressed in the social sciences including anthropology, biology and psychology (this non-theological engagement was not present in *Women in the Church*). In the final chapters Grenz draws conclusions from the dialogue between biblical/

³⁹ Stanley J. Grenz, *Welcoming But not Affirming: An Evangelical Response to Homosexuality* (Louisville: Westminster/John Knox, 1998). For an indepth description and evaluation of Grenz's use of his six methodological elements in *Welcoming*, see Brian S. Harris, "Revisioning Evangelical Theology: An Exploration, Evaluation and Extension of the Theological Method of Stanley J. Grenz" (PhD diss., University of Auckland, 2007), 187-227. Harris concludes that Grenz was not consistent in applying his postfoundational methodology, calling it a "chastened foundationalism."

⁴⁰ Stanley J. Grenz, and Roy D. Bell. *Betrayal of Trust: Confronting and Preventing Clergy Sexual Misconduct* (Grand Rapids, Mich: Baker Books, 2001).

⁴¹ Stanley J. Grenz and Denise Muir Kjesbo, *Women in the Church: A Biblical Theology of Women in Ministry* (Downers Grove: InterVarsity, 1995).

theological sources, church history and other disciplines, and makes strategic proposals to assist denominations and local congregations re-evaluate their doctrinal position and consider ways of transforming their practice(s).

To date, there has been very little analysis done on the writings of Grenz. Two published PhD dissertations provide negative critiques of his methodology.⁴² A third dissertation, which also focused on his methodology in comparison to other evangelicals who have attempted similar projects, concluded that Grenz's work, while raising some concerns, is misunderstood and might not be as negative as some have made it out to be.⁴³ A fourth has embraced Grenz's methodology, while suggesting some additional categories in an effort to embrace a wider circle of those who consider themselves evangelical.⁴⁴ The first major non-dissertation analysis of Grenz's work has been

⁴² Jay T. Robertson, "Evangelicalism's Appropriation of Nonfoundational Epistemology as Reflected in the Theology of Stanley J. Grenz" (PhD diss., Mid-American Baptist Theological Seminary, 2002); and Chauncey E. Berry, "Revising Evangelical Theological Method in the Postmodern Context: Stanley J. Grenz and Kevin J. Vanhoozer as Test Cases" (PhD diss., The Southern Baptist Theological Seminary, 2003).

⁴³ Daniel K. Magnuson, "Postconservative Evangelical Theology in a Postmodern Context: Three Proposals" (PhD diss., Luther Seminary, 2010). This research compared Grenz, Kevin Vanhoozer and James McClendon and surveyed the larger evangelical community's responses to each.

⁴⁴ Harris, "Revisioning Evangelical Theology."

published by British scholar Steven Knowles.⁴⁵ As with the above dissertations, Knowles limited his focus to Grenz's methodology, and concluded that while there are some positives, many of his suggestions move beyond accepted evangelical theological norms.⁴⁶

A fifth dissertation examines the disparate conclusions of Grenz's understanding of postmodern epistemologically influenced community-based ethics in comparison to that of Thomas Aquinas' pre-modern epistemological assumptions.⁴⁷ Lenow concludes that while Grenz is to be praised for connecting being and doing, his appropriation of postmodernism skews ontology and epistemology while ignoring the virtue of charity as well as obedience to God's commands as the foundations for community-based ethics. A sixth dissertation evaluates how Grenz's understanding of truth has been an influence on

⁴⁵ Steven Knowles, *Beyond Evangelicalism: The Theological Methodology of Stanley J. Grenz* (Farnham: Ashgate, 2009). There have also been various articles and book chapters which have critiqued Grenz's methodology—most taking a cautious, if not pessimistic stance.

⁴⁶ Jason Sexton, review of *Beyond Evangelicalism: The Theological Methodology of Stanley J. Grenz* by Steven Knowles, *Evangelical Quarterly* 83 (2011): 83-88. Sexton's penetrating critique avers that much of Knowles' work is a misreading of Grenz and "shouldn't be taken very seriously by those interested in understanding Grenz as a theologian" 88.

⁴⁷ Evan C. Lenow, "Community in Ethics: A Comparative Analysis of the Work of Thomas Aquinas and Stanley J. Grenz" (PhD diss., Southeastern Baptist Theological Seminary, 2010).

"Emerging" evangelicals.⁴⁸

There currently are three dissertations on Grenz's work in progress. The first reviews the journey of Grenz's theological development;⁴⁹ a second is looking at Grenz's articulation of the Trinity,⁵⁰ and the third is comparing and contrasting Grenz's sexual ethics and theological anthropology with John Paul II's "Theology of the Body" to move both traditions toward more nuanced discussions of sex differentiation, gender, and sexuality in theological perspective.⁵¹

With the exception of a ninth completed dissertation, by Laurie Mellinger—who demonstrates how Grenz's approach to teaching theology as a spiritual practice provides an example of the union of Christian spirituality and pedagogy⁵²—the pattern of focusing

⁴⁸ James D. Hoke, "Examining the Concept of Truth in Stanley Grenz's Theology Assessing Its Influence on Emerging Evangelicals" (PhD diss., Trinity Theological Seminary, 2008).

⁴⁹ Jay Smith "The Theology of Stanley J. Grenz: From Convertive Piety to Trinitarian Experience" (PhD diss., Howard Payne University, in progress).

⁵⁰ Jason Sexton, "The Role of the Doctrine of the Trinity in Stanley Grenz's Writings" (PhD diss., St. Andrews University, in progress). Sexton has published a number of articles on Grenz: "A Match Made in Munich: The Origin of Grenz's Trinitarian Theology," *American Theological Inquiry* 4 (2011): 23-46; "The Imago Dei Once Again: Stanley Grenz's Journey Toward a Theological Interpretation of Gen 1:26-27," *Journal of Theological Interpretation* 4 (2010): 187-206; "Stanley Grenz's Ecclesiology: Telic and Trinitarian," *Pacific Journal of Baptist Research* 6 (2010): 20-43; and "Stanley Grenz's Relatedness and Relevancy to British Evangelicalism," *Scottish Bulletin of Evangelical Theology* 28 (2010): 62-79.

⁵¹ Megan DeFranza, "Intersex and Imago: Sex, Gender, and Sexuality in Postmodern Theological Anthropology" (PhD diss., Marquette University, in progress).

⁵² Laurie A. Mellinger, "Teaching Theology as a Christian Spiritual Practice: The Example of Stanley J. Grenz" (PhD diss., Catholic University of America, 2010).

on Grenz's theological proposals has (to date) resulted in scholars failing to attempt an appropriation of his thought into contemporary ecclesial practices.⁵³ I suggest that Grenz's serious consideration of contemporary culture, his creative approach to evangelical theology, and his incisive conclusions make him an excellent dialogue partner for re-examining evangelical spirituality and attempting an application to specific spiritual practices in concrete evangelical ministry contexts.

Synopsis of the Present State of Scholarship in Spiritual Direction

Robert Schreiter highlights the significance of paying attention to the theology of local communities of faith.⁵⁴ Unfortunately, there has been virtually no attention paid to the contextual study of the theology of spiritual direction in individual directors or retreat

⁵³ A number of dissertations have included Grenz as one among several theologians in more comparative analysis of various topics. See: Fernando Arzola, "A New Conceptual Framework of Christian Education for Evangelicals: Reappropriating Historically Orthodox Teachings and Practices of the Early Church" (PhD diss., Fordham University, 2007); Russell J. Hobbs, "Toward a Protestant Theology of Celibacy: Protestant Thought in Dialogue with John Paul II's "Theology of the Body" (PhD diss., Baylor University, 2006); Margaret E. Kostenberger, "A Critique of Feminist and Egalitarian Hermeneutics and Exegesis: With Special Focus on Jesus' Approach to Women" (DTh diss., University of South Africa, 2006); and Peter R., Schemm Jr., "North American Evangelical Feminism and the Triune God: A Denial of Trinitarian Relational Order in the Works of Selected Theologians and an Alternative Proposal" (PhD diss., Southeastern Baptist Theological Seminary, 2001).

⁵⁴ Robert Schreiter, "Theology in the Congregation: Discovering and Doing," in *Studying Congregations: A New Handbook*, ed Nancy Ammerman, Jackson W. Carroll, and Carl Dudley (Nashville: Abingdon Press, 1998).

centers.⁵⁵ The majority of books, articles and dissertations on the topic of spiritual direction focus on broader issues such as techniques, relationships to other social sciences disciplines, and to a lesser degree, general theological understandings.

One of the more problematic issues in the study of spiritual direction, despite its long tradition in the church, is that there are numerous opinions as to what it is about and how it should be done. According to Victor Copan, this provides a challenge for contemporary research in the discipline.⁵⁶ He identifies three contributing factors for this dilemma. First, there is a "wide variance in the understanding of the practice of spiritual direction within the literature of the past twenty years."⁵⁷ Second, there is "no agreed upon methodological controls to determine the validity of a model of a spiritual direction that is truly Christian in nature."⁵⁸ Third, there is the argument that spiritual direction is "not anchored in Scripture . . . thus no universally agreed upon basis from which the

⁵⁵ I have only found two contextual studies. The first is by Linda R. Crain, "The Ministry of Multifaith Spiritual Direction, Theological Literacy and Theological Reflection" (DMin diss., Boston University, 2007). The second, Reed, *Quest for Spiritual Community*, is an empirical practical theological study of spiritual direction of six congregations. The project turned to the Trinitarian understanding of community as presented by Jürgen Moltmann for insights into the articulation of a theology of spiritual direction.

⁵⁶ Victor Copan, "Spiritual Direction and St. Paul as Spiritual Director: Determining the Primary Aims," *Journal of Spiritual Formation and Soul Care* 3 (2010): 142-143.

⁵⁷ Ibid., 142.

⁵⁸ Ibid., 142-143.

study of spiritual direction can proceed."⁵⁹ As a result, Copan concludes that the "field is thus prone toward the subjective predilection of each practitioner and results in 'everyone doing that which is right in their own eyes.'"⁶⁰ This lack of agreement makes it difficult to establish any claims of normativity for the various models within the Christian tradition.

Despite this variety throughout church history, the constant has been that spiritual direction is guided by an underlying theology. As William Reiser notes, even though the director or directee may not be explicitly aware of that theology, "Christian spiritual direction rests on its foundations."⁶¹ Nevertheless, what has been written in the area of theology for spiritual formation—*from an evangelical perspective*—has failed to find its way into a fully developed and well articulated evangelical model of spiritual direction. This is in contrast to the Roman Catholic tradition which represents one of the richest articulations of this ministry. Authors from this tradition, such as Gene Barrette, indicate that the goal of spiritual direction is "translating a notional faith into a felt faith, an 'eyebrows-up' faith into an 'eyebrows-down' faith, a faith that is woven into every aspect

⁵⁹ Ibid., 143.

⁶⁰ Ibid., 143.

⁶¹ William E. Reiser, *Seeking God in All Things: Theology and Spiritual Direction* (Collegeville: Liturgical Press, 2004), 1.

of this specific, unique individual."⁶²

What is clear from the literature on spiritual direction is that evangelicals currently do not have the same theological depth or breadth in their understanding of this ministry. Perhaps, as Orthodox theologian Gregory Rogers suggests, this is the result of Protestantism—which defines salvation solely in terms of faith in Christ's sacrifice for us—failing to recognize salvation as a continual transformation of the human into the fullness of the image of God.⁶³ This theologically truncated comprehension is clearly demonstrated in the *NewWay* model, which confronts the damaging consequences of sin, but does little to move on from there. In doing so, Crabb illustrates how this (less than accurate) perspective of an evangelical understanding of salvation through faith alone can yield restricted perspectives on spiritual formation and lead to a poorly articulated

⁶² Gene Barette, "Spiritual Direction in the Roman Catholic Tradition," in *Spiritual Direction and the Care of Souls: A Guide to Christian Approaches and Practices*, ed. Gary W. Moon and David G. Benner (Grand Rapids: InterVarsity Press, 2004), 71. Ignatius and the Jesuit tradition are important representatives of this attention to the theology and practice of spiritual direction within this tradition. See for example Frank Houdek, *Guided by the Spirit: A Jesuit Perspective on Spiritual Direction* (Chicago: Loyola Press, 1996); William Barry, *Allowing the Creator to Deal with the Creature: An Approach to the Spiritual Exercises of Ignatius of Loyola* (New York: Paulist Press, 1994); and Barry and William Connolly, *The Practice of Spiritual Direction* (San Francisco: Harper, 1986)

⁶³ Gregory Rogers, "Spiritual Direction in the Orthodox Tradition," in *Spiritual Direction and the Care of Souls: A Guide to Christian Approaches and Practices*, ed. Gary W. Moon and David G. Benner (Grand Rapids: InterVarsity Press, 2004), 38. Roger's comments represent an overly simplistic characterization of evangelical theology. As chapter two will demonstrate, evangelicals working in the field of spiritual formation are drawing on a much deeper understanding of theology, and need to be considered for the development of an evangelical model of spiritual direction.

theology for the ministry of spiritual direction.

In recent years evangelicals have begun to shed the notion that spiritual formation is something confined to the Roman Catholic or Eastern Orthodox traditions. In doing so, they have started to consider what this might involve. A great deal of this work has centered around understanding spiritual formation in light of the Trinity and the role of community in spiritual formation. Both of these motifs are core to Grenz's re-imagined evangelical theology. What is still lacking, however, is a sustained evangelical discussion on the orientation of the Christian life other than a look back to the cross as the completion of salvation, or a futuristic look to the final consummation of history when all problems will be resolved. The adoption of Grenz's (and Franke's) proposal of eschatology as an "orienting motif" may assist the Church in its mission to be the anticipatory sign in the present of the age to come and thereby provide a more coherent understanding of life in this penultimate stage of history. Such a perspective has potential for refining the theological content of Larry Crabb's model of spiritual direction as used at Urban Sanctuary.

Roman Catholic theologian John Fuellenbach has already attempted to utilize eschatology as the orienting motif to provide the church with the theological resources necessary to meet the challenges of postmodernism.⁶⁴ Using the language of Kingdom of God for the mission of the church, he argues that local congregations are to serve the

⁶⁴ John Fuellenbach, *Church: Community for the Kingdom* (New York: Orbis Books, 2002).

world with the goal of engaging and transforming the communities in which they are located. In doing so, they are in service to the *telos* of the Kingdom; not existing for their own sakes, but living authentically in light of where God is leading creation as a whole.

Advancing Scholarship beyond the Present Situation

By utilizing a practical theological approach to this situation, this dissertation will advance scholarship in two significant areas. First, in taking the concerns of the 2008 APT biennial meetings seriously, it will add to the growing body of literature that incorporates the disciplines of practical theology and spirituality. Specifically it will provide a critical evaluation of the practice of spiritual direction in a contemporary evangelical spiritual formation setting. By using a practical theological methodology, it will seek to be transformative by providing a more concise, theologically articulated understanding of this ministry. Second, it will be one of the first research projects to engage in dialogue with the theology of Stanley Grenz and appropriate his writings into an ecclesial practice, and more explicitly, the study of Christian spirituality.

Methodology

Sources for the Study

There will be three primary sources, all textual, used in this study. The first will be the writings of Larry Crabb and his *NewWay* model of spiritual direction. This material

will come from his training manuals⁶⁵ (published exclusively for his spiritual direction training seminars) and an online course titled "SoulCare" found on the website <http://rbc.christiancourses.com>, both of which have been incorporated into the training of directors at Urban Sanctuary. This material will serve as the basis for the description of the context under study.

The second source of material will be the *Spiritual Exercises* of Ignatius of Loyola.⁶⁶ This text, and associated commentaries, will be utilized as illustrative material to demonstrate how a theologically expanded model of spiritual direction might be used for used at Urban Sanctuary. That is, while using similar theological categories as the *NewWay* model, the Ignatian text nuances the understanding of those categories in a way that fosters a more outward-focused and engaged spirituality than Crabb's model.

The final source will be the relevant corpus of Stanley Grenz's writings.⁶⁷ Grenz—who developed his proposals for a revisioned evangelical theological methodology using a multi-disciplinary approach similar to that being suggested by contemporary practical theologians—offers important insights for assessing the implications of the theory and praxis of evangelical spirituality. This project will describe and evaluate the

⁶⁵ Larry Crabb, *School of Spiritual Direction Manual* (Glen Eyrie: NewWay Ministries, 2005); and Larry Crabb, *The Advanced School of Spiritual Direction: Bringing Spiritual Formation into the Local Church* (Glen Eyrie: NewWay Ministries, 2006).

⁶⁶ Ignatius and Pierre Wolff, *The Spiritual Exercises of Saint Ignatius of Loyola* (Liguori: Triumph, 1997).

⁶⁷ Specific attention will be given to Grenz and Franke, *Beyond Foundationalism*.

limitations and possibilities of one aspect of this proposed revision, namely his presentation of "eschatology as orienting motif," as a theological means to further develop the model of spiritual direction used at Urban Sanctuary.⁶⁸

Method of Investigation

Poling and Miller outlined a critical-confessional model of practical theology that allows for conversation between theology/church tradition and various non-theological disciplines. The starting point for such studies is in the form of a "critical confession that is centered in the practice of a concrete community of Christian faith in mission."⁶⁹ In such a confessional model of practical theology, theology is the primary partner in the discourse, but it also enters into dialogue with other disciplines that might shed light on the issues being studied in an effort to provide new interpretations and applications to beliefs and practices.

For the purpose of this dissertation, Urban Sanctuary represents the concrete community of faith in its social location in the real world. Following a literature review

⁶⁸ Grenz and Franke, in *Beyond Foundationalism*, 259, do not follow traditional evangelical understandings of eschatology as the final judgement. They suggest that hope should not come from an anticipated future, but rather the God of the future; not from the *telos* of our existence, but the God who is leading creation towards its *telos*. This 'eschatological narrative' forms the Christian community's reflection on God's ongoing story in their historical situation in an effort to guide them in the "task of living out in their own contexts the vocation all Christians share, namely that of being the community of Christ in the contemporary world."

⁶⁹ Poling and Miller, *Foundations for a Practical Theology of Ministry*, 57.

of evangelicalism (specifically the theological beliefs pertinent to this study) and a review of the literature in the field of spiritual direction in chapter two, chapter three will provide an overview of the history and ministries of Urban Sanctuary, followed by a detailed review of the *NewWay* model that informs the practice of spiritual direction at this retreat center. The primary concern here will be to describe the theological assumptions that underlie this model of evangelical spiritual direction.

Chapter four will provide a broader perspective on the nature and purpose of spiritual direction through a detailed description and discussion of the *Spiritual Exercises* of Ignatius of Loyola. This text was chosen for a number of reasons. First, it is a model of spiritual direction that incorporates a wide range of theological themes and practical/methodological considerations, and presents them in a clear, systematic fashion.⁷⁰ Its methodological approach and many of its theological categories parallel aspects of Crabb's presentation, but it also includes elements not included in the *NewWay* model. As such, the *Spiritual Exercises* do not introduce an entirely different/better model, but rather provide expanded theological perspectives that can provide examples of potential resources for Urban Sanctuary to integrate into what Crabb has already developed.

Second, the richness and effectiveness of the *Spiritual Exercises*, as demonstrated by its widespread historical popularity as a method for providing spiritual direction, make it a suitable model to place in dialogue with other emerging models. This popularity is

⁷⁰ For an excellent overview of the variety of approaches to use the *Spiritual Exercises* for spiritual direction, see John A. Veltri, *Orientations: For Those Who Accompany Others on the Inward Journey, Vol. 2* (Guelph, Loyola House, 1998).

also found in the volume of secondary literature. These resources, which contain a wide variety of opinions, provide a valuable and easily accessible resource for describing and assessing every aspect, not only of the *Spiritual Exercises* themselves, but also other approaches to spiritual direction. Although Ignatius himself did make provisions for how the Exercises could be modified, scholars such as Mark Rotsaert⁷¹ and Elizabeth Liebert⁷² suggest that care must be taken when customizing the *Spiritual Exercises* for other contexts.

Finally, despite the tendency of the more fundamentalist elements of Protestant evangelicalism to reject Roman Catholic influences, the *Spiritual Exercises* do possess an emerging popularity within the rest of the evangelical population. According to Joyce Huggett, this popularity is due to its affinity with evangelical values.⁷³ These values include: fostering a thirst for God, being Bible-based, being missionally focused, using similar terminology, and being Christocentric. She also suggests that its focus on feelings, its non-judgmental way of listening to the sin in people's lives, and providing a more open and flexible understanding and discovery of God's "will" for their lives, fill in the

⁷¹ Mark Rotsaert, "When Are Spiritual Exercises Ignatian Spiritual Exercises?," *Review of Ignatian Spirituality* 32 (2001): 29-40.

⁷² Elizabeth Liebert, "The Limits of Adaptability: The Eighteenth Annotation in Developmental Perspective," *The Way* 4 (2003): 107-123.

⁷³ Joyce Huggett, "Why Ignatian Spirituality Hooks Protestants," *The Way, Supplement* 68 (1990): 23-34. Catherine Looker, "'Living with the Lord Always Before Them': Considerations of Spiritual Guidance Offered by Ignatius of Loyola and Dallas Willard," *Journal of Spiritual Formation and Soul Care* 3 (2010): 181-205 discusses the affinity of Ignatian guidance for evangelicals.

gaps that many evangelicals feel are missing in their own tradition. This popularity can be seen in its having been adopted in evangelical retreat centers and spiritual direction training schools.⁷⁴

With these considerations in mind, the *Spiritual Exercises* will be used in this project as a way to illustrate how theology can shape the understanding and practice of spiritual direction. This theological example will be used to: 1) highlight the significant shortcoming of the *NewWay* approach to evangelical spiritual direction and 2) provide insight into what theological considerations are required for the ongoing theological refinement of the model used at Urban Sanctuary.

The fifth chapter will provide a review of Stanley Grenz's theological project of revising evangelical theology. Grenz's methodological approach is in many ways complementary to the critical-confessional style outlined by Poling and Miller. By taking a multidisciplinary perspective, Grenz engages in dialogue not only with theology and church history, but also with a wide range of non-theological disciplines in an attempt to gain the wisdom of non-Christian thinkers. The aim in this chapter will be to provide a description of one element of Grenz's proposal, specifically "eschatology as orienting motif." This description will necessitate an overview of two related theological categories in Grenz's writings: sanctification and Christian ethics. This information will be used to

⁷⁴ Two Western Canadian examples would be: Calgary-based *Centre for Christian Spirituality* that operates in conjunction with the evangelical-affiliated Rocky Mountain College, and *SoulStream*, an evangelical-oriented organization in association with Carey and Regent seminaries in Vancouver, B.C.

propose necessary correctives to the limitations in the *NewWay* model.

In the sixth chapter, both Larry Crabb's *NewWay* model and Grenz's motif of an orienting eschatology will be placed in dialogue with the *Spiritual Exercises* to discover similarities and differences in theological assumptions about spiritual direction. This comparison will then facilitate an assessment of the shortcomings of Crabb's model and the possibilities and limitations of "eschatology as orienting motif" for informing a theology of evangelical spiritual direction. These conclusions will function as a lens to re-orient and re-articulate the nature and purpose of evangelical spiritual direction in an effort to facilitate a refinement of the model used at Urban Sanctuary. A seventh chapter will provide a short discussion on what this research was unable to cover and make suggestions for continued research.

CHAPTER 2

LITERATURE REVIEW

This chapter will provide a literature review for the related topics of this study. First, it will provide a summary of what is meant by evangelicalism and identify key evangelical characteristics as well as the relationship between theology and its impact on spirituality. Second, it will provide a survey of the literature pertaining to theological aspects of spiritual direction, concluding with a summary of the present state of evangelical spiritual direction. These materials will form the foundation for the subsequent evaluation of theological elements from Larry Crabb's *NewWay* model of spiritual direction, and Stanley Grenz's eschatology as orienting motif (in dialogue with the the *Spiritual Exercises* of Ignatius of Loyola) in an effort to revise the model of spiritual direction used at Urban Sanctuary.

Evangelicalism

What is it?

While the complex history and development of evangelicalism is beyond the scope of this project, the explicit ministry of Urban Sanctuary necessitates an introductory exploration of who evangelicals are, what they believe, and how this impacts

their understanding of Christian spirituality.¹

The word evangelical comes from the Greek word for "gospel." So one way to understand who evangelicals are would be to consider those Christians who put a high priority on the the good news of Jesus Christ. However, as Joseph Tkach notes, this is not always the way the word is used. In some places, "*evangelical* simply means Protestant; in others places it practically means Pentecostal. Some people want to define the term narrowly and others more broadly. Some people desire this label; others despise it. Sociologists use the term *evangelical* for believers and churches that are more conservative than average."²

Evangelical scholars themselves have a difficult time defining the term. Bruce Shelley notes that evangelicalism "is a movement in North American Christianity that

¹ For detailed reviews of evangelical history, doctrinal development and spirituality see: David W. Bebbington, *The Dominance of Evangelicalism: The Age of Spurgeon and Moody. A History of Evangelicalism*, v. 3 (Downers Grove: InterVarsity Press, 2005); Alister E. McGrath, *Evangelicalism and the Future of Christianity* (Downers Grove: InterVarsity Press, 1995), 17-51; Mark A. Noll, *The Rise of Evangelicalism: The Age of Edwards, Whitefield, and the Wesleys. A History of Evangelicalism* v. 1 (Downers Grove: InterVarsity Press, 2003); and John Wolffe, *The Expansion of Evangelicalism: The Age of Wilberforce, More, Chalmers and Finney. A History of Evangelicalism*, v. 2 (Downers Grove: InterVarsity Press, 2007). For discussions relating specifically to evangelicalism in the North American context see: Mark A. Noll, *American Evangelical Christianity: An Introduction* (Oxford: Blackwell Publishers, 2001); Douglas A. Sweeney, *The American Evangelical Story: A History of the Movement* (Grand Rapids: Baker Academic, 2005); and Bill J. Leonard, "Getting Saved in America: Conversion Event in a Pluralistic Culture," *Review and Expositor* 82 (1985): 111-127.

² Joseph Tkach, "What Is an Evangelical?" <http://www.wcg.org/lit/church/evangelic.htm> (accessed November 6, 2009), his emphasis.

emphasizes the classical Protestant doctrines of salvation, the church and the authority of the Scriptures, but in the American context it is characterized by stress on a personal experience of the grace of God, usually termed the new birth or conversion."³ Millard Erickson writes: "Evangelicalism is a movement in modern Christianity emphasizing the gospel of forgiveness and regeneration through personal faith in Jesus Christ, and affirming orthodox doctrines."⁴ Richard Pierard offers a different perspective, defining it as a "modern Christian movement which transcends confessional and denominational boundaries to emphasize conformity to the basic principles of the Christian faith and a missionary outreach of compassion and urgency."⁵

Part of the difficulty in defining the term comes from the fact that within this segment of Christianity, evangelicals do possess a wide range of beliefs and practices.⁶ As Henry Knight suggests, the approach of defining evangelicals based on a list of

³ Bruce L. Shelley, "Evangelicalism," in *Dictionary of Christianity in America*, ed. Reid, Daniel G., Robert Dean Linder, Bruce L. Shelley, and Harry S. Stout (Downers Grove: InterVarsity Press, 1990), 413.

⁴ Millard J. Erickson, *Concise Dictionary of Christian Theology* (Grand Rapids: Baker Books, 1986), 52.

⁵ Richard V. Pierard, "Evangelicalism," in *New 20th-Century Encyclopedia of Religious Knowledge*, 2nd edition, ed. J. D. Douglas and Robert G. Clouse (Grand Rapids: Baker Books, 1991), 311.

⁶ George M. Marsden, *Understanding Fundamentalism and Evangelicalism* (Grand Rapids: Eerdmans, 1991), 110 has identified fourteen different "evangelicalisms." Timothy P. Weber, "Premillennialism and the Branches of Evangelicalism," in *The Variety of American Evangelicalism*, ed. Donald W. Dayton and Robert K. Johnston (Downers Grove: InterVarsity Press, 1991), reduces this variation to four kinds of evangelicals: classical, pietistic, fundamentalist, and progressive.

essentials—while not incorrect—is superficial; evangelicals "encompass a diverse if not bewildering array of constituents, from conservative Presbyterians to classic Pentecostals to traditional Anglicans to Mennonites."⁷ As such, he notes that an emerging trend is to make more specific reference to the "constituent traditions" (Lutheran, Reformed, Wesleyan, etc) for understanding the "construction of a theological framework."⁸ This diversity has led Clark Pinnock to refer to the evangelical tradition as a "big tent" defined not by a confession but by "a loose coalition made up of a great variety of believers who feel religious kinship."⁹ He goes on to state that this diversity is freeing in that it eases doctrinal restrictions and allows for a rich source of conversation which gives rise to "new forms of life and thought."¹⁰ However, this diversity is hardly embraced by all. The groups who are opposed to this inclusion believe that being open to various epistemologies and sources of norms beyond Scripture alone (such as the social sciences) is an unwelcome move toward liberalism, or even heresy.¹¹

⁷ Henry H. Knight, *A Future for Truth: Evangelical Theology in a Postmodern World* (Nashville: Abingdon Press, 1997), 17.

⁸ Ibid.

⁹ Clark H. Pinnock, "Evangelical Theologians Facing the Future: An Ancient and Future Paradigm," *Wesleyan Theological Journal* 33 (1998): 8.

¹⁰ Ibid.

¹¹ For an example of a Fundamentalist perspective on recent trends within evangelicalism see Rolland D. McCune, "The New Evangelicalism: Evaluations and Prospects," *Detroit Baptist Seminary Journal* 8 (2003): 85-99. McCune argues that any dialogue gives way to tolerance and, in some cases, an embracing of unscriptural ideas and thereby forfeits the designation of evangelical.

Defining Evangelical Characteristics

Since this is not a study on evangelical theology, and because of its complex history, an extensive review of its theological characteristics is beyond the scope of this review. Nevertheless, it is important to provide a summary of the key evangelical beliefs so as to locate the remainder of this study in the larger contextual background of evangelical spirituality.

Despite Knight's caution against the superficial use of "lists of essentials"—based on the theological diversity of denominations within evangelicalism—McGrath describes six controlling convictions of evangelicalism. These convictions neither describe all who might consider themselves evangelicals, nor are they the exclusive domain of evangelicals.¹²

The first is a belief in the supreme authority of scripture.¹³ This has developed from the Reformer's conviction of Scripture alone as the source for Christian belief and practice. McGrath explains that for evangelicals, when the word of God is read it "speaks to people's needs and situation with a power and relevance that confirm its inherent God-given authority."¹⁴ The second conviction is the majesty of Christ.¹⁵ On this point

¹² McGrath, *Evangelicalism and the Future of Christianity*, 59. Despite this disclaimer, focus will be given to Alister McGrath's understandings because that is who Urban Sanctuary's director Len Thompson drew on for his articulation of 'evangelicalism.'

¹³ Ibid.

¹⁴ Ibid., 60-61.

¹⁵ Ibid., 65.

evangelicals hold that Jesus, as fully God and fully human, is the center of the entire biblical narrative. Not only is evangelical Christianity radically Christ-centered, it is his death on the cross and subsequent resurrection that forms the basis for his being the only source of salvation and authentic life-transformation. The Lordship of the Holy Spirit is the third conviction.¹⁶ The Holy Spirit not only inspired the original authors of the biblical texts, but continues to illuminate contemporary readers so that they can understand what God is saying to them personally. Furthermore, the Holy Spirit is the one who reveals truth, enabling one to be born again, and who continues to work in individuals' lives bringing them to conformity in Christ, and who gifts believers for their calling and work in and for the church.¹⁷

The fourth distinctive of evangelicalism is the need for personal conversion.¹⁸ Within this framework, evangelicals believe that it is necessary to personally accept, through faith alone, Jesus' saving work; this process of being born again results in the individual being justified (forgiven of sins and given a new position of holiness before God). This need for personal appropriation of the gospel message leads to the fifth of evangelicalism's core convictions; the priority of evangelism.¹⁹ Taking Jesus' command to

¹⁶ Ibid., 68.

¹⁷ Ibid., 68-69. Tkach, "What Is an Evangelical?" was more concrete, noting that the Holy Spirit calls Christians out of the confines of the church to be obedient to minister in the world so as to make a difference for the kingdom through good works.

¹⁸ Ibid., 72.

¹⁹ Ibid., 74.

proclaim him in all lands seriously (Matthew 28:18-20), evangelicals insist that the primary task of the church and individual believers is to tell others about Jesus and have them commit their lives to Christ in order to be saved from eternal damnation. Finally, evangelicals stress the importance of the Christian community.²⁰ While saving faith is on one level very personal, evangelicals confess that the the larger community of the church is essential for instruction, encouragement and ministry to others.

While doctrines have played an important role in the history of evangelicalism and still function decisively in many respects, Alister McGrath suggests that in contemporary churches, there is less interest in the area of theology, noting that emphasis has instead been placed on things like better pastoral techniques and church facilities, with leaders and attenders alike questioning whether theology has any bearing on everyday life.²¹ Such a state is cause for concern, and led McGrath to propose three reasons why there needs to be a recovery of theology within evangelicalism. First, it helps the church appreciate how "doctrine knits together into a coherent whole the Christian doctrine of creation, redemption and sanctification [of a] God who redeemed the world, whose love is present now in the lives of believers."²² Second, theology can assist the church in engaging our emotions responsibly; to allow the gospel message to

²⁰ Ibid., 78.

²¹ Alister McGrath, "Theology and the Futures of Evangelicalism," in *The Futures of Evangelicalism: Issues and Prospects*, ed. Craig G. Bartholomew, Robin A. Parry, and Andrew West (Grand Rapids: Kregel, 2004), 16.

²² Ibid., 30.

penetrate the entire person leading to authentic repentance, sorrow and commitment.²³

Finally, McGrath argues that evangelicals need theology because it encourages believers to re-orient the way they think about life in this world; to live according to God's passions, to value what God values and thereby engage creation with the same love God has for it; we do not have to wait for heaven sometime in the future, but can begin to anticipate it now by living it out in our current life.²⁴

Evangelical Spirituality and Spiritual Formation

Although the terms spirituality and spiritual formation are not synonymous, they do share similar meanings. However, since these meanings are closely associated with a diversity of underlying theological foundations, a clear articulation of these terms is an ongoing discussion in the literature. Because of the diversity in opinions and definitions, even within evangelicalism itself, rather than provide a definitive description, the following literature review will elaborate on how these two interrelated terms are used by evangelicals working in the discipline.

A general understanding of evangelical spirituality (grace alone, faith alone, Scripture alone) can be traced to early reformers such as Martin Luther and John Calvin. Subsequently, the Puritan and Pietist movements—that informed individuals such as George Whitefield and Jonathan Edwards, and was most strongly characterized in John

²³ Ibid., 31-32.

²⁴ Ibid. 32-33.

Wesley—led to the emergence of the Evangelical movement in the mid-eighteenth century.²⁵ Medley suggests that this "cross-pollination" produced "a new emphasis on the assurance of salvation."²⁶ As a consequence, this concern over conversion would become a significant factor in producing a "narrow understanding of soteriology [which] diminishes the journey or story of salvation to a transactional, decisive, voluntary punctiliar, individual moment which provides immediate salvation, once and for all."²⁷ The consequence—to different extremes within different denominational settings—led to an increased dichotomy between justification and sanctification.²⁸

This pattern continued to evolve as other influences impinged on evangelical theology. For example, as the Enlightenment influenced various aspects of theological

²⁵ Mark, S. Medley, "A Good Walk Spoiled?" in *Recycling the Past or Researching History?: Studies in Baptist Historiography and Myths*, ed. Philip E. Thompson and Anthony R. Cross (Bletchley, Milton Keynes: Paternoster, 2005), 89 referring to a statement made by Stanley J. Grenz, *Renewing the Center: Evangelical Theology in a Post-Theological Era* (Grand Rapids: Baker Books, 2000), 44. For this opinion, Grenz drew on the insights of Scott Kisker, "John Wesley's Puritan and Pietist Heritage Reexamined," *Wesleyan Theological Journal* 34 (1999): 266-280; and David W. Bebbington, *Evangelicalism in Modern Britain: A History from the 1790's to the 1980's* (Grand Rapids: Baker Books, 1992), 34-42.

²⁶ Ibid.

²⁷ Ibid., 85.

²⁸ Ibid. Medley's concern is with Baptists in general, with a focus on Baptist congregations in the American South. Nevertheless, as will be described in the following discussion, this "sanctification-gap" is not limited to 'baptists' *per se*. In discussing the larger evangelical context, Leonard, "Getting Saved in America," 120 notes how revivalists of all theological persuasions focused on Charles Finney's theology of justification while ignoring his extensive accompanying discussion on sanctification; the result was the creation of "theological confusion."

reflection, and evangelicalism became increasingly concerned about rational propositions, it began to lose its connection to the experiential side of the faith.²⁹ As a consequence, certain aspects of evangelical spirituality and the practices associated with spiritual formation became a forgotten topic. Historian Richard Lovelace laments this loss, noting how various historical influences resulted in the loss of the very life-force of theological reflection found in their own, rich spiritual heritage.³⁰ Consequently, many evangelical denominations have tended to make the doctrine of justification a form of cheap grace to the loss of spiritually forming theological categories such as sanctification, which includes the call to holy living and engagement with secular culture.³¹ In an effort to correct these trends, Lovelace suggests the need not only to continue learning from Roman Catholic and Eastern Orthodox traditions, but also to take a serious look at the

²⁹ For concise summaries of transitions within evangelicalism, including the influences of the Enlightenment, Scholasticism vs. Pietism, Revivalism, Reformed theology at Princeton, the rise of Fundamentalism, and Pentecostalism see: Robert E. Webber, *The Divine Embrace: Recovering the Passionate Spiritual Life* (Grand Rapids: Baker Books, 2006), 57-100; Knight, *A Future for Truth*, 22-33; McGrath, *Evangelicalism and the Future of Christianity*, 17-52; and Richard F. Lovelace, "The Sanctification Gap," *Theology Today* 29 (1973): 363-369.

³⁰ Richard F. Lovelace, "Evangelical Spirituality: A Church Historian's Perspective," in *Exploring Christian Spirituality: An Eccumenical Reader*, ed. Kenneth J. Collins (Grand Rapids: Baker Books, 2000), 214. Lovelace, "The Sanctification Gap," 365, did acknowledge that this gap may not be as extensive (in doctrine or practice) in some traditions as others.

³¹ The individualized religious practices of salvation and subsequent personal piety, in conjunction with Enlightenment culture's increasing emphasis on the self, led to a privatized version of the faith which was not present within early evangelicalism.

spiritual richness of the early history of evangelicalism itself.³²

Beginning in the late 1970's, interest was revived among the laity through the contributions of individuals like Richard Foster,³³ Dallas Willard,³⁴ and Eugene Peterson.³⁵ Other authors who have found an audience among evangelicals include: Rodney Clapp, James Houston, Robert Mulholland, Kathleen Norris and Marjorie Thompson.³⁶

While much of the initial turn to an interest in spirituality within evangelicalism has focused on the inner life, an increasing number of evangelicals are beginning to take a broader view. For example, a collection of essays edited by Paul Pettit takes an in-depth

³² Ibid., 223-224. Both Tom Schwanda, "'Hearts Sweetly Refreshed': Puritan Spiritual Practices Then and Now," *Journal of Spiritual Formation and Soul Care* 3 (2010): 21-41 and Bruce Hindmarsh, "'End of Faith as Its Beginning': Models of Spiritual Progress in Evangelical Devotional Hymns," *Spiritus* 10 (2010): 1-21 provide examples of recent efforts to embrace the full spectrum of early evangelical spirituality.

³³ Richard J. Foster, *Celebration of Discipline: The Path to Spiritual Growth* (San Francisco: Harper & Row, 1988)

³⁴ Dallas Willard, *The Spirit of the Disciplines: Understanding How God Changes Lives* (San Francisco: Harper & Row, 1988).

³⁵ Eugene H. Peterson, *A Long Obedience in the Same Direction: Discipleship in an Instant Society* (Downers Grove: InterVarsity Press, 1980).

³⁶ Rodney Clapp, *Tortured Wonders: Christian Spirituality for People, Not Angels* (Grand Rapids: Brazos Press, 2004); M. Robert. Mulholland, *Invitation to a Journey: A Road Map for Spiritual Formation* (Downers Grove: InterVarsity, 1993); James M. Houston, *The Transforming Power of Prayer: Deepening Your Friendship with God* (Colorado Spring: NavPress, 1996); Kathleen Norris, *The Cloister Walk* (New York: Riverhead Books, 1997); and Marjorie J. Thompson, *Soul Feast: An Invitation to the Christian Spiritual Life* (Louisville: Westminster John Knox Press, 1995).

look at the role of community in spiritual formation.³⁷ Others such as Tony Campolo have challenged evangelicals to consider spiritual formation as much more than having a healthy 'private' relationship with God, but to acknowledge that true Christ-like maturity requires a concern for justice and participation in social action.³⁸ More thematically balanced contributions have been made by Simon Chan and Robert Webber writing from doctrinal/theological and historical perspectives respectively.³⁹ Recent contributions by Evan Howard⁴⁰ and Kenneth Boa⁴¹ have provided evangelicals with both a comprehensive, multi-disciplinary overview of Christian spirituality while also providing practical suggestions for the process of spiritual formation. The seriousness with which the evangelical academic community is now taking spirituality and spiritual formation can be seen in the development of *The Journal of Spiritual Formation and Soul Care*, published by The Institute for Spiritual Formation, Talbot School of Theology at Biola University in California.

³⁷ Paul Pettit, ed., *Foundations of Spiritual Formation: A Community Approach to Becoming Like Christ* (Grand Rapids: Kregel, 2008).

³⁸ Anthony Campolo, and Mary Albert Darling, *The God of Intimacy and Action: Reconnecting Ancient Spiritual Practices, Evangelism, and Justice* (San Francisco: Jossey-Bass, 2007).

³⁹ Simon Chan, *Spiritual Theology: A Systematic Study of the Christian Life* (Downers Grove: InterVarsity Press, 1998); and Webber, *The Divine Embrace*.

⁴⁰ Evan B. Howard, *The Brazos Introduction to Christian Spirituality* (Grand Rapids: Brazos Press, 2008).

⁴¹ Kenneth Boa, *Conformed to His Image: Biblical and Practical Approaches to Spiritual Formation* (Grand Rapids: Zondervan, 2001).

Evangelical theology and spirituality

As Edward Farley suggests, there needs to be a recovery of a mutually informing dialogue between theology and spirituality.⁴² This task has been most vigorously pursued within evangelicalism by Alister McGrath, who points out how the often perceived élitist nature of academic theology has resulted in a detachment from everyday spirituality.⁴³ He outlines what he believes to be the traditional theological categories in historical Christian spirituality and proposed their incorporation into evangelical dialogue. These categories cover anthropology (nature of humanity), Christology (the person of Jesus Christ), hamartiology (doctrine of sin), soteriology (doctrine of salvation), ecclesiology (doctrine of the church) and eschatology (doctrine of the last things).⁴⁴

Again, it is beyond the scope of this study to provide an in depth overview of how

⁴² Edward Farley, *Theologia: The Fragmentation and Unity of Theological Education* (Philadelphia: Fortress Press, 1983). For other discussions on this topic see Samuel M. Powell, *A Theology of Christian Spirituality* (Nashville: Abingdon Press, 2005); Mark A. McIntosh, *Mystical Theology: The Integrity of Spirituality and Theology* (Malden: Blackwell, 1998); Philip Sheldrake, *Spirituality and Theology: Christian Living and the Doctrine of God* (Maryknoll: Orbis Books, 1998); and Kenneth Leech, *Experiencing God: Theology As Spirituality* (San Francisco: Harper and Row, 1985).

⁴³ McGrath, "Theology and the Futures of Evangelicalism," 27; and *Christian Spirituality: An Introduction* (Malden: Blackwell Publishers, 1999), 31-34. For a summary of what McGrath has done in this area see Larry S. McDonald, *The Merging of Theology and Spirituality: An Examination of the Life and Work of Alister E. McGrath* (Lanham: University Press of America, 2006). Increasingly other evangelical scholars working in the field are following McGrath's lead. See for example the collection of essays in Jeffrey P. Greenman and George Kalantzis, eds., *Life in the Spirit: Spiritual Formation in Theological Perspective* (Downers Grove: IVP Academic, 2010).

⁴⁴ McGrath, *Christian Spirituality*, 35-81.

the various theological topics—developed to various extents by scholars in the fields of biblical studies, systematic theology, and ethics—have been appropriated by those working in the area of evangelical spirituality. Nevertheless, a brief overview will introduce the reader to concepts key to the work of Larry Crabb and Stanley Grenz, specifically the Trinity, image of God, and sanctification. Sustained attention will be given to the theme of sanctification, since it is most pertinent to the content of this project.⁴⁵

Based on the volume of literature, the most popular topic in current evangelical explorations in both systematic theology and spirituality is the doctrine of the Trinity, and its corollary: what it means to be created in the image of God.⁴⁶ Despite the array of perspectives presented in the literature, the majority of evangelical scholars have focused this new attention on the *relational nature* of the Trinity.⁴⁷ From this perspective, each member is intimately involved with each other member, where the basis for this selfless interaction is love. This mutual self-love and the Trinity's love for humanity, and

⁴⁵ It is important to point out that the theological categories discussed below, while presented independently, are not separate entities, but rather are mutually informing, with topics dovetailing into multiple categories, thus creating a coherent 'spirituality,' and thereby informing the various concerns of spiritual formation.

⁴⁶ Scholars also draw implications for "community" from these two doctrines, but for the sake of brevity and relevance to this project, that will not be discussed herein.

⁴⁷ John R. Franke, *Manifold Witness: The Plurality of Truth* (Nashville: Abingdon Press, 2009), 57 summarizes this shift from the option of classical metaphysics of substance, "contemporary theologians voice considerable agreement that the primary accent should be placed on the relational aspect of the divine life."

humanity's response to God are at the root of evangelical piety, and indeed all Christian spirituality.⁴⁸

The implication of this relational aspect of the Trinity informs the next category: that humanity has been created in the image of God. If God is in relationship, then people have been created to relate both with God and with others. This relationship begins at conversion. When someone "becomes a Christian", it is the result of a personal decision to enter into loving relationship with God. The intimacy of this relationship must continue to be fostered throughout one's life through times of prayer and worship as the individual comes to know the Trinity.⁴⁹ As this relationship deepens and one discovers the desires of the Trinity, the individual enters more deeply into the will of God and this results not only in a change of attitude, but also lifestyle.⁵⁰ Paul Fiddes attempts to explain the interaction of the Trinity and humanity in the *imago Dei* as a call for creation to be drawn into a participation in the very life of the triune God; a process that while being possible in our present life, ultimately has an eschatological hope for its full

⁴⁸ Ibid., 59. This intimate relationship lies behind McGrath's statement that: "Evangelicalism is passionately in love with this living God who has come to us in Christ. Who demands that we respond not simply with our minds but with our hearts and lives and say, 'Here is something worth giving up everything' . . . The doctrine of the Trinity paints a picture of this God and asks [us] to get down on our knees as we realize how vast and wonderful God is," McGrath, "Trinitarian Theology," in *Where Shall My Wond'ring Soul Begin?: The Landscape of Evangelical Piety and Thought*, ed. Mark A. Noll, and Ronald F. Thiemann (Grand Rapids: W.B. Eerdmans, 2000), 56.

⁴⁹ Chan, *Spiritual Theology*, 52. This knowing goes beyond cognitive reasoning, to involve the affective dimension of experiencing and being transformed by another.

⁵⁰ Ibid., 52.

completion.⁵¹

The third significant theological category as it relates to evangelical spirituality is soteriology. As noted in the previous section, various historical influences resulted an imbalance between justification and sanctification in some groups within evangelicalism.⁵² This situation, which has been termed the "sanctification gap" by Richard Lovelace,⁵³ reflects not only the disparity between believing and doing, or doing out of the wrong motivation (for outward appearances instead of genuine ongoing transformation by the Holy Spirit) but is also a missing ingredient in discussions on evangelical theology and spirituality in general.⁵⁴

To examine the connection between justification and sanctification, Baptist theologian Paul Rainbow presents an in-depth biblical exegesis of the texts of Paul's epistles and the book of James.⁵⁵ In looking at the relationship between the two doctrines, Rainbow explains that the New Testament presented sanctification in three different ways. First as a completed action of God. Second as the ongoing work of the Holy Spirit

⁵¹ Paul S. Fiddes, *The Promised Land: Eschatology in Theology and Literature* (Malden Blackwell Publishers, 2000), 262-288.

⁵² For a review of the various opinions on the nature of sanctification within evangelicalism see Donald Alexander, ed., *Christian Spirituality: Five Views of Sanctification* (Downers Grove: InterVarsity Press, 1988).

⁵³ Lovelace, "The Sanctification Gap," 363-369.

⁵⁴ Ibid., 368. See also, James I. Packer, *Keep in Step With the Spirit: Finding Fullness in Our Walk with God* (Grand Rapids: Eerdmans, 2005), 100-101.

⁵⁵ Paul A. Rainbow, *The Way of Salvation: The Role of Christian Obedience in Justification* (Bletchley, Milton Keynes: Paternoster, 2005).

in a person's life. And third, the activity of believers to live obediently.⁵⁶ In doing so he concludes that

Faith is the root of which works are the fruit precisely because essence in general is logically antecedent to being, and the core of being. But in order to be, an essence must be embodied in an existent, and not merely be intellectually defined. Works are indeed the evidence of faith (Jas. 2:18b), not in the sense that they are dispensable outward signs of an inward reality which could exist without them, but in the sense that the inward and the outward together constitute reality. Without being acted out, faith alone shows itself to be incomplete or unreal (Jas. 2:17, 20, 22, 26).⁵⁷

The dearth of discussions on sanctification in contemporary literature of evangelical spiritual formation has not gone unnoticed by the new evangelical publication *Journal of Spiritual Formation and Soul Care*. In the first two volumes, five articles dealt directly with the topic of sanctification from the perspective of three different disciplines.

For example, John Coe, Director of the Institute for Spiritual Formation and Associate Professor of Philosophy and Spiritual Theology at Talbot School of Theology, suggests a need for evangelicals to overcome their tendency to equate the sanctification process with moral formation. In its place, he argues that evangelicals must recover a more positive understanding of the real, effective work of the Holy Spirit who invites those who have been justified to trust in the love of Jesus, surrender one's efforts to be

⁵⁶ Ibid., 143.

⁵⁷ Ibid., 226.

good in their own strength, and obediently participate in the divine life.⁵⁸

Dallas Willard explores this failure of formation from an anthropological perspective. Using the biblical categories of 'flesh' and 'spirit' and the psychological categories of impulsive, reflective and embodied will, Willard concludes that authentic transformation (sanctification) occurs when an individual moves from allowing the impulsive will or "flesh nature" to dictate behavior (embodied will) toward allowing Christ to inform the reflective will.⁵⁹

Biola University professor of Christian education, Klaus Issler provides another nuance of the process. Issler suggests that the willing-doing gap (ie. sanctification gap) can be overcome by paying closer attention to the formation of core beliefs—deeply held,

⁵⁸ John Coe, "Resisting the Temptation of Moral Formation: Opening to *Spiritual* Formation in the Cross and the Spirit," *Spiritual Formation and Soul Care* 1 (2008): 73-77. A second article by John Coe, "Spiritual Theology: Bridging the Sanctification Gap for the Sake of the Church," *Journal of Spiritual Formation and Soul Care* 2 (2009): 4-43 addresses the weakness in the underlying doctrines of an evangelical spiritual theology, including the role of the Holy Spirit in transformation, the responsibility of individuals to actively engage in the process, an understanding of the dynamic of the process, and how churches can help people proceed toward maturity.

⁵⁹ Dallas Willard, "Spiritual Formation and the Warfare between Flesh and the Human Spirit," *Journal of Spiritual Formation and Soul Care* 1 (2008): 79-87. See also Dallas Willard, "Spiritual Formation as a Natural Part of Salvation," in *Life in the Spirit: Spiritual Formation in Theological Perspective*, ed. Jeffrey P. Greenman and George Kalantzis (Downers Grove: IVP Academic, 2010), 45-60 for a simplified overview of his understanding of the theology of spiritual formation.

often subconscious values—which lie at the foundation of human behavior.⁶⁰

Simon Chan summarizes what seems to be a common trend among evangelicals working in the area of spiritual formation. Chan worries that the emphasis evangelicals place on the personal appropriation of the gospel message has led to an over-privatized understanding of the Christian spiritual life that renders Christians ineffective in 'being' Jesus for the world.⁶¹ To this end Chan concludes his theological overview of evangelical doctrines by stating: "In terms of the church's mission . . . spirituality is oriented toward a critical and constructive engagement in the world."⁶² John Franke concurs with this understanding positing that the very nature of God is missional which is reflected in "the relationship of God to the world and the biblical witness of God's concern for

⁶⁰ Klaus D. Issler, "Inner Core Belief Formation, Spiritual Practices, and the Willing-Doing Gap," *Journal of Spiritual Formation and Soul Care* 2 (2009): 179-198. Steve L. Porter, "Sanctification in a New Key: Relieving Evangelical Anxieties Over Spiritual Formation," *Journal of Spiritual Formation and Soul Care* 1 (2008): 129-148 explores the objections of many evangelicals to the spiritual formation movement and offers a reframing of the process in the language of historical evangelical understandings of the doctrine of sanctification.

⁶¹ Chan, *Spiritual Theology*, 47. See also McGrath, "Evangelicalism and the Future of Christianity," 166 who notes that the mutually enriching dialogue between various theological categories (creation, Trinity, image of God, soteriology) are rediscovering a spirituality which takes seriously an engagement with the world. See also Jeffrey P. Greenman, "Spiritual Formation in Theological Perspective: Classic Issues, Contemporary Challenges," in *Life in the Spirit: Spiritual Formation in Theological Perspective*, ed. Jeffrey P. Greenman and George Kalantzis (Downers Grove: IVP Academic, 2010), 27-28 for a brief discussion on how biblical, theological and historical understandings should inform a Christian spirituality of engagement.

⁶² *Ibid.*, 49. McGrath, "Trinitarian Theology," 57 suggests that "[e]vangelicalism has been a missionary movement because it has seen in that message of a loving and redeeming God something that is worth taking to the ends of the earth."

engagement with the world . . . and empowers the community of Christ's followers—the church—as the socially, historically, and culturally embodied witness to the gospel of Jesus Christ and the tangible expression of the mission of God."⁶³

Henry Knight, in taking a Lindbeckian cultural-linguistic approach suggests that theology should be "understood as inextricably related to spirituality, because that spirituality is formed within a community whose life is shaped by the biblical narrative."⁶⁴ That is, according to Knight, the Christian story informs all of life's skills. As a consequence, our participation in a relationship with God not only fosters love for God (affections), but also develops character dispositions, forming a person's reasons and

⁶³ Franke, *Manifold Witness*, 60. Professor of Religion Scott McKnight, *The Jesus Creed: Loving God, Loving Others* (Brewster: Paraclete Press, 2004) has provided an accessible discussion on Jesus' "Greatest Commandment" (Matthew 22:34-40) and the "Model Prayer" (Matthew 6: 9-13) both of which call followers of Jesus not to a focus on their interior spirituality as an end in itself, but rather to an active engagement with the world around them. A similar argument is developed by Craig G. Bartholomew, "A Christian World-View and the Futures of Evangelicalism," in *The Futures of Evangelicalism: Issues and Prospects*, ed. Craig G. Bartholomew, Robin A. Parry, and Andrew West (Grand Rapids: Kregel, 2004), 194-220.

⁶⁴ Henry H. Knight, "True Affections: Biblical Narrative and Evangelical Spirituality," in *The Nature of Confession: Evangelicals and Postliberals in Conversation*, ed. George A. Lindbeck, Timothy R. Phillips, and Dennis L. Okholm (Downers Grove: InterVarsity Press, 1996), 198.

motives for action.⁶⁵

In summary, evangelicals are a diverse group, connected by a common historical past and a loosely shared set of theological values and beliefs. They have a rich history of spirituality, but many of these perspectives were lost over time through a variety of cultural influences. One of the consequences of these changes was a diminished understanding of soteriology. By placing emphasis on a one time, personal, privatized "salvation" experience, spirituality became focused on the inner life with less attention given to engagement in society. Recently a renewal of interest in spiritual formation within evangelicalism has resulted in a re-engaging of various theological categories that foster a lived expression of the faith. These theological categories and their associated themes have been finding their way into the larger body of literature in evangelical spiritual formation in general, but they have not made a significant impact on the underdeveloped theology of an evangelical model of spiritual direction.

⁶⁵ Ibid., 195. This concern of calling for a Christian commitment to the wider cultural context has also been considered by a revival within the field of evangelical ethics. For example, Robin Parry, "Evangelicalism and Ethics," in *Futures of Evangelicalism: Issues and Prospects*, ed. Craig Bartholomew, Robin Parry, and Andrew West (Grand Rapids: Kregel Publications, 2003), 189 suggests that far from being divorced from theology, a sound evangelical ethic must "flow from ongoing on the narrative of creation, fall, redemption and new creation." See also the ethical call to engagement in the biblical exposition on Jesus' *Sermon on the Mount* by Glen H. Stassen and David P. Gushee, *Kingdom Ethics: Following Jesus in Contemporary Context* (Downers Grove: InterVarsity Press, 2003).

Spiritual Direction

Since the literature on spiritual direction is immense, and covers a range of topics from all the Christian traditions, it is difficult to provide a fully comprehensive discussion of related topics in this summary of the literature. In the Western Church, one important tradition of spiritual direction is the Jesuit tradition, strongly influenced by the founder of the Society of Jesus, Ignatius of Loyola, and his *Spiritual Exercises*.⁶⁶ As such, the following summary will survey only recent literature which is pertinent to the theological aims of this project; this will be done by examining several definitions and comparing the underlying assumptions. Secondly, it will provide an introduction to what is going on in contemporary evangelical spiritual direction.

What is spiritual direction?

Spiritual direction has a long tradition in the church and as a result, there are

⁶⁶ Two books that discuss the connection between Ignatian spirituality and the ministry of spiritual direction include: Houdek, *Guided by the Spirit: A Jesuit Perspective on Spiritual Direction* (Chicago: Loyola University Press, 1996); and John J. English, *Spiritual Freedom: From an Experience of the Ignatian Exercises to the Art of Spiritual Guidance* (Chicago: Loyola University Press, 1995). A number of handbooks intended for use by directors, published in recent years include: George J. Schemel, *Beyond Individuation to Discipleship: A Directory for Those Who Give the Spiritual Exercises of St. Ignatius* (Scranton: Institute for Contemporary Spirituality, University of Scranton, 2000); Joseph A. Tetlow, and Ignatius, *Choosing Christ in the World: A Handbook for Directing the Spiritual Exercises of St. Ignatius Loyola According to Annotations Eighteen and Nineteen* (St. Louis: The Institute of Jesuit Sources, 1999); and John A. Veltri, *Orientations: For Those Who Accompany Others on the Inward Journey* (Ontario: Guelph Centre of Spirituality, 1998).

numerous understandings as to its nature, its purpose, and techniques.⁶⁷ According to Victor Copan, this provides a challenge for contemporary research in the discipline.⁶⁸ He identifies three contributing factors for this dilemma. First, there is a "wide variance in the understanding of the practice of spiritual direction within the literature of the past twenty years."⁶⁹ Second, there is "no agreed upon methodological controls to determine the validity of a model of a spiritual direction that is truly Christian in nature."⁷⁰ Third, there is the argument that spiritual direction is "not anchored in Scripture . . . thus no universally agreed upon basis from which the study of spiritual direction can proceed."⁷¹ As a result, Copan concludes that the "field is thus prone toward the subjective predilection of each practitioner and results in 'everyone doing that which is right in their

⁶⁷ George E. Demacopoulos, *Five Models of Spiritual Direction in the Early Church* (Notre Dame: University of Notre Dame Press, 2008); Steve R. Wigall, "History's Role in Defining Spiritual Direction," *Review for Religious* 57 (1998): 67-76; James A. Davies, "Patterns of Spiritual Direction," *Christian Education Journal* 13(1993): 49-65; Joseph J. Allen, "The Inner Way: The Historical Tradition of Spiritual Direction," *St. Vladimir's Theological Quarterly* 35 (1991): 257-270; Kenneth Leech, *Soul Friend: The Practice of Christian Spirituality* (San Francisco: Harper and Row, 1980); and Harold D. Edwards, *Spiritual Direction: Its Roots, Development and Practice* (Lincoln: H. D. Edwards, 1978).

⁶⁸ Victor Copan, "Spiritual Direction and St. Paul as Spiritual Director: Determining the Primary Aims," *Journal of Spiritual Formation and Soul Care* 3 (2010): 142-143.

⁶⁹ *Ibid.*, 142.

⁷⁰ *Ibid.*, 142-143.

⁷¹ *Ibid.*, 143.

own eyes."⁷²

Despite this variety throughout church history, the constant has been that spiritual direction is guided by an underlying theology. As William Reiser notes, even though the director or directee may not be explicitly aware of that theology, "Christian spiritual direction rests on its foundations."⁷³ Likewise, Frank Houdek acknowledges that there are certain theological considerations which are required for properly understanding spiritual direction.⁷⁴ While these understandings are dynamic, and mature with experience, the director must, nevertheless, demonstrate integrity by providing direction which honestly reflects his or her understanding.⁷⁵ Since spiritual direction has the potential to provide the depth of intimacy with God which contemporary culture is seeking, emerging models of spiritual direction must have a solid theological foundation.⁷⁶ It is to this point that Carolyn Gratton—who also draws upon a social-science/developmental perspective—suggests that because of the theological nuances which exist between different

⁷² Ibid., 143. This lack of agreement makes it difficult to establish any claims of normativity for the various models within the Christian tradition. Tad Dunne, "The Future of Spiritual Direction," *Review for Religious* 53 (1994): 584-590 expresses concern that the future of spiritual direction depends on the establishment of some commonalities.

⁷³ William E. Reiser, *Seeking God in All Things: Theology and Spiritual Direction* (Collegeville: Liturgical Press, 2004), 1.

⁷⁴ Houdek, *Guided by the Spirit*, 1.

⁷⁵ Rose Mary Dougherty, "Experiencing the Mystery of God's Presence: The Theory and Practice of Spiritual Direction," in *Sacred Is the Call: Formation and Transformation in Spiritual Direction Programs*, ed. Suzan M. Buckely (New York: Crossroad Publishing, 2005), 27.

⁷⁶ Reiser, *Seeking God*, 7.

denominations, spiritual guidance best occurs within one's own faith tradition.⁷⁷

The question becomes, are there any similarities that exist among different Christian traditions that might inform a shared understanding of the theology of spiritual direction? To answer this question it is helpful to examine a definition of spiritual direction.⁷⁸

Perhaps the most widely used definition in the literature has been provided by Jesuits Barry and Connolly. They define spiritual direction as:

help given by one Christian to another which enables that person to pay attention to God's personal communication to him or her, to respond to this

⁷⁷ Carolyn Gratton, *The Art of Spiritual Guidance: A Contemporary Approach to Growing in the Spirit* (New York: Crossroad, 1992), 13. Gratton made a similar point in "The Ministry of Spiritual Guidance," *The Way Supplement* 91 (1998): 19, when she wrote that spiritual direction "focuses on awakening the person's heart to the larger life of participation in mystery as illuminated by the specific revealed tradition within which a person is committed."

⁷⁸ For simplicity, this discussion has been limited to Western traditions, acknowledging that more variation exists with the inclusion of Eastern Orthodoxy. For a more complete review of the similarities and differences, see Gary W. Moon and David G. Benner, eds., *Spiritual Direction and the Care of Souls: A Guide to Christian Approaches and Practices* (Downers Grove: InterVarsity Press, 2004) which is a compilation of essays on the nature of spiritual direction from Eastern Orthodox, Roman Catholic, Reformed, Wesleyan-Holiness, United Church of Christ, and Pentecostal/Charismatic perspectives. These papers were originally part of a conference-proceeding published in the *Journal of Psychology and Theology*, 2002. The 'Reformed' contribution in this series was from a different author than the chapter in Moon and Benner's book, and provides a slightly different perspective while making similar conclusions. Tad Dunne, "The Future of Spiritual Direction," 584-590 suggests the need for an ecumenical dialogue to establish common doctrines and standards for Christian spiritual directors. See also, Victor A. Copan, *Saint Paul As Spiritual Director: An Analysis of the Imitation of Paul with Implications and Applications to the Practice of Spiritual Direction* (Milton Keynes: Paternoster, 2007), 5-39.

personally communicating God, to grow in intimacy with this God, and to live out the consequences of the relationship.⁷⁹

From this definition emerge three common factors that are prevalent in the literature on spiritual direction. These include: relationship, listening/discernment, and an outward response.⁸⁰

First, spiritual direction is about relationships. The most explicit is the director - directee relationship, in which two individuals (or group of people) meet to discuss the directee's life. In this process the director brings their life experiences, beliefs, assumptions, hopes and expectations, and ever developing skills to each meeting.⁸¹ The more significant relationship however, is that which exists between the human participants and God. Frank Houdek outlines four working assumptions in relationship to spiritual direction. First God exists and cares about humanity. Second, that God is knowable because God has revealed the divine mystery in various ways. Third, God

⁷⁹ Barry, and Connolly, *The Practice of Spiritual Direction*, 8. Protestant scholar, Elizabeth Liebert, *Changing Life Patterns: Adult Development in Spiritual Direction* (New York: Paulist Press, 1992), has provided a nuanced definition: "Christian spiritual direction is an interpersonal helping relationship . . . [where] one Christian assists another to discover and live out, in the context of the Christian community his or her deepest values and life goals in response to God's initiative and the biblical mandate", 8.

⁸⁰ An overview of the Eastern Orthodox understanding of spiritual direction is provided by Francis K. Nemeck, and Marie T. Coombs, *The Way of Spiritual Direction* (Wilmington: M. Glazier, 1985) and reveals similar themes.

⁸¹ Dougherty, "Experiencing the Mystery," 31.

invites us into relationships with the Trinity and with each other.⁸² Chester Michael suggests that not only is spiritual direction a relationship, but that the topic of conversation within spiritual direction should revolve around relationality: the love of God, the love of self, the love of others and the love of nature.⁸³ He goes on to suggest that the spiritual direction dynamic fosters growth in these relationships by providing four benefits: accountability, objectivity, encouragement, and challenge.⁸⁴

Angela Reed notes that one of the reasons for the increased popularity of spiritual direction is because it is seen as helping the individual live "a fulfilling life."⁸⁵ However, she does caution that such a priority on the interior life has negative consequences: "Spiritual practices may inadvertently reinforce Christian faith and practice that focuses on self rather than communal formation, interiority rather than an outward missional focus, and de-traditionalized eclecticism rather than a firm theological grounding."⁸⁶

The second major theme of spiritual direction is a focus on "helping the directee to become attentive to the presence, action and movements of God in ordinary human

⁸² Houdek, *Guided by the Spirit*, 1-2. Reiser, *Seeking God*, 2-5 has indicated that the foundational presupposition of spiritual direction is a theology of revelation through the church and the gospel narratives. See also the discussion by Thomas Morris, "Gifted for the Journey: The Art of Spiritual Direction," *Spirituality Today* 42 (1990): 141-160.

⁸³ Chester P. Michael, *An Introduction to Spiritual Direction: A Psychological Approach for Directors and Directees* (New York: Paulist Press, 2004), 8.

⁸⁴ Michael, *An Introduction to Spiritual Direction*, 15.

⁸⁵ Angela H. Reed, *Quest for Spiritual Community: Reclaiming Spiritual Guidance for Contemporary Congregations* (New York: Continuum, 2011), 9.

⁸⁶ *Ibid.*, 9-10.

experience, and on noticing the directee's responses to the movement of the Holy."⁸⁷

Different words are used to describe this process of becoming attentive: terms such as paying attention, listening, awareness, noticing and discernment are common in the literature. It is through this process that a directee learns to pay attention to their inner lives; it is through this attentiveness that they become capable of making meaning of their experiences.⁸⁸ This listening process also assists one in becoming "sensitized to the signs of God's activity."⁸⁹ Since this listening is difficult to do on one's own, Katherine Dyckman and Patrick Carroll indicate that listening is the most important function of a

⁸⁷ Mary A. Scofield, "Waiting on God: Staying with Movements of God," in *Sacred Is the Call: Formation and Transformation in Spiritual Direction Programs*, ed. Suzan M. Buckely (New York: Crossroad Publishing, 2005), 52.

⁸⁸ Maria T. Bowen, "Hearing with the Heart: Contemplative Listening in the Spiritual Direction Session," in *Sacred Is the Call: Formation and Transformation in Spiritual Direction Programs*, ed. Suzan M. Buckely (New York: Crossroad Publishing, 2005), 39. Reiser, *Seeking God*, 141 suggests that spiritual direction has the potential to dialogue with postmodern feelings of fragmentation in an effort to assist people in reconstructing their lives to see where God has been and is at work forming a unified whole. For an in depth discussion on spiritual direction as constructive see Janet Ruffing, *Uncovering Stories of Faith: Spiritual Direction and Narrative* (New York: Paulist Press, 1989). Similar arguments have been outlined by Duane R. Bidwell, "Real/izing the Sacred: Spiritual Direction and Social Constructionism," *Journal of Pastoral Theology* 14 (2004): 59-74; and David B. Perrin, "Spiritual Direction, Hermeneutics, and the Textual Constitution of Selfhood," *Église et Théologie* 29 (1998): 31-62.

⁸⁹ Liebert, *Changing Life Patterns*, 8-9. James M. Bowler, "Maturing in Faith: Stages in the Adult Spiritual Journey," in *Sacred Is the Call: Formation and Transformation in Spiritual Direction Programs*, ed. Suzan M. Buckely (New York: Crossroad Publishing, 2005), 97 suggests that this discernment is especially important during times of major transition—when frequently God may seem absent.

spiritual director.⁹⁰ The listening role of the director allows for another perspective one that can notice things the directee may be missing, and thereby help the directee reframe their problem.⁹¹ This awareness is significant, because as Houdek concludes, "Until one begins to attend to and become aware of what is actually happening, especially within, no real growth in faith is possible."⁹²

Finally, the process of spiritual direction is about more than just the interior life, but rather includes all aspects of life. In this way, one of the "hopes of spiritual direction is to make it more possible for persons to discover what they are called to do, how they most deeply want to use their time and energy."⁹³ This is an important consideration because as Kenneth Leech has lamented, too much of the contemporary church's spirituality has been an accommodation to the values of consumer culture; values of

⁹⁰ Katherine M. Dyckman and L. Patrick Carroll, *Inviting the Mystic Supporting the Prophet: An Introduction to Spiritual Direction* (New York: Paulist Press, 1981), 22.

⁹¹ Gratton, *The Art of Spiritual Guidance*, 43, 71. Gratton opened her book (p. 5) using the illustration of fish in water as a way to express that God is all around, and the role of spiritual direction is to recognize that fact. For an extended discussion on the pastoral role of listening see Barbara J. McClure, "Pastoral Theology as the Art of Paying Attention: Widening the Horizons," *International Journal of Practical Theology* 12 (2008): 189-210. Liebert, *Changing Life Patterns*, 9 itemized the listening process as: hearing, responding (questioning), naming, and celebrating.

⁹² Houdeck, *Guided by the Spirit*, 60.

⁹³ Gratton, *The Art of Spiritual Guidance*, 15. Michael, *Introduction to Spiritual Direction*, 7 suggests that the ultimate goal of spiritual direction is "to help us fulfill our God-given destiny on earth, to carry out the purpose of our existence, to fulfill all the duties of our state of life." For a fuller articulation of this point as it pertains to spiritual direction and social justice see Gratton, "The Ministry of Spiritual Guidance," 21ff.

selfishness formed in structures of injustice which are contrary to biblical values.⁹⁴ The goal of spiritual direction then is to move beyond the interior focus to assist the directee in discovering creative ways of making alternate choices for living a different kind of life.⁹⁵

Angela Reed makes a similar point, arguing that "[w]e must be self-critical, and we cannot rely on a model of spiritual guidance that is based on the highly individualist trends in our culture."⁹⁶ While the interior healing models are important and necessary, they "give little attention to the individual's relationships or interaction with the world."⁹⁷ With this in mind, spiritual direction needs to build upon a deepening personal intimacy with God so that the individual can hear and respond to the action to which God is calling the directee as a means of demonstrating God's love to others.⁹⁸ Elizabeth Liebert accentuates the importance of action:

To be a Christian requires the active and deep love of God, self, others, earth. As Christians, we recognize that we are already saved and set free from the powers of darkness. The full experience of that salvation, however, is yet to be realized in ourselves, our relationships or in the rest of the cosmos. To be a Christian means to live in hope that our actions ultimately do matter in the coming of God's perfect reign. Spiritual

⁹⁴ Kenneth Leech, "'Let the Oppressed Go Free': Spiritual Direction and the Pursuit of Justice," in *Still Listening: New Horizons in Spiritual Direction*, ed. Norvene Vest (Harrisburg: Morehouse Publishing 2000), 123.

⁹⁵ *Ibid.*, 127.

⁹⁶ Reed, *Quest for Spiritual Community*, 23.

⁹⁷ *Ibid.*, 22.

⁹⁸ Dykman and Carroll, *Inviting the Mystic*, 11.

direction offers one means among many to keep its vision and action alive when much of the culture actively denies its truth.⁹⁹

It is clear from the broader tradition of Roman Catholic and mainline Protestant spiritual direction that, while there are differences, there are also points of convergence concerning the nature and purpose of this ministry. How then do contemporary evangelicals view the subject?

2) *Recent Trends in Evangelical Spiritual Direction*

Evangelicals (scholars and non scholars alike) are increasingly paying more attention to the topic of spiritual formation, but the use of spiritual direction as an instrument in this process has been slow to gain acceptance. Alister McGrath suggests that perhaps part of the reason comes from the suspicion of Roman Catholic and Eastern Orthodox ideas of hierarchy and authority.¹⁰⁰ He argues however, that this need not be the case, since even Martin Luther recognized the value of having an experienced, called, and gifted member of the community to walk alongside fellow Christians on the path toward spiritual maturity.¹⁰¹ McGrath concludes that spiritual direction "remains a real and important option within the Reformation tradition. In no way did the Reformation witness

⁹⁹ Liebert, *Changing Life Patterns*, 8.

¹⁰⁰ Alister E. McGrath, *Spirituality in an Age of Change: Rediscovering the Spirit of the Reformers* (Grand Rapids: Zondervan, 1994), 34. See also James Davies "Patterns of Spiritual Direction," 61-62 for a short review of the Protestant history of spiritual direction.

¹⁰¹ *Ibid.*, 35.

the abolition of spiritual direction; rather, it saw this process in its proper context."¹⁰²

With this knowledge, evangelicalism should be open to spiritual direction as a relationship which provides "an environment for the nourishment of faith, in the full knowledge that it is God who creates, nourishes and sustains faith."¹⁰³

This lack of response is not due to a lack of awareness. An article in the evangelical magazine *Christianity Today* which introduced readers to the topic of spiritual direction described the ministry as:

a voluntary relationship between a person who seeks to grow in the Christian life and a director. The latter is not, notice, a counselor or therapist. Rather, he or she is a mature Christian who helps the directee both to discern what the Holy Spirit is doing and saying and to act on that discernment, drawing nearer to God in Christ. The focus is on intimacy with God, not on the solving of clinically identified psychological problems . . . The director helps directees identify ways they have sought satisfaction and fulfillment from sources other than God, in the process pushing God aside. Directees are led to hear the Holy Spirit (the "real spiritual director") calling them back onto the right path. The director's role is one of coming alongside, rather than dictating a program."¹⁰⁴

Books by Jeannette Bakke¹⁰⁵ and David Benner¹⁰⁶ provide more extensive

¹⁰² Ibid., 36.

¹⁰³ Ibid., 38-39.

¹⁰⁴ Chris Armstrong and Steven Gertz, "Got Your 'Spiritual Director' Yet?: The Roots of a Resurgent Practice, Plus 14 Books for Further Study," *Christianity Today*, <http://www.christianitytoday.com/ct/2003/aprilweb-only/4-28-51.0.html> (accessed July 14, 2010).

¹⁰⁵ Jeannette A. Bakke, *Holy Invitations: Exploring Spiritual Direction* (Grand Rapids: Baker Books, 2000).

¹⁰⁶ David G. Benner, *Sacred Companions: The Gift of Spiritual Friendship and Direction* (Downers Grove: InterVarsity Press, 2002).

introductory overviews which summarize what spiritual direction is and what it is not. For example Benner attempts to alleviate evangelical concerns insisting that it is not: new, mystical, authoritarian, discipleship, moral guidance, teaching, or counseling.¹⁰⁷ Rather, it is a means for fostering one's relationship with God.¹⁰⁸ Neither Benner nor Bakke dedicate much of their discussion to the underlying theological assumptions of spiritual direction, instead choosing to explain the more tangible elements of the process such as what to look for in a director, how to become a director, and how to incorporate direction techniques in small groups.

Similarly, evangelical Jeff Imback, co-founder of the Canadian-based spiritual direction training program *SoulStream*, describes the process of spiritual direction as: "The simple gift of sacred Presence offered to another providing a gentle but tenacious encouragement to open fully to God's loving Presence and to co-discern with that person God's activity in every aspect of life . . . A spiritual director should be interested in only

¹⁰⁷ Ibid., 89-93.

¹⁰⁸ Ibid., 94 defines spiritual direction as: "A prayer process in which a person seeking help in cultivating a deeper personal relationship with God meets with another for prayer and conversation that is focused on increasing awareness of God in the midst of life experiences and facilitating surrender to God's will."

one thing really—how you are experiencing your relationship with God."¹⁰⁹ Imbach takes the process a step further by elaborating that spiritual direction "is about helping us face the deeply engrained perceptions and habits we have that separate us from ourselves, from God, and from others. It is about coming to a deep freedom so that we can live openly within the complex circumstances of our lives with a free and hopeful sense that God will be present and will give us what we need."¹¹⁰

Baptist seminary professors Keith Anderson and Randy Reese—who rename spiritual direction as spiritual mentoring—provide a deeper analysis of Christian spirituality in their overview of seven Roman Catholic authors on the spiritual life.¹¹¹ These summaries demonstrate a greater breadth of themes covered in the tradition of Christian spiritual life than either Benner and Bakke provide, and make more explicit the

¹⁰⁹ Jeff Imbach, "What is Spiritual Direction?" <http://www.soulstream.org/index.cfm?i=2467&mid=12&id=6393&m=12> (accessed January 6, 2010). Imbach's organization, *SoulStream*, which is located in Vancouver, B.C., and operates in association with Carey Theological College, is an evangelical-oriented organization dedicated to fostering spiritual formation and training spiritual directors. A phone conversation with *SoulStream* graduate, and founder of Selah Center in Gig Harbor, WA, Dr. John Kiemele, indicated that the model of spiritual direction used by *SoulStream* follows the Ignatian *Spiritual Exercises*. This use of the Ignatian *Spiritual Exercises* reflects the tendency for evangelicals to turn to this source when giving serious attention to spiritual direction. See for example Alexander B. Aronis, "Spiritual Direction: A Project Modeled on St. Ignatius' 'Spiritual Exercises'" (D.Min. thesis, Fuller Theological Seminary, 1981); and Joyce Huggett, "Why Ignatian Spirituality Hooks Protestants," *The Way, Supplement* 68 (1990): 23-34.

¹¹⁰ Jeff Imbach "What is Spiritual Direction?"

¹¹¹ Keith Anderson, and Randy D. Reese, *Spiritual Mentoring: A Guide for Seeking and Giving Direction* (Downers Grove: InterVarsity Press, 1999).

attention to the lived aspect of the spiritual life. By exploring the lived and engaged nature of the Christian life (in addition to the inward and Godward relationship) they illustrated how this more holistic approach can be integrated into contemporary spiritually forming relationships. Simon Chan, likewise, emphasizes that an evangelical understanding of spiritual direction must move beyond an interior-oriented understanding of one's relationship with God only, noting the goal of spiritual direction is to "learn to live in congruence with the Christian story, and therefore it cannot simply be identified with personal integration"¹¹² but "aims at helping the individual grow to be uniquely the person God wants him or her to be."¹¹³

This overview shows that, for the most part, these evangelicals authors are in agreement with each other about the relational element of spiritual direction and the call to be of assistance in fostering an individual's obedience to God's will. However, as Rick Eitzen points out, there is a struggle in the spiritual life with any emphasis on behavior: "I struggle with our emphasis and preoccupation on behaviour conformity. Our love for each other and for ourselves is often motivated by how well we judge we are behaving—merit earned by works rather than grace. Our desire to control, manage and perform is

¹¹² Chan, *Spiritual Theology*, 228.

¹¹³ *Ibid.*, 229.

subtle and exhausting."¹¹⁴ While Benner does skim the topic by indicating that the goal of spiritual direction is doing God's will,¹¹⁵ he fails to articulate what this might include or how spiritual direction would accomplish it. On the other hand, Anderson and Reese were more insistent that a longing to serve is a key factor in a mature spirituality; a response which spiritual mentoring attempts to discover and foster.¹¹⁶

Despite evangelicals' insistence on a solid theological grounding for Christian life and practice, there has been scant attention paid to an underlying theology of spiritual direction. This slight on theology can be seen in David Benner's explicit comment that spiritual direction is about experience, not theology.¹¹⁷ Nevertheless, the need to fill this theological vacuum has been recognized. Interestingly, the efforts to produce a coherent, unique, evangelically-derived model of spiritual direction has not come from church historians, theologians, or biblical scholars, but rather is coming from those working in

¹¹⁴ Rick Eitzen, "Spiritual Direction in the Ministry of the Church," <http://www.soulstream.org/index.cfm?i=2467&mid=12&id=16382&m=12> (accessed January 6, 2010). In many ways this perspective of thinking ties into the earlier discussion on sanctification. The uneasiness with behavior as moral formation parallels the concerns of Coe, "Resisting the Temptation of Moral Formation," 54-59. However, evangelicals also need to heed the conviction of Dallas Willard, *The Great Omission: Rediscovering Jesus' Essential Teachings on Discipleship* (San Francisco: HarperSanFrancisco, 2006), 76 that they must "stop using the fact that we cannot *earn* grace as an excuse for not energetically seeking to *receive* grace . . . Grace is opposed to earning, but not the effort."

¹¹⁵ Benner, *Soul Friend*, 96.

¹¹⁶ Anderson and Reese, *Spiritual Mentoring*, 123.

¹¹⁷ Benner, *Soul Friend*, 95.

the counseling profession. The key individuals in this process include: Larry Crabb,¹¹⁸ and to a lesser extent, Bob Kellemen.¹¹⁹ This trend reflects how evangelical scholars, like those from other traditions, are increasingly coming to recognize the mutually informing dialogue between theology and the discipline of psychology and their relationship to spiritual formation and spiritual direction.¹²⁰

¹¹⁸ Lawrence J. Crabb, *Soultalk: The Language God Longs for Us to Speak* (Nashville: Integrity Publishers, 2003). Since Crabb's model will be presented in detail in chapter two, nothing more will be said now.

¹¹⁹ Robert W. Kellemen, *Soul Physicians: A Theology of Soul Care and Spiritual Direction* (Taneytown: RPM Books, 2004); and *Spiritual Friends: A Methodology of Soul Care and Spiritual Direction* (Taneytown: RPM Books, 2005).

¹²⁰ For recent evangelical engagements on this topic see: F. LeRon Shults, and Steven J. Sandage, *Transforming Spirituality: Integrating Theology and Psychology* (Grand Rapids: Baker Academic, 2006); David G. Benner, "Intensive Soul Care: Integrating Psychotherapy and Soul Care," in *Spiritually Oriented Psychotherapy*, ed. Len Sperry and Edward P. Shafranske (Washington: American Psychological Association, 2005), 287-306; Todd W. Hall and Mark R. McMinn, ed., *Spiritual Formation, Counseling and Psychotherapy* (New York: Nova Science Publishers Inc., 2003); and Mark R. McMinn and Timothy R. Phillips, *Care for the Soul: Exploring the Intersection of Psychology and Theology* (Downers Grove: InterVarsity Press, 2001). Far from an exhaustive list, examples of similar explorations from those in other Christian traditions include: Michael, *An Introduction to Spiritual Direction*; Len Sperry, *Transforming Self and Community: Revisioning Pastoral Counseling and Spiritual Direction* (Collegeville: The Liturgical Press, 2002); Anke Hoenkamp-Bisschops, "Spiritual Direction, Pastoral Counseling and the Relationship Between Psychology and Spirituality" *Archive for the Psychology of Religion* 23 (2000): 253-263; William W. Meissner, *To the Greater Glory: A Psychological Study of Ignatian Spirituality* (Milwaukee: Marquette University Press, 1999); *Ignatius of Loyola: The Psychology of a Saint* (New Haven: Yale University Press, 1992); Israel Galindo, "Spiritual Direction and Pastoral Counseling: Assisting the Needs of the Spirit," *Journal of Pastoral Care*, 51 (1997): 395-402; and Gerald G. May, *Care of Mind, Care of Spirit: A Psychiatrist Explores Spiritual Direction* (San Francisco: HarperSanFrancisco, 1992). There is also an extensive body of literature emerging within doctoral dissertations.

While not as well known as Crabb and Benner, Bob Kellemen, chair of the Master of Arts in Christian Counseling and Discipleship Department at Capital Bible Seminary and a licensed professional clinical counselor, has also contributed a substantial work to the discussion. Having been motivated by the modern loss of a biblically informed approach to soul care, Kellemen has provided an in depth evangelically-oriented theological treatment of the topic. Although the book is primarily intended for use by clinical Christian counselors and pastors who are involved in counseling, he has also been intentional in his desire to speak to those in the ministry of spiritual direction.¹²¹

Kellemen indicates that his intention is to offer a way of thinking about life; to think about a way of relating the grace of God into all facets of a person's relationship.¹²² He does this by presenting the theology of his model as a love story. This includes a prologue (Scripture), act one ('community' based on the Trinity), act two (the romance of creation), act three (creation's adultery in the Fall), act four (reconciliation through Christ's redemptive work on the cross), and the epilogue (glorification at the final

¹²¹ While offering no formal definitions, Kellemen, *Soul Physicians*, 23, differentiates between counseling (which he termed soul care) that deals with people's negative life experiences, and spiritual direction, which understands the spiritual dynamics of life and looks to discern the root causes of conflict. Instead of presenting them as mutually exclusive, Kellemen placed them on a continuum of the overall helping process—where soul care focuses on sustaining (acknowledging that life is full of hurts and despair) and healing (which involves moving a person into God's story of hope) and spiritual direction engages the issues of reconciling (acknowledge one's bondage to sinful patterns) and guiding (encouraging one to find freedom through giving and receiving love).

¹²² *Ibid.*, 5.

judgement).¹²³

For the most part, the early stages of the story are standard theological discussions on the nature of God, as discussed in the previous section, and how human beings are innately the opposite of these characteristics. For Kellemen, these differences between God and humanity are the cause of individual and societal problems. To help a recipient of soul care find relief from these difficulties, Kellemen moves to discuss reconciliation; his approach to the related theological categories of justification and redemption is to assist the recipient to begin thinking with new patterns, thereby understanding themselves (and others) in a more positive light. For Kellemen, this approach necessitates an imparted, positional sanctification which reinforces, for the recipient, the Biblical statements that a Christian is a new creation, and therefore can and should be able to act in new, appropriate ways.¹²⁴ However, Kellemen does not ignore the theme of progressive sanctification which requires the active participation of the individual in the gradual process of change; receiving some form of soul care provides one means of encouraging this transformation.¹²⁵

Related to this idea of transformative sanctification, Kellemen moves beyond a simple focus on the recipient's interior life to affirm that the New Testament's admonition that a Christian's new position and disposition should redeem their social interactions; as

¹²³ Ibid., 11.

¹²⁴ cf. Ibid., 337-355.

¹²⁵ Ibid., 427-428.

a result of God's love shown to them, the individual becomes more loving and compassionate towards others. However, in the subsequent discussion he only focused on how Christians relate to their own families and other members of the church community; he failed to explicitly engage how a healthy spirituality would/should affect one's participation in their larger social context, or how the process of soul care itself would facilitate this reorientation.¹²⁶

For the closing scene, Kellemen includes an eschatological element. On this point, Kellemen ties himself to a future-oriented understanding; choosing to focus on the heavenly afterlife as the motivation for Christian hope in the midst of despair now. For Kellemen the vision of our "*future* purposeful role"¹²⁷ of what things will one day be like, provides an objective to strive for—knowing that *some day* Christians will finally have a purpose which can give the necessary encouragement to get through one's present troubles.¹²⁸

The second volume in Kellemen's "Soul Physicians Library" is *Spiritual Friends*, which builds on the theological foundations of *Soul Physicians*. It presents a method of how to develop the relational competencies and interpersonal skills to provide a biblical counseling model of soul-care relationship; to take the biblical truths and apply it to

¹²⁶ Ibid., 409 ff.

¹²⁷ Ibid., 510, emphasis mine.

¹²⁸ Ibid., 513.

individual lives of "hurting and hardened people."¹²⁹ In essence what Kellemen provides is a diagnostic tool for "sufferology" (four healthy and four unhealthy responses to suffering) and "Sanctiology" (four healthy and four unhealthy responses to sin).¹³⁰ To move the recipient from unhealthy to healthy functioning, Kellemen outlines four intervention treatments to encourage the formation of biblical relational competencies; these competencies followed his previous categories of sustaining, healing, reconciling and guiding.¹³¹

Despite attempts by Kellemen and, as we shall see in chapter three, Larry Crabb, to frame their models of counseling using the terminology of spiritual direction and evangelical theological categories, both authors contain a number of shortcomings and blind spots. While Kellemen does broach the topic, albeit briefly and to a limited extent, both these evangelical counselors' attempts at spiritual direction place most of their emphasis on the inner world of the recipient to the exclusion of a concern for an outward engagement. Similarly, the presence of a strong psychological element which these individuals have brought to the discussion signals the need to proceed with caution;

¹²⁹ Kellemen, *Spiritual Friends*, ix.

¹³⁰ Ibid., 5. Kellemen's "Sufferology," the domain of counseling/soul care, teaches that it is normal to hurt and possible to hope, whereas "Sanctiology," the domain of spiritual direction, facilitates the understanding that it is wonderful to be forgive and acknowledge that it requires supernatural help to grow. Kellemen provided a series of sixteen diagnostic questions to assist the soul care provider asses the degree to which the recipient is maturing. The client/directee should move be moving from unhealthy to healthy responses.

¹³¹ Ibid., 6.

several authors have noted the danger which exists in relying too heavily on psychology to inform a method of spiritual direction. For example, as early as 1993 Kenneth Leech worried about "the tendency in some quarters to blur these distinctions and to assimilate direction into a therapeutic model but also by the uncritical and simplistic adaptation of certain quasi-therapeutic tools."¹³² The consequences being that "much spiritual direction assumes a view of spirituality which is not wholesome and only tenuously Christian, and which reflects the individualism and privatization of religion in the West rather than an embodiment in a corporate tradition. Within classical Christian understanding, spiritual direction is a personal ministry which takes place within a corporate framework of sacrament, discipleship, and social action. It takes place within a context of theological reflection and social struggle. Only within such a context can it make sense or make progress."¹³³

Similar concerns have been echoed by Roman Catholic psychologist Chester Michael, who differentiates between traditional, non-psychological approach to spiritual direction and a psychological model which he identified as Christotherapy.¹³⁴ Another Catholic psychologist who has examined the integration of psychology and spiritual direction, Len Sperry, notes the fulfillment of Leech's concerns, highlighting how the

¹³² Kenneth Leech, "Is Spiritual Direction Losing Its Bearings?" http://www.worship.ca/docs/p_22_kl.html (accessed February 1, 2010).

¹³³ Ibid.

¹³⁴ Michael, *An Introduction to Spiritual Direction*, 20-21

increasing over-reliance on psychological constructs reduces spirituality to a self-absorbed, privatized individualism and narcissism, which in turn mutes any concern for social justice.¹³⁵ In response to this dilemma, he suggests that there needs to be a more integrated understanding of spiritual formation and counseling that takes into account an active engagement in the world.¹³⁶

These concerns have not fallen on deaf ears within the evangelical community. Theologian F. LeRon Shults and psychologist Steven Sandage state that psychological wholeness does not guarantee spiritual growth and development, nor does spiritual maturity equal psychological integration.¹³⁷ Furthermore, they argue from both biblical and clinical studies that the true measure of health in both spiritual and psychological domains is the demonstration of acting justly.¹³⁸

Until recently, there have been very few attempts by evangelicals, beyond a simple appropriation of an Ignatian model or models based on a hybrid of inward-focused counseling techniques overlain with theological language, to produce a theologically robust model of evangelical spiritual direction. This "subtle form of spiritual narcissism that speaks of God, yet does not have as its aim the development of a cruciform life"¹³⁹

¹³⁵ Sperry, *Transforming Self and Community*, 3.

¹³⁶ *Ibid.*, 118.

¹³⁷ Shults and Sandage, *Transforming Spirituality*, 246.

¹³⁸ *Ibid.*, 115-122, 266.

¹³⁹ Copan, "Spiritual Formation and St. Paul as Spiritual Director," 153.

has been recognized by evangelical scholar Victor Copan. In an effort to correct this dilemma, he turns to the New Testament texts attributed to the Apostle Paul in an effort to evaluate the implications of Paul's understanding of "imitation" for the ministry of spiritual direction.¹⁴⁰ In doing so, Copan introduces the notion of virtues as a way to orient all areas of life to reflect the values, character, and actions (especially servanthood) of Jesus.¹⁴¹ With this *telos* of a world-engaging spirituality in view, he offers the following definition of spiritual direction:

Spiritual direction is the (variegated) means by which one person intentionally influences another person or persons in the development of his or her life as a Christian with the goal of developing his or her relationship to God and His purposes for that person in the world.¹⁴²

While Copan's work is a welcome and much needed contribution to the theological consideration of spiritual direction for the evangelical community, the overall state of contemporary evangelical spiritual direction requires further development and refinement.

Summary

This chapter demonstrated that the term evangelical is difficult to define because of the vast range of beliefs and practices by those who consider themselves evangelical.

¹⁴⁰ Copan, *Saint Paul As Spiritual Director*.

¹⁴¹ *Ibid.*, 255-256.

¹⁴² Copan, "Spiritual Formation and St. Paul as Spiritual Director," 146.

Nevertheless, evangelicals can be understood as possessing the common traits of a belief in the supreme authority of scripture, the conviction that Jesus is the only source of salvation, the belief in the transforming work of the Holy Spirit, the need for personal conversion through faith alone, the priority of evangelism, and the importance of the Christian community.

From these basic tenants of evangelicalism, contemporary scholars in evangelical spirituality and spiritual formation are focusing their attention on providing new interpretations of the theological categories of Trinity and what it means to be created in the image of God. These themes have subsequently provided the impetus for a closer inspection of the nature of sanctification and its relationship to the active process of spiritual formation. Specifically it has been used to explain that transformation is about more than developing the inner life of a believer, but that there must be visible, ethical changes in how persons engage the world as a response to their salvation.

I then showed how theology impacts the understanding of the nature and purpose of spiritual direction. I noted that while there is a great deal of theological diversity among the existing models, there are unifying elements present across traditions—especially in the Western Church (notably Roman Catholicism and mainline Protestantism). A significant, overarching similarity includes the understanding that spiritual direction is a listening relationship which helps one to pay attention to the movement of God in their lives. Moreover, this attentiveness is not the exclusive domain of the inner life, but rather has the intention of helping a directee discover where God is

calling him or her to action.

The review also demonstrated the lack of literature on spiritual direction from evangelical sources. That which exists is being produced largely by those in the fields of psychology and counseling. As such, most of this literature is oriented around integrating a general concept of spirituality into counseling which seeks to foster inner healing and wholeness. At this time, there has not been a concerted effort from evangelical theologians or those in the discipline of spirituality to develop an evangelically-based theology of spiritual direction that parallels the nature and purpose of the larger Christian tradition's understanding of the ministry. This omission illustrates the necessity of taking seriously the task of formulating a distinct, evangelical theologically-oriented model of spiritual direction.

CHAPTER 3

THE CENTRE FOR EVANGELICAL SPIRITUAL FORMATION AND THE *NewWay* MODEL OF SPIRITUAL DIRECTION

As the topic of spiritual formation becomes more popular among evangelicals, there has been an increase in the number of programs offered by evangelical agencies to provide this service. One example of this is the *Centre for Evangelical Spiritual Formation* (CESF), located on the campus of Baptist affiliated Taylor Seminary in Edmonton, Alberta, Canada. Out of a desire to minister to conservative Protestant evangelicals in the Edmonton area, founder and director Len Thompson has sought to create a distinct evangelical perspective that avoids the use of materials from Roman Catholic, Eastern Orthodox or liberal Protestant sources. This bias also applies to the model chosen for training spiritual directors. In this case, as a former Christian counselor, Thompson has decided to use the recently developed spiritual direction model by evangelical psychologist Larry Crabb.

This chapter has two purposes. First it will establish the context in which this practical theological study is embedded. It will do this by providing an introduction to the history and ministry of CESF, as well as outlining the process of training spiritual directors. The second objective of this chapter is to provide a description of the theology and methodology of Larry Crabb's model of spiritual direction. This information will be placed in dialogue with the description of the *Spiritual Exercises* of Ignatius of Loyola (chapter 4) and Stanley Grenz's eschatology as orienting motif (chapter 5) to produce a

comparative analysis in chapter 6. These comparisons will provide the foundations for making strategic practical theological proposals for refining the way CESF utilizes the *NewWay* model for training its spiritual directors.

Centre for Evangelical Spiritual Formation

The *Centre for Evangelical Spiritual Formation* (CESF) is a non-profit, para-church organization located on the Campus of Taylor Seminary in Edmonton, Alberta, Canada. The CESF is committed to impacting and transforming Canadian churches in their understanding and practice of sanctification.¹

History and Development of Centre for Evangelical Spiritual Formation²

The Centre originated in the fall of 2000 when Dr. Larry Crabb presented a "Connecting Community" conference held at Beulah Alliance Church in Edmonton. It was at this time that CESF founder Len Thompson developed a relationship with Dr. Crabb who invited him to participate in a new venture called "The New Way School of Spiritual Direction," located in Glen Eyrie, CO. In April of 2002, Thompson attended the

¹ Centre for Evangelical Spiritual Formation, "Welcome to Urban Sanctuary - Retreat Centre," <http://www.urbansanctuary.ca/welcome> (accessed December 23, 2009). The website does not offer a definition of 'sanctification.' See appendix 1 for the 'vision statement' and 'statement of values' which describe how CESF seeks to carry out this ministry. See also appendix 2 for the four covenants of CESF.

² Content of the history of CESF is based on an interview with Len Thompson in June 2009.

"School of Spiritual Direction" and sensed a call from God to train spiritual directors in Alberta.³ This vision was shared with the leadership at Beulah and Thompson changed his lay counseling program to a spiritual direction development program.

By May 2003, Thompson had begun to recognize a need for a retreat centre in Edmonton, and presented the idea to the leadership of Beulah. A number of people came on-board and a period of time was devoted to praying about the possibility of making this a reality. By that summer, a group of interested leaders had begun to put together a set of core values, mission and purpose statements, as well as philosophy of ministry and doctrinal statements. However, by the fall of 2003, the leadership at Beulah had determined that this emerging entity should be independent from the church and encouraged Thompson to consider making appropriate plans to disengage from the congregation. In the subsequent months, Thompson transitioned out of full-time ministry at Beulah and began the developing of a constitution and seeking charity status for the retreat centre.

Centre of Evangelical Spiritual Formation was officially formed on March 27, 2004 at Highlands Branch Public Library, where a Director and Board of Managers was elected, members were received, and the constitution signed by the founding members. The CESF was incorporated as a non-profit organization in Alberta, on May 10th. Charity status was granted by Revenue Canada later in the year.

³ In the spring of 2006 Thompson returned to Colorado to take the *Advanced School of Spiritual Direction*.

The newly formed organization began with weekly meetings in people's homes to explore the idea of how spiritual formation happens. Time was spent learning *lectio divina*, listening to God as a group, learning to pray for each other's souls, and thinking about the battle between the flesh and the Spirit in people's souls.

In the fall of 2004, the members of CESF began working towards a goal of raising capital to consider the purchase of a property located on Whyte Avenue in Edmonton. However, by the spring of 2005 the leadership of CESF realized that it was not time to move forward with the purchase of property and it was decided that it would be more important to focus on spiritual formation and build a volunteer infrastructure and revisit the question of a building at a later date.

In April, CESF sponsored the "Reach the Heart Experience" at Beulah Alliance Church. About 250 people attended. Larry Crabb, who was the keynote speaker, spent some time with the community and challenged them to remain "counter cultural" and to not get discouraged when "things don't work the way we would like them to work," noting that God often grows us the most when things don't work.

A year later, in May 2005, CESF moved into Vanguard College on the north end of Edmonton; the primary ministry at this time continued to be the training of spiritual directors. In January 2006, with adequate space now available, plans proceeded with the formation of a retreat centre. The Advisory Board met and recommended that the community aspect of CESF be changed to a ministry team that focused on: developing a retreat centre, providing free monthly lectures on various classic Christian spiritual

authors, establishing a two-year experiential-educational program in the area of spiritual formation (Urban Institute), and establishing a library and other resources. The autumn of 2006 saw the launching of the pilot project for the Urban Institute with nine individuals beginning the two-year process with seven completing the first year, and five electing to take the second year.

Early in 2007 CESF hired their first administrative assistant, and the work of the Urban Sanctuary began in earnest. Neil Dargatz, Heather Hayashi, and Len Thompson provided spiritual direction.

Following the January 2008 launch of *Centered: Thoughts on Evangelical Spiritual Formation*,⁴ a bi-monthly publication with Tabea Berg as editor, Thompson pursued potential connections with Taylor Seminary⁵—a local evangelical school located in south Edmonton. Following the approval of CESF to provide spiritual direction for Taylor students and the acceptance of a proposal to develop an MDiv concentration in Spiritual Formation, the centre relocated to their current location on the bottom floor of a residence hall on Taylor's campus in August of 2008. The current facility provides expanded office space, a library and kitchen as well as a classroom and two spiritual direction rooms. There are also several dorm rooms available for overnight guests. With its current stability, CESF continues to train spiritual directors, offer spiritual

⁴ This format was discontinued after the May/June 2009 edition and replaced by a quarterly study guide for small group use.

⁵ Taylor is associated with the North American Baptist Conference which has served students from a wide range of evangelical traditions since 1940.

direction, run its two year Urban Institute program and offer a variety of one-day and short term retreats.

Ministries of Evangelical Spiritual Formation

The CESF is comprised of 3 entities: Urban Centre, Urban Institute, and Urban Sanctuary. Urban Centre is responsible for the publication of *Centered: Thoughts on Evangelical Spiritual Formation*, originally published as a bi-monthly journal which included articles on various topics by a large selection of authors from Western Canada. The format was changed in the autumn of 2009 to a quarterly study-guide format written by founder Len Thompson and local freelance writer and workshop facilitator, Dayna Mazzuca. This resource provides local evangelical congregations access to CESF's approach to spiritual formation.⁶ Due to lack of subscriptions, *Centered* was discontinued in the spring of 2010.

The second branch of CESF, the Urban Institute, believes: "God prepares people to a life of ministry and that the Body of Christ is designed to equip people in the area of character before embarking on the calling God has for you. The Institute is intended to revolutionize the way that people experience sanctification and prayer that they will make a difference in their world."⁷ The Institute operates on the assumption that it is rare to

⁶ A free, online version is available at <http://www.urbansanctuary.ca/images/stories/pdf/centsep09tease.pdf>.

⁷ Centre for Evangelical Spiritual Formation, "Uniqueness of the Institute," <http://www.urbansanctuary.ca/why-we-are-unique> (accessed October 14, 2009).

find a church that excels in bringing the saints to maturity, and that while seminary or Bible College comes closest to carrying out spiritual formation, the focus of these institutions is slanted towards the forming of the mind rather than the spirit, and are therefore intimidating places for non-academically inclined people to go for spiritual formation. Thus the Urban Institute is a unique attempt to lead Evangelical Christians to spiritual formation in a communal context which is more experiential than academic, and more relational than formal.⁸ In developing this program, CESF has relied on the wisdom of Christians from other centuries as well as on the perspectives of spiritual leaders of this century. Attempts have been made to take the best of the wisdom and methods from monasteries, convents and other non-academic schools through the centuries to find effective ways to bring people to a place of maturity.

The Institute has two tracks. The first, the Experiential Spiritual Formation Track, is a two year program geared for the general public. The first year includes four weekend retreats (Learning to Listen and Draw Close to God; Learning to Listen and Draw Close to Other Sacred Companions; Learning to Listen and Draw Close to Your Own Soul; and Listening to God through Knowing your Calling),⁹ twenty sessions of spiritual direction, sixteen bi-weekly sessions of spiritual formation small group, sixteen informal get-togethers with spiritual friends, and attending CESF's annual HealthySoul Conference.

⁸ Centre for Evangelical Spiritual Formation, "An Introduction to the Institute," <http://www.urbansanctuary.ca/an-introduction> (accessed October 14, 2009).

⁹ See appendix 3 for course descriptions of the Urban Institute.

The structure of the second year is similar, except that participants decide what topics they want to discuss at the weekend retreats at the beginning of the year.

The second track, the Enhanced Experiential Track, forms the basis for a spiritual formation certificate for MDiv students at Taylor Seminary, approved in the spring of 2009. Due to a less than expected enrollment in both tracks, Thompson altered the original seminary curriculum by offering the basic Experiential Track as two, three credit courses (which require 2000 pages of reading and 2 research papers). In addition to these two classes, students have the choice of two of the original courses.¹⁰

The third component of CESF is Urban Sanctuary, a retreat centre aimed at providing a place set apart within the city limits in an attempt to foster deep personal transformation in local evangelical Christians so that they can be agents of change in their respective communities through the power of the Spirit-shaped life.¹¹ This is done through the offering of private day retreats, and monthly guided day retreats and spiritual direction.

The Urban Sanctuary is also the part of the organization which is responsible for the ministry of spiritual direction. Spiritual direction, which was the motivating factor in Len Thompson's initiation of an evangelical retreat centre, has continued to be the core element of CESF's ministries. Currently there are only three spiritual directors who have

¹⁰ See appendix 4 for the extended academic course descriptions used for Talor Seminary students.

¹¹ CESF, "Welcome to Urban Sanctuary."

completed the spiritual direction training and are working with CESF (unchanged from early 2007).¹² These directors cannot support the number of people who are requesting this form of companionship. Recently there has been an increased interest shown by individuals who have had a long-term affiliation with CESF, desiring training to become spiritual directors to meet this increasing demand. These "directors-in-training" currently provide the bulk of spiritual directors for CESF. It is the model of spiritual direction used by the Urban Sanctuary in the training of directors which this project is concerned.

Theological and Philosophical Foundations for CESF¹³

Based on his own pastoral experience, and conversations with Larry Crabb, Thompson is motivated to respond to what he terms "weak evangelicals"—that is, those who call themselves evangelical Christians, but are driven by the selfishness of having the church meet their needs, a marketing approach to church growth, a drifting from biblical literacy, and an increasing acceptance of postmodern epistemologies. Thompson believes the answer lies in a full theological recovery of what it means to be evangelical. For Thompson, these evangelical essentials are: 1) The supreme authority of Scripture, 2) Jesus Christ as incarnate God, 3) the Holy Spirit, 4) personal conversion, 5) evangelism,

¹² Others who have completed their training either never provided spiritual direction for CESF or have moved on to other ministries.

¹³ Thompson's underlying convictions were discussed in an interview conducted June 2009.

and 6) the importance of the Christian community.¹⁴ Therefore, a primary sense of calling for and motivation for Thompson is to use the ministry of CESF is to help evangelicals get out of the mess he perceives the tradition to be in. This understanding is reflected in CESF's foundational beliefs:

There is one God, who is infinitely perfect, and exists in three persons: Father, Son and Holy Spirit. Man is made in God's image. Man sinned against God when he disobeyed God's commands and thereby incurred both physical and spiritual death. Jesus Christ is the Son of God. He became Man when he was conceived by the Holy Spirit and born of the Virgin Mary. He died upon the cross in payment for our sins thereby making possible a restored relationship with God. Jesus conquered sin and death when He rose from the dead. Salvation (a right relationship with God) is ONLY possible by believing and receiving the gift that Jesus gave us through His death. All who believe in him are justified and redeemed through his shed blood; are born again of the Holy Spirit; receive the gift of eternal life; and become children of God. The body of Christ (the Church) consists of all those who believe on the Lord Jesus Christ. Christ is the Head of the Body, which had been commissioned by him to go into all the world as witnesses, preaching the gospel to all nations.¹⁵

In his search for a clear, contemporary articulation of evangelical spirituality, Thompson discovered that there were few authors dealing with the topic; the most prominent authors being Dallas Willard and David Benner. Nevertheless, what he found missing in both of these authors was original evangelical thought; they were simply appropriating authors on the spiritual life from the Roman Catholic tradition, while

¹⁴ Based on Alister McGrath's "Evangelical Distinctives." See *Evangelicalism and the Future of Christianity* (Downer's Grove: InterVarsity Press, 1995), 55-56.

¹⁵ From "Constitution: Urban Centre for Evangelical Spiritual Formation," revised June 1, 2006, 3. See appendix 5 for the complete copy of the constitution which includes an overview of structure and governance.

relying on secular counseling for practical implications.

From a theological perspective, however, it was Oswald Chambers' convictions that resonated most deeply with Thompson's call to spiritual formation for the evangelical population in Canada. This was augmented by Crabb's recent work, which articulated a philosophical perspective, biblical anthropology and worldview for Christian counseling that tied many of the loose ends which existed at the interface of contemporary evangelical theology and spirituality; a perspective which resonated with his own convictions for the renewal of Canadian evangelical spirituality.

At the core of this perspective was the realization that Christian counseling was ineffective, and that spiritual direction was a better direction to go because of its longer-term support, explicitly God-based way of having individuals examine their relationship with God, and move beyond crisis-oriented attempts at fixing problems.

In choosing a model for spiritual direction, Thompson wanted to make sure it appealed to evangelicals who might critique the use of other tradition's models, and therefore discount what was being attempted at Urban Sanctuary. In doing so, Thompson wanted to make a solid link to well-known evangelical theologians in an effort to decrease the number of points of attack on this new ministry. As a result, Thompson believed that an explicit evangelical connection would place Urban Sanctuary in a better position to counter potential opposition to those who might offer criticism against authors such as Henri Nouwen who are not only seen as Roman Catholic, but also tolerantly pluralistic. Furthermore, Thompson indicated that the "Classics" were too broad and

culturally influenced, that they would not be relevant to twenty-first century Canadians and therefore had to have a well-defined theology, backed by well-known, contemporary evangelical authors. In the end, Thompson concluded that Larry Crabb was the only evangelical who has done any serious work on creating a uniquely evangelical model of spiritual direction.

Spiritual Direction Training at CESF

The official training for spiritual direction has taken on many different formats in the history of Urban Sanctuary.¹⁶ Currently the training is broken into three levels.¹⁷ Level one is divided into four, four-hour sessions of instruction provided by Len Thompson. The introductory lecture describes spiritual formation using the image of journey, provide a survey of specific model's underlying philosophical and theological assumptions, discusses essential evangelical theological categories, and the role(s) of a spiritual director. The remainder of the lectures provide in-depth instruction on Crabb's *NewWay* model (which will be described in the next section of this chapter). Students are

¹⁶ As of the autumn of 2010, there have been two modifications of the basic program since I completed my training in the spring of 2008. What is described herein represents the form as it exists at the time of writing.

¹⁷ See appendix 6 for overview of training requirements.

required to read Larry Crabb's book *Soul Talk*,¹⁸ *Sacred Companions*¹⁹ by David Benner, and *Working the Angles*²⁰ by Eugene Peterson as well as watch SoulCare Foundations 101, 201, 301 and 401 on www.christiancourses.com as a means to augment the lecture material.²¹

Level one also includes twenty hours of 1:1 supervision. For this element, students video or audio tape their sessions with directees, which are sent to Thompson. Students must also do a critique of their sessions using a standard evaluation form²² which assists them in paying attention to the five stages of SoulCare. Students then meet with Thompson who reviews the session with them and provides feedback in the areas of listening and questioning skills, in an effort to assist the student in the direction session. In course two, the focus is on case management and lectures and readings. At this point the supervision is reduced to a 2:1 ratio as the students complete their next 20 hours of supervised direction. At the third level, supervision is reduced to a 3:1 ratio, and trainees discuss specific techniques in spiritual direction, such as writing a spiritual

¹⁸ Larry Crabb, *SoulTalk: The Language God Longs for Us to Speak* (Nashville: Integrity Publishers, 2003).

¹⁹ David G. Benner, *Sacred Companions: The Gift of Spiritual Friendship and Direction* (Downers Grove: InterVarsity Press, 2002).

²⁰ Eugene H. Peterson, *Working the Angles: The Shape of Pastoral Integrity* (Grand Rapids: W.B. Eerdmans, 1987).

²¹ Thompson's CESF lectures follow the curriculum content of the *NewWay* course run by Larry Crabb, see appendix 9.

²² See appendix 7 for an example of questions and responses in the critique form.

autobiography, journaling, theophostic prayer, rule of life and other specialized techniques.²³

At each of the three levels, the theological and methodological considerations of the *NewWay* model are reinforced. It is to an introduction of Larry Crabb and the description of his model for spiritual direction that the next section of this chapter will turn.

Larry Crabb

Lawrence J. Crabb was born in Evanston IL, in 1944, and has been involved in various aspects of Christian psychology in both private practice and teaching.²⁴ Crabb confesses that during the early stages of his doctoral studies he came to the conclusion

²³ Thompson does not have any lectures or reading prepared as of yet, as there are not enough people who are at this point. So far, the few who have gotten this far, have only had to comply with the supervision requirements. Personal communication, February 17, 2010.

²⁴ Crabb earned a B.S. in Psychology from Ursinus College (1965), a M.A. in Clinical Psychology from the University of Illinois (1969) and a Ph.D. in Clinical Psychology with minors in speech therapy and philosophy (1970). He has worked as Assistant Professor, Psychology, University of Illinois Staff Psychologist, Student Counseling Center, University Of Illinois, 1970-1971; Director of the Psychological Counseling Center, Florida Atlantic University - Assistant Professor, Psychology Department 1971-1973; Private Practice, Clinical Psychology, Boca Raton, Florida, 1973-1982; Chairman and Professor at the Graduate Department of Biblical Counseling, Grace Theological Seminary, Winona Lake, IN, 1982-1989; Chairman and Professor, Master of Arts in Biblical Counseling Program, Colorado Christian University, Morrison, CO, 1989-1996; Adjunct Professor, Regent College, Vancouver, B.C., 1998-1999 and most recently has been the Distinguished Scholar in Residence, Colorado Christian University, Morrison, CO, 1996-present. See *NewWay* Ministries, "About Larry Crabb," <http://www.newwayministries.org/larrycrabb.php> (accessed February 15, 2010).

that a Christian psychologist was no different than being a psychologist who happened to be a Christian.²⁵ Nevertheless, by the time his PhD was complete, he had committed himself to a Christianity that impacted every area of life and work. This conviction made it difficult for him to continue teaching in a secular state university, so he decided it was easier to pursue Christian counseling in a private practice.²⁶

It was during this time that he began to see the shortcomings of secular approaches to common issues seen in private practice such as sexual abuse, sexual addiction, anxiety, and depression and began to sense the importance of relationships that only Christians could provide for Christians. After ten years of private practice, Crabb came to the conclusion that "real healing has less to do with technical intervention and more to do with profound relational engagement."²⁷

In the process he was convinced that the church was meant to be the place where authentic spiritual and non-organic psychological change should take place between ordinary Christians: "I realized that the context for this engagement needs to be in the community of God's people—and that's the church. I thought that if healing belongs in church, then I'd like to be involved in somehow strengthening churches."²⁸

²⁵ Larry Crabb, "Sovereign Stumbling: My Life Journey to Date," <http://www.newwayministries.org/sovstumbling.php> (accessed Feb 15, 2010).

²⁶ Ibid. Crabb clarifies: "I wanted freedom to think without having to be accountable to people with a totally different philosophical mindset from mine."

²⁷ Ibid.

²⁸ Ibid.

Crabb returned to a teaching position for six years, this time in a distinctly evangelical Christian school, but was subsequently asked to leave Grace Theological Seminary in Indiana, because his style of counseling was not biblical enough.²⁹ In the following months he discovered the writings of Australian theologian David Broughton Knox who declared the "the doctrine of the Trinity is the cornerstone of the Christian religion."³⁰ This was integrated into his emerging understanding of the importance that friendships play in psychological healing and provided the germination for a new model of soul care.

In the late 1990's Crabb was reading Allister McGrath's book, *Evangelicalism and the Future of Christianity* and was struck by the statement: "Evangelicalism is the slumbering giant of the world of spirituality. It needs to wake up."³¹ This was timely, according to Crabb, because he was becoming discouraged with the "typical" evangelical understanding of spiritual growth which included, "daily devotions, no drinking, faithful church attendance, busyness with church programs, performance-oriented Sunday worship and preaching"³² In reading McGrath, Crabb experienced a desire to present evangelical essentials as the basis for developing a unique model of evangelical spiritual

²⁹ Agnieszka Tennant, "A Shrink Gets Shrunk: Why Psychologist Larry Crabb Believes Spiritual Direction Should Replace Therapy, *Christianity Today*, 47:5 (2003), 55.

³⁰ Quoted in Tennant, "A Shrink Gets Shrunk," 55.

³¹ Quoted in Tennant, "A Shrink Gets Shrunk," 54.

³² Ibid.

direction; to assist the church in doing the healing ministry it has been called to do. It is out of this conviction that Crabb founded *NewWay Ministries*.

NewWay Ministries

NewWay Ministries, based in Denver, Colorado, was formed in 2002 by Dr. Larry Crabb as a result of a conviction that there can be a "new way" to live, as made possible by the New Covenant.³³ However, Crabb contends that most Christians are not aware of this, and the details "must become better known."³⁴ In order for this change to take place, Crabb believes that a new paradigm for understanding and living this "new way" of the Spirit is required. He suggests that we need to "learn to relate intimately with each member of the Trinity and with each other in ways that stir up our Spirit-implanted appetite for God until it becomes the ruling passion of our lives."³⁵ This guiding principle for *NewWay Ministries* is based on Romans 7:5-6 where Paul wrote, "For when we were controlled by the sinful nature, the sinful passions aroused by the law were at work in our bodies, so that we bore fruit for death. But now, by dying to what once bound us, we have been released from the law so that we serve in the *new way* of the Spirit, and not in the

³³ The *NewWay* website does not explicitly identify what this means. However, Crabb develops this idea in a series of online lectures found at <http://rbc.christiancourses.com>. This is reviewed in the following theological section in the discussion on sanctification.

³⁴ *NewWay Ministries*, "About *NewWay Ministries*," <http://www.newwayministries.org/about.php> (accessed Dec 23, 2009).

³⁵ *Ibid.*

old way of the written code."³⁶

This foundational text is summarized in the *NewWay* purpose statement: "Our calling is to ignite a revolution in relationships, a new way to live that explores the real battle in our souls and frees us to value intimacy with God more than blessings from God. It's a new way that's as old as the Bible. It's what following Jesus is all about."³⁷ *NewWay Ministries* is seeking to introduce people to this new way of living, thinking, and relating through conferences, literary resources, and intensive training in Crabb's model of spiritual direction.

While Crabb's earlier works focused on biblical counseling for everyday-life

³⁶ Zondervan Publishing House, "Romans 7:5-7," *New International Version* (Grand Rapids: Zondervan, 2000), emphasis added.

³⁷ NewWay Ministries, "NewWay Ministries," <http://www.newwayministries.org> (accessed Dec 23, 2009). *NewWay's* website cites their 'mission statement' as being: "To equip followers of Jesus to enter the battle for the souls of those they love, the battle to resist the Old Way and live the New Way. *'I want you to know how much I am struggling for you . . . that you may know the mystery of God, namely Christ.'* [Colossians 1:1-2];" and their 'vision statement' as being: "To awaken and nourish our affection for God until deep passion for Him rules our lives, freeing us to relate like God to others and to endure all hardship with hope. *'I consider everything a loss compared to the surpassing greatness of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them rubbish that I may gain Christ.'* [Philippians 3:7-88]. See appendix 8 for *NewWay's* statement of beliefs.

issues such as marriage and personhood,³⁸ his more recent endeavors are focused on three theological topics: *Encounter* (what it means to experience God), *Transformation* (what it takes to become like Christ), and *Community*.³⁹ Most recently, he has published a Bible-based devotional guide.⁴⁰

Providing a Model of Evangelical Spiritual Direction

Out of a concern for a more explicit understanding of the new life Christians can have, as well as a concern for concrete steps that can lead to authentic spiritual formation, Crabb has attempted to move from a Bible-based counseling approach to the historical Christian practice of spiritual direction.⁴¹ This change is seen most explicitly in his book

³⁸ Lawrence J. Crabb, *Effective Biblical Counseling* (Grand Rapids: Zondervan Publishing House, 1977); *The Marriage Builder* (Colorado Springs: Navpress, 1987); *Men and Women: Enjoying the Difference* (Grand Rapids: Zondervan, 1991); *Understanding Who You Are: What Your Relationships Tell You About Yourself* (Colorado Springs: NavPress, 1997); *Inside Out* (Colorado Springs: NavPress, 1998); and Crabb, Don Hudson, and Al Andrews, *God Calls Men to Move Beyond the Silence of Adam: Becoming Men of Courage in a World of Chaos* (Grand Rapids: Zondervan Pub. House, 1995).

³⁹ Lawrence J. Crabb, *The Safest Place on Earth: Where People Connect and Are Forever Changed* (Nashville: Word Publishing, 1999); *The Pressure's Off: There's a New Way to Live* (Colorado Springs: WaterBrook Press, 2002); *Connecting: Healing Ourselves and Our Relationships* (Nashville: Word Publishing Group, 2005); *The Papa Prayer: The Prayer You've Never Prayed* (Nashville: Integrity Publishers, 2006); and *Real Church: Does It Exist? Can I Find It?* (Nashville: Thomas Nelson, 2009).

⁴⁰ Lawrence J. Crabb, *66 Love Letters: A Conversation with God That Invites You into His Story* (Nashville: Thomas Nelson, 2009).

⁴¹ Lawrence Crabb, "Spiritual Direction: Entering the Battle That's Already Been Won," *Conversations Journal* 5:1 (2007), 14-19.

SoulTalk.⁴² Crabb is attempting to link traditional counseling and therapy skills and techniques, which have been used to understand internal dynamics, with a biblical anthropology based on the understanding that humans possess a distorted image of God that can be restored through the provisions of the New Covenant.⁴³ In drawing on both the Church's traditional approach to spiritual formation (spiritual direction) and more recent secular psychological perspectives as a means for our interior worlds and supernatural reality to meet, Crabb indicates his model "offers a conceptual understanding of the private and often confusing world beneath the surface of our everyday lives and a rhythmic strategy for following the Spirit into the depths of people's souls, including our own."⁴⁴

Crabb defines spiritual direction as the process of "exploring and understanding the interior world of another, recognizing both the work of the flesh and the work of the Spirit, and following the Spirit's work in transforming the person's interior world to become more like Christ,"⁴⁵ In doing so, his model of spiritual direction trains the director to follow the Holy Spirit's promptings for spiritual formation in the directee in an

⁴² The concepts in the book are expanded on in a series of 40 on-line lectures titled: "The Foundations of SoulCare."

⁴³ Crabb "Spiritual Direction," 15 admits that the development of his model is an ongoing process of refinement.

⁴⁴ NewWay Ministries, "About the School of Spiritual Direction," <http://www.newwayministries.org/ssd.php> (accessed December 23, 2009).

⁴⁵ NewWay Ministries, "A Brief Statement on the NewWay Understanding of Spiritual Direction and Spiritual Formation," <http://www.newwayministries.org/ssd2.php> (accessed December 23, 2009).

effort to "move deeply through the self-protective demands of the false self to discover and touch the holy and loving uniqueness of the true soul that lies beneath in every redeemed heart."⁴⁶ The desired result of this fusion of horizons of theology and psychology is the process which he has termed SoulCare. The intention of this process is to identify where the Holy Spirit is moving, so that the directee can enjoy God, accept themselves, and engage with others in the energy of Christ.⁴⁷

About the School of Spiritual Direction

Operating on the observation that there is a dearth of life-giving discussions in North-American Churches that has produced a shallowness in our experience of God, Crabb is not concerned about training professionally trained directors, but rather equipping people to engage in "soul-shaping" conversations as they engage others in everyday life.⁴⁸ Crabb offers this training through *NewWay Ministries* in the form of a week-long intensive retreat at *NewWay's* Retreat Centre in Colorado.⁴⁹ The School of Spiritual Direction provides the opportunity for both theological instruction on how the

⁴⁶ Ibid.

⁴⁷ NewWay Ministries, "About the School of Spiritual Direction."

⁴⁸ Ibid.

⁴⁹ There are two different programs, the basic school of spiritual direction and the advanced, *NextStep* school of spiritual direction. Since the training used by CESF (discussed in the previous section) is primarily based on the basic program, the *NextStep* approach, which instructs students on more detailed counseling-based listening skills, and is beyond the scope of this dissertation's concern, it will not be considered here.

Spirit does "soul-work" as well as learning practical skills for listening to the Spirit in another's story.⁵⁰ It is this model which CESF uses for its spiritual direction training, and which is the focus of this study.

SoulCare as Spiritual Direction

Underlying Assumptions of SoulCare

Crabb contends that the weakness in contemporary North American (evangelical) churches is an over-privatized interior world which hinders opportunities for allowing another to discover the experiences that adversely affect our character formation. Working on the premise that many Christian congregations cater to the masses by offering programs that deal with surface issues and are not meaningfully involved in any intense spiritual work in each other's lives, Crabb suggests churches are full of people who look like their lives are going well, but are hiding a multitude of hurts. Therefore congregations need to resist the distraction of making life work on the surface and confront the temptation to keep relationships shallow.⁵¹

Foundational to Crabb's model of spiritual direction is his perspective on spiritual

⁵⁰ See appendix 9 for the course syllabus.

⁵¹ Larry Crabb, "Lesson One," *SoulCare Foundations 101: The Basic Model*, http://rbc.christiancourses.com/file.php/1/pdfs/sc/sc101_lesson01s.pdf, 2 (accessed January 11, 2010). To avoid confusion between the various lessons of the three levels of the SoulCare Foundations courses, repeated references will be given as course number-lesson number, page number; for example: Crabb 101-1,1.

formation,⁵² which he believes requires a deeper level of interaction than that which is experienced in traditional forms of small-group Bible studies and prayer meetings. That is, to affect authentic renewal which produces tangible differences with lasting change, Christians must be willing and able to move into another's deepest levels of thinking and acting. He refers to this process of focusing on the inner life as the place where we "become who we are intended to be, where we become who we long to be, who we want to be" as SoulCare.⁵³

According to Crabb, his model requires a number of assumptions. The first is that what appears to be, is not what really is. That is, for every action or emotion there is an underlying cause which may or may not be known to the individual, and certainly if it is known, it is kept hidden from others.⁵⁴

The second assumption Crabb makes is that there is a "certain kind of relating that

⁵² Larry Crabb, "Lesson Two—Four Kinds of Conversations: Provoking the Right Kind of Tension," *SoulCare Foundations 301: Provisions and Practices*, http://rbc.christiancourses.com/file.php/1/pdfs/sc/sc301_issn02s.pdf, 5 (accessed January 15, 2010) defines spiritual formation as the "process by which the Spirit of God relieves the holy tension in the seeking, honest soul . . . [b]y nourishing the passion for God that He has already placed in the soul, so that the interior world of our ruling passions increasingly resembles the interior world of Jesus."

⁵³ Crabb, 101-1, 1. Crabb, *SoulTalk*, 29 makes a further distinction by describing 'SoulTalk' as the language of Holy Spirit driven passion and wisdom that fosters SoulCare. In Crabb 301-2, 4, Crabb referred to this form of spiritual formation conversation as a means to "celebrate the presence of God's Spirit by making ourselves available to whatever He's doing in the moment."

⁵⁴ Larry Crabb, "Lesson Three," *The Basic Model*, http://rbc.christiancourses.com/file.php/1/pdfs/sc/sc101_issn03s.pdf, 4 (accessed January 14, 2010).

can deeply touch another person with life-giving power."⁵⁵ This deeper connection, which requires a different way of listening, thinking and speaking (SoulTalk), can move relationships in a way that "important and powerful things can happen."⁵⁶

Building on these assumptions, Crabb goes on to suggest that every human being was intended by God to live in relationships where four things happen: people are deeply known, are explored, are discovered; and touched.⁵⁷ The rationale is that we can begin to live open and free lives when something inside knows that someone has cared for our soul; when "somebody has discovered the deep work that the Spirit of God has done in my life, and somebody has touched me with their life."⁵⁸

However, in order for this knowing to be meaningful, the listener must resist the impulse to offer advice. For Crabb, it is this superficial goal of 'fixing' or imposing solutions that try to change outward behaviors but never get to the root of the underlying soul condition that is limiting spiritual growth and maturity.⁵⁹ The alternate approach, proposed by Crabb, is to identify the underlying, internal difficulties in a manner that can be used to transform a person's interior world to become more like that of Jesus. This

⁵⁵ Crabb, 101-1, 4.

⁵⁶ Ibid.

⁵⁷ Ibid.

⁵⁸ Ibid., 6.

⁵⁹ Larry Crabb, "Lesson Two," *SoulCare Foundations 101: The Basic Model*, http://rbc.christiancourses.com/file.php/1/pdfs/sc/sc101_lssn02s.pdf, 3 (accessed January 14, 2010).

process is what SoulCare is about. However, before looking at the process, it is important to understand Crabb's guiding theological categories.

Crabb's model of spiritual direction is based on three key theological themes: 1) Created for Relationship (this includes the doctrine of the Trinity and humanity having been created in the image of God); 2) The Fall; and 3) Redemption (sanctification). Although he does not develop the themes to any extent (he is a psychologist, not a theologian) he uses the theological categories as templates on which his psychological assertions can be placed.

The Image of God [Created for Relationship]

Central to Crabb's model of spiritual formation (SoulCare) and spiritual direction is the doctrine of the Trinity. For Crabb this means that God the Father, God the Son (Jesus), and God the Holy Spirit, relate to each other "in a way that is absolutely other-centered . . . The depth of who they are in the core of their interior world is nothing but radical other-centered purity and love."⁶⁰

This relational element of the Trinity gives rise to a related theological concept which is essential for understanding the process of SoulCare; humanity bears the image of God. For Crabb this means that humans are created "such that we all, in some way, resemble God. Being in the image of God we were built with the capacity to relate, just

⁶⁰ Larry Crabb, "Lesson Four," *SoulCare Foundations 101: The Basic Model*, http://rbc.christiancourses.com/file.php/1/pdfs/sc/sc101_1ssn04s.pdf, 3, (accessed January 14, 2010).

as the God in whose image we were created is a relational God."⁶¹ That is, the most foundational capacity of human beings is the ability to enter into relationship with another. From the perspective of SoulCare, being created in the image of God is an important starting point because the person in relationship with God, through Jesus Christ, is not, at the most basic level, a needy person.⁶²

Expanding on what it means to be created in the image of God, Crabb proposes four basic capacities that underly the relational component. The first is the *capacity to desire*. This is simply the drive to want to have, to dream for something; these could be considered base-level needs. Within this capacity, Crabb identifies three types of desire. The first is a desire for convenience, the wish for life to go well (eg not losing one's car keys). Second is the more critical desire of importance, the longing for things that really matter in ones life (eg having good health). In most cases what people, including Christians, desire most, falls into the categories of desire for convenience or importance.⁶³ It is this preoccupation with satisfying these 'lesser' desires that keeps many from recognizing the presence of another, deeper, more significant desire.

⁶¹ Larry Crabb, "Lesson Six," *SoulCare Foundations 101: The Basic Model*, http://rbc.christiancourses.com/file.php/1/pdfs/sc/sc101_issn06s.pdf, 4, (accessed January 15, 2010).

⁶² Ibid.

⁶³ Larry Crabb, "Lesson Four—Designed to Relate 1: The Capacity to Desire," *SoulCare Foundations 201: Understanding People and Problems*, http://rbc.christiancourses.com/file.php/1/pdfs/sc/sc201_issn04s.pdf, 2 (accessed January 15, 2010).

The third desire, according to Crabb, originates from humanity's need for objective meaning; to be involved in a purpose that we have not invented and moves outside of our control. From Crabb's perspective, this means participating in the larger story of God. These are the "consuming longings" and are what he identifies as the desire for necessity.⁶⁴ These desires can only be satisfied in a relationship with the Trinity, because only God can fulfill the needs which the God-bearing image in a human's soul requires. This filling does not occur from a distanced observer position, but rather requires an active engagement with Someone beyond ourselves. Such an intimate connection, which Crabb defines as an ecstatic union, occurs when one is "in the presence of the eternal God in a way where we are connected . . . experiencing a deep encountering of God."⁶⁵

The second capacity is the capacity to *perceive*. Acknowledging that people are a complex mix of biology and spirit, and are creatures which can detect incoming data, interpret it, and draw conclusions,⁶⁶ perceptions have a great influence on how an individual thinks, and consequently, how this influences a person's behavior. This can be described as the ABC theory of emotion, where A stands for activating circumstances, B is the person's belief about reality, and C is the consequence (emotions, decisions and

⁶⁴ Ibid., 5.

⁶⁵ Ibid, 6.

⁶⁶ The psychological dynamics of perception were not discussed at length by Crabb and are beyond the scope of this project.

behaviors).⁶⁷

The third capacity, which flows out of the ability to perceive, is the capacity to *choose*. Again, Crabb has subdivided this into two parts. The first is our ability to choose a goal. Crabb argues that "If I believe that my desires will be satisfied by this particular direction, then that direction becomes my goal."⁶⁸ The second choice, is how an individual goes about acquiring that goal, the strategy.

The final capacity granted to us due to our having been created in the image of God is the capacity to feel, to *experience emotions*.⁶⁹ This ability is what makes human life so rich and rewarding. A life in union with God will experience deep joy, satisfaction, and hope even in the midst of also feeling sorrow and the other negative effects of sin.

This process is summarized by Crabb:

If you and I are healthy people, if we're whole people pursuing God with the deepest desires of our heart and perceiving His goodness and moving toward glorifying Him, and finding strategies that God has equipped us to employ to please Him and to glorify Him and to reveal Him, then we're going to feel certain things. A lot of things, but central to what we're going to feel if we're healthy human beings with the capacity to feel—in our dependency on Him we are going to feel a certain groaning. We're going to feel an incredible desire to be out of this world and into heaven, because this is not our natural environment. This is not what we are designed to be. We are designed to be in a perfect community; we never have that down

⁶⁷ 201-5, 3.

⁶⁸ Larry Crabb, "Lesson Eight—Designed to Relate 4: The Capacity to Choose and the Capacity to Feel," *Foundations 201: Understanding People and Problems*, http://rbc.christiancourses.com/file.php/1/pdfs/sc/sc201_issn08s.pdf, 4 (accessed January 15, 2010).

⁶⁹ *Ibid.*, 6.

here. We're going to experience a certain sadness, a certain groaning. We're also going to experience a deep hope. We're going to experience an anchor in the middle of all of life that's hard and say, "Yeah, we're groaning here, but we know what's coming." The best is yet to come. There'll be groaning, but there'll be hope. There'll be a joy, not without sorrow and struggle, but there'll be a joy that says in the middle of this world, "I really am free to worship God and to serve others, and that's what I was designed to do. And in doing so, I really do experience a deep level of joy."⁷⁰

The Fall [We are not innocent—God can't be trusted (the flesh nature)]

Despite the foundational theological assertion of humanity having been created in the image of God, something has happened, namely the fall, as outlined in Genesis chapters two and three. It is at this point that Crabb most strongly differentiates SoulCare from secular mental health approaches.⁷¹ While SoulCare may exhibit similarities to secular theories and practices of therapy, Crabb insists that SoulCare parts company dramatically with secular psychotherapy in significant ways. Most importantly, SoulCare considers the root problem, not in terms of thinking of a self damaged by negative events

⁷⁰ Ibid., 6.

⁷¹ Crabb has faced some opposition from within the Christian community for simply couching secular psychology in Christian terminology. See Biblical Discernment Ministries "Summary Criticism of Larry Crabb's Counseling Model," <http://www.rapidnet.com/~jbeard/bdm/exposes/crabb/crabbt.htm> (accessed Feb 22, 2010); "A Critique of Dr. Lawrence (Larry) Crabb's Book *Inside Out*," <http://www.rapidnet.com/~jbeard/crabbs.htm> (accessed Feb 22, 2010); and Rich Milne, "Christian Psychology: Is Something Missing? A Review of Larry Crabb's Book *Connecting*," *Probe Ministries*, <http://www.leaderu.com/orgs/probe/docs/xn-psych.html> (accessed Feb 22, 2010).

which need to be fixed, but rather a stubborn soul with incredible potential.⁷²

In Crabb's opinion, secular psychology and therapy make an assumption that contradicts the biblical narrative. A non-Scriptural worldview states humans are born morally neutral and that by age two or three have had a variety of negative experiences which result in the formation of various defense mechanisms that keep them from healthy development and freedom in living life. A therapist/counselor attempts to extricate these events and their damaging consequences in an effort to restore the individual to his or her true self so that one's full potential can be realized.⁷³

SoulCare avers that there is no such thing as an innocent self. While born in the image of God—and therefore possessing intrinsic dignity and value—all humanity (except for Jesus) has, nevertheless, been born with that image in a morally diseased state.⁷⁴ Consequently, everyone possesses a depraved soul which influences the way it relates to God and other people. Crabb indicates that this is what the New Testament authors refer to as the flesh or flesh nature.⁷⁵ This flesh nature, which is ultimately at the root of all our presenting problems, is significant because, as Crabb argues, whenever we are in a situation where we are not receiving love, or do not feel loved and accepted, we

⁷² Larry Crabb, "Lesson Ten," *SoulCare Foundations 101: The Basic Model*, http://rbc.christiancourses.com/file.php/1/pdfs/sc/sc101_issn10s.pdf, 3 (accessed January 15, 2010).

⁷³ Ibid.

⁷⁴ Ibid.

⁷⁵ Crabb alludes to Paul's development of the concept of the battle between spirit and flesh in Romans 6-8.

"become aware, not of our capacity to enjoy love, rather we become aware of our desperate longing to receive love."⁷⁶ The result is the "determination to make my own life work . . . a life that does not include God."⁷⁷

Crabb identifies two implications of this diseased image-bearing soul. The first result of the fall is self-centeredness.⁷⁸Crabb defends the idea that as fallen people we tend to understand sin in a very trivial, superficial fashion. He suggests that our awareness of sin is only what happens above the waterline, the things that we visibly do that transgress known standards. However, we must look deeper, below the surface where our ability to both receive and give love has been distorted. Therefore, sin occurs as people stop looking to God to fulfill their longing for love; it becomes a demand and we are no longer whole, satisfied people.

The second dynamic that people experience as a result of the fall is a commitment to taking care of their own needs. Crabb classifies this as "self-management."⁷⁹ This means that an individual looks for ways to cope with selfish, personal needs. For example, a person might think to himself or herself: "I hurt. I need to be loved and honored and valued." Self-management will find some way to get what the 'I' wants, whether it is by depending upon one's natural talents (to impress people) or a social style

⁷⁶ Crabb, 101-6, 5.

⁷⁷ Crabb, 101-10, 4.

⁷⁸ Crabb, 101-6, 6.

⁷⁹ Ibid., 8.

that produces the best personal results. Therefore, self-management is a way to create a 'strategy in relating' that will help an individual get what he or she needs from another person.

This flesh nature can be understood in light of his description of the marred image of God within every person. For example, a SoulCare perspective suggests that when a person's "lesser" desires are understood to be essential, those secondary desires will ruthlessly control their life and keep them focused on pleasing themselves not God. Until an individual is meaningfully in touch with their 'real' desires (desire of necessity), they will not believe that these desires are of importance and therefore not necessary, and will continue seeking after desires of convenience and desires of importance—things that are ultimately unimportant, and unfulfilling to the life of the soul.⁸⁰

Similarly, since many dysfunctional desires are the result of perceptions, the diseased portion of our soul cannot properly discern reality. Consequently, an individual either misinterprets a situation or wrongly assigns blame to God for his or her experiences, which affects his/her understanding about the nature of God and may lead to thinking that God is not good and cannot be trusted.⁸¹ Crabb indicates that this corrupted capacity to perceive could be understood as foolishness, which he defines as the

⁸⁰ Larry Crabb, "Lesson Five—Designed to Relate 2: The Capacity to Perceive," *Foundations 201: Understanding People and Problems*, http://rbc.christiancourses.com/file.php/1/pdfs/sc/sc201_lssn05s.pdf, 7 (accessed January 15, 2010).

⁸¹ *Ibid.*, 8. Crabb goes on to quote Oswald Chambers, "the root of all sin is the suspicion that God cannot be trusted."

"passionate conviction that something other than God deeply satisfies. It's also a passionate conviction that nothing matters more than my immediate sense of satisfaction."⁸²

Crabb's logic continues that if a person is unaware of his or her deepest desires and their perceptions about ultimate reality are incorrect, then that individual ends up choosing to pursue goals that are secondary, and uses harmful strategies in the process of meeting those goals believed to be life-essential. This corrupted ability to choose goals and strategies for enjoying God becomes an obsession for pleasing self. This focus ultimately leads to a loss of freedom; life is lived in bondage to self and other people.⁸³

Crabb contends that the final capacity—the capacity to feel—was God's gift to humanity "to bless us, but for many of us, that capacity has turned into a curse. Because the capacity to experience emotion has been corrupted into what I like to call a requirement that we no longer face our dependency."⁸⁴ A symptom of this loss of dependence upon God in a spirituality unhealthy individual occurs when "we demand a better life, and as volitional beings we choose the goal of achievement without risk or controlling other people so they can't hurt us, whatever goal we choose, and then we

⁸² Larry Crabb, "Lesson Six—Foolishness, The Enemy of the Soul," *Foundations 201: Understanding People and Problems*, http://rbc.christiancourses.com/file.php/1/pdfs/sc/sc201_1ssn06s.pdf, 2, (accessed January 15, 2010).

⁸³ Crabb, 201-8, 4.

⁸⁴ *Ibid.*, 6.

strategize to reach the goal that we think our life depends on."⁸⁵ When those goals are not realized, one of three negative emotions are experienced. When a goal is uncertain, one will feel anxiety. If the goal is blocked, anger is the result. If the objectives are unreachable, a person will experience self-hatred.⁸⁶

Sanctification [New Covenant—reconnect with God]

Much of the current theological dilemma, according to Crabb, is the overemphasis on the Reformation doctrine of justification, and an insufficient understanding of the doctrine of sanctification. Therefore, the success of the SoulCare model will depend on the effectiveness of the Christian community taking the process of sanctification seriously⁸⁷ because SoulCare is all about "entering the battle that has already been won,"⁸⁸ and encouraging people to live the new way of the Spirit that God tells us is available.

For Crabb, this new way is the result of the Gospel, which he indicates is the result of the "Father [who] has given Jesus Christ to die for the sins of the world. And as you put your faith in His atoning work on the cross, [God has] already provided

⁸⁵ Ibid.

⁸⁶ Ibid., 7

⁸⁷ Larry Crabb, "Lesson Nine—The Corrupted Image: We're Hopeless and Helpless," *SoulCare Foundations 201: Understanding People and Problems*, http://rbc.christiancourses.com/file.php/1/pdfs/sc/sc201_1ssn09s.pdf, 2 (accessed January 15, 2010).

⁸⁸ Crabb, "Entering the Battle," 19.

everything you need to spiritually form . . . right now, at this moment in time, you lack nothing. There is nothing you need in order to become mature that you do not at this moment have."⁸⁹

Borrowing from Dwight Edwards, Crabb outlines four provisions which this New Covenant (or Gospel) has provided to those who believe.⁹⁰ The first is a new purity. This purity has been given to all Christians as the result of the power of the blood of Jesus which provides forgiveness.⁹¹ This purity means that a person's acceptance before God is a gift, and cannot be earned by performance, and therefore cannot be taken away regardless of what one does. Even when an individual is not living a life fully devoted to Christ, that person's position in Christ is not altered and God continues to pour out radical love and delight.

Second is the provision of a new identity. Upon acceptance of Jesus Christ as savior, a person ceases to be a sinner, and is identified as a Christian.⁹² This does not

⁸⁹ Larry Crabb, "Lesson 4—The Doctrine of First and Second Things: Beginning to Understand Radical Dependence on Supernatural Resources for Supernatural Living," *SoulCare Foundations 301: Provisions and Practices* http://rbc.christiancourses.com/file.php/1/pdfs/sc/sc301_issn04s.pdf, p. 2 (accessed January 15, 2010). On page 1 Crabb identified this as the New Covenant.

⁹⁰ Dwight Edwards, *Revolution Within: A Fresh Look at Supernatural Living* (Colorado Springs: WaterBrook Press, 2001).

⁹¹ Larry Crabb, "Lesson 5—New Covenant Provisions: Entering Tension that the Spirit Creates and Resolves," *SoulCare Foundations 301: Provisions and Practices* http://rbc.christiancourses.com/file.php/1/pdfs/sc/sc301_issn05s.pdf, 6 (accessed January 15, 2010).

⁹² *Ibid.*, 7.

mean that an individual stops sinning, but rather at the core is someone adopted into God's family and is freely offered forgiveness and acceptance.

Provision three is a new inclination. Because we have been forgiven, accepted, given a new purity and bestowed a new new identity, God's love can begin to touch the soul more deeply than evil and new passions and desires begin to be exposed; one wants to do what the Spirit leads him/her to do.⁹³ Crabb calls this an "appetite model of sanctification" because he believes that "growth and spiritual maturity has [sic] to do with identifying your deepest desires and wildly indulging them."⁹⁴

The fourth way the Christian has been equipped for transformation is the result of the indwelling of the Holy Spirit. This is the provision of a new power.⁹⁵ Crabb argues that this power takes place in holy conversations as the Spirit of God moves between individuals possessing new purity, new identity and new inclinations to release a "mystical transaction of power . . . [which] touches the soul more deeply than evil, whose disposition is to want God more than sin."⁹⁶ This release of power enables people to to move toward the vision for which God created them.

Therefore, for Crabb, the idea of sanctification is that *every* follower of Jesus Christ has the energy and power of the Holy Spirit which enables them to live the life

⁹³ Ibid.

⁹⁴ Ibid., 8.

⁹⁵ Ibid.

⁹⁶ Ibid.

God desires of them; it only needs to be discovered and released.

The Model of SoulCare Explained

Writing from a North American, evangelical perspective, Crabb laments the focus that many Christians have placed on the idea that following Jesus will result in one having a better life. Since our core capacities (image of God) have been damaged in the Fall, the human tendency is to try to have a better life, and try to do it through their own means. Unfortunately, too many people have become disappointed and even disillusioned with Christianity when this promise does not manifest itself in the reality of their lives. Nevertheless, as Crabb suggests, no matter what is tried, the story of a soul without Christ is a hopeless story, because we can never achieve the deepest desires of our heart that God has planted within us on our own. Using Hebrews 7:19,⁹⁷ Crabb insists that Christianity is not about experiencing a better life, but rather is about experiencing a better hope (see figure 1). It is this better hope, this new way of life that Crabb insists SoulCare is all about.⁹⁸

Old Way = We are here → STRATEGY → Better life

New Way = We are here → Listening to the Holy Spirit → Better hope

Figure 1. Summary of Crabb's understanding of the changes affected by a Christ-centered model of SoulCare (modified from Crabb, Foundations 201: Lesson 10, 7).

⁹⁷ "God has provided us a better hope by which we draw near to Him." NIV

⁹⁸ 201-10, 2

It is in the process of SoulCare, that people will discover that God has provided a better hope by which they can draw near to Him.⁹⁹ For this to occur Christians need to realize that they are absolutely dependent on God, and acknowledge the mess that they are in. Furthermore Christians must realize that there are supernatural passions from the Holy Spirit literally within a Christian person. This supernatural wisdom can move in such a way to make a tangible difference. Drawing from his experience, Crabb indicates:

What I'm discovering in my journey is that God has called us to a better hope, and it's not by strategizing; it's not by figuring out the principle that works; it's rather a listening to the voice of the Spirit who moves us into the presence of the Father. I believe with all my heart, I believe with all my soul, that there's a new way to live, and SoulCare is all about exposing the old way for what it is—hopeless, helpless—and against the background of despair and discouragement hearing Jesus come and say, "I've got really good news for you people. There's a new way to live."¹⁰⁰

Therefore, the task of SoulCare is to identify the tendencies of the flesh nature and place them in dialogue with the thirst of the soul which longs for something more.

Through the spiritually forming conversations of SoulTalk, a person is awakened to what is already present through the provisions that God has made through the gospel. Such conversations stir up the love for God that exists inside of all people—to arouse a desire to worship and to live a life that authentically honors God—to release the person to be who God created them to be.

At its core then, SoulCare centers its attention on the damaged nature of the four

⁹⁹ Ibid.

¹⁰⁰ Ibid., 7.

capacities outlined by Crabb, which are representative of the image of God. At the most basic level, SoulCare seeks to: restore an individual's capacity for desire by shifting one's perceptions from self-focused to God focused; reorienting their priorities by assisting them to change the way they think;¹⁰¹ which leads to learning to set better goals and develop strategies that lead to freedom in Christ; and recognizing that no matter what one's circumstances or feelings are, there can be a sense of joy and peace that transcends the anxieties associated with life's disappointments.

Method

Crabb integrates these theological and psychological dynamics to form his model of spiritual direction. He suggests that SoulCare is a "relationship that cycles through five stages."¹⁰² These five stages are what he refers to as the dance of SoulTalk (figure 2). This is a dance in which the music and leading is provided by the Holy Spirit, and therefore, it is only through both parties paying attention to the Spirit's guidance that it can be discovered how to reform the soul into its intended image.¹⁰³ Based on this premise, Crabb maintains that SoulCare is not a technique to be mastered, but a

¹⁰¹ cf. Romans 12:2 "Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing and perfect will." NIV

¹⁰² Crabb, *SoulTalk*, 30-31. These stages are not meant to be understood in a linear fashion, but rather a series of ongoing movements in the relational dynamic of SoulTalk.

¹⁰³ *Ibid.*, 39.

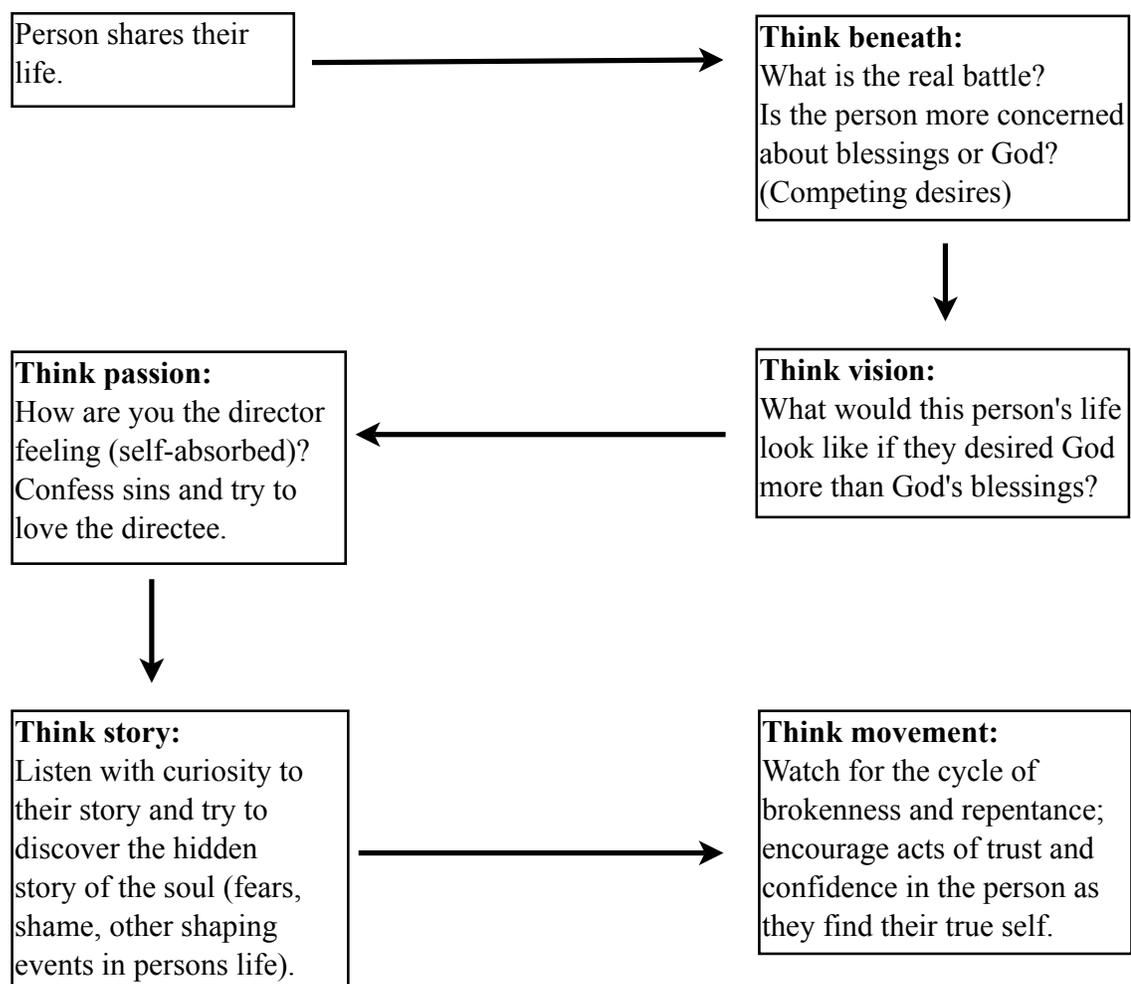


Figure 3.2. The five stages of SoulTalk (modified from Crabb, *SoulTalk*, 264).

relationship which is offered.¹⁰⁴ He de-emphasizes the importance of psychological insights and learned counseling skills, and suggests that SoulTalk is available and doable for anyone who desires God's best in another's life and is willing to discern and be obedient to the Holy Spirit's purposes and pace.¹⁰⁵ The dynamics of this process are summarized in figures 3 and 4.

Think beneath

The first stage in Crabb's model of SoulCare is to think beneath. This is the process in which the SoulCare provider¹⁰⁶ looks into the life of the other to find what is conflicted. In this stage the provider needs to recognize that the SoulCare recipient's presenting issues are not what his or her real struggle is, but rather that there is a spiritual battle going on inside that is eliciting the dysfunctional tendencies in their journeying reality.¹⁰⁷

This is important because, according to Crabb, many of the efforts of contemporary Christian spirituality have been about providing programs that promote religious action, managing life, and having things appear to be going well. However, this

¹⁰⁴ 101-10, 1.

¹⁰⁵ Crabb, *SoulTalk*, 40.

¹⁰⁶ In the *SoulCare Foundations* series, Crabb does not use the terms 'spiritual director' or 'directee', but rather 'SoulCare provider' and 'SoulCare recipient.' As such, this terminology will be used in the remainder of this section.

¹⁰⁷ Crabb, *SoulTalk*, 44.

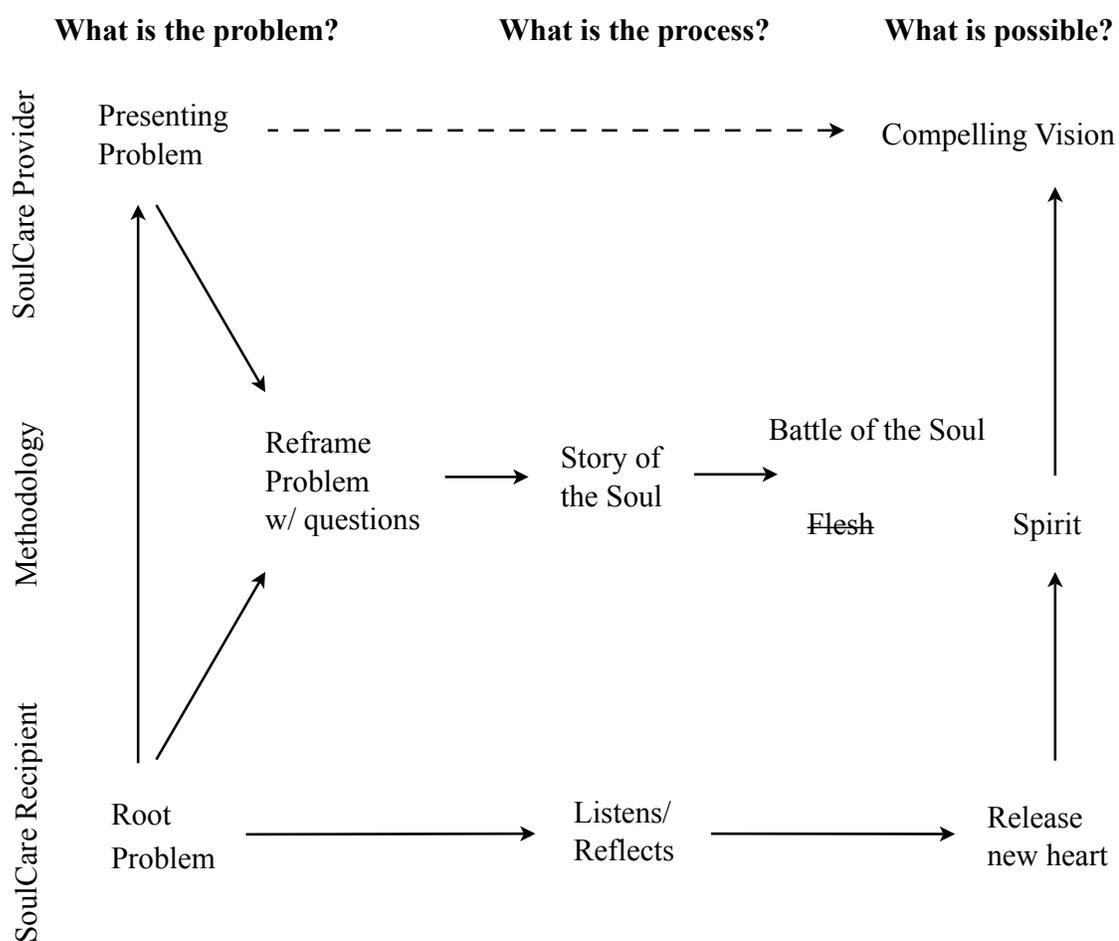


Figure 3.3. Review of the overall dynamic of SoulTalk (modified from Crabb, *Foundations 101: Lesson 9, 3*).

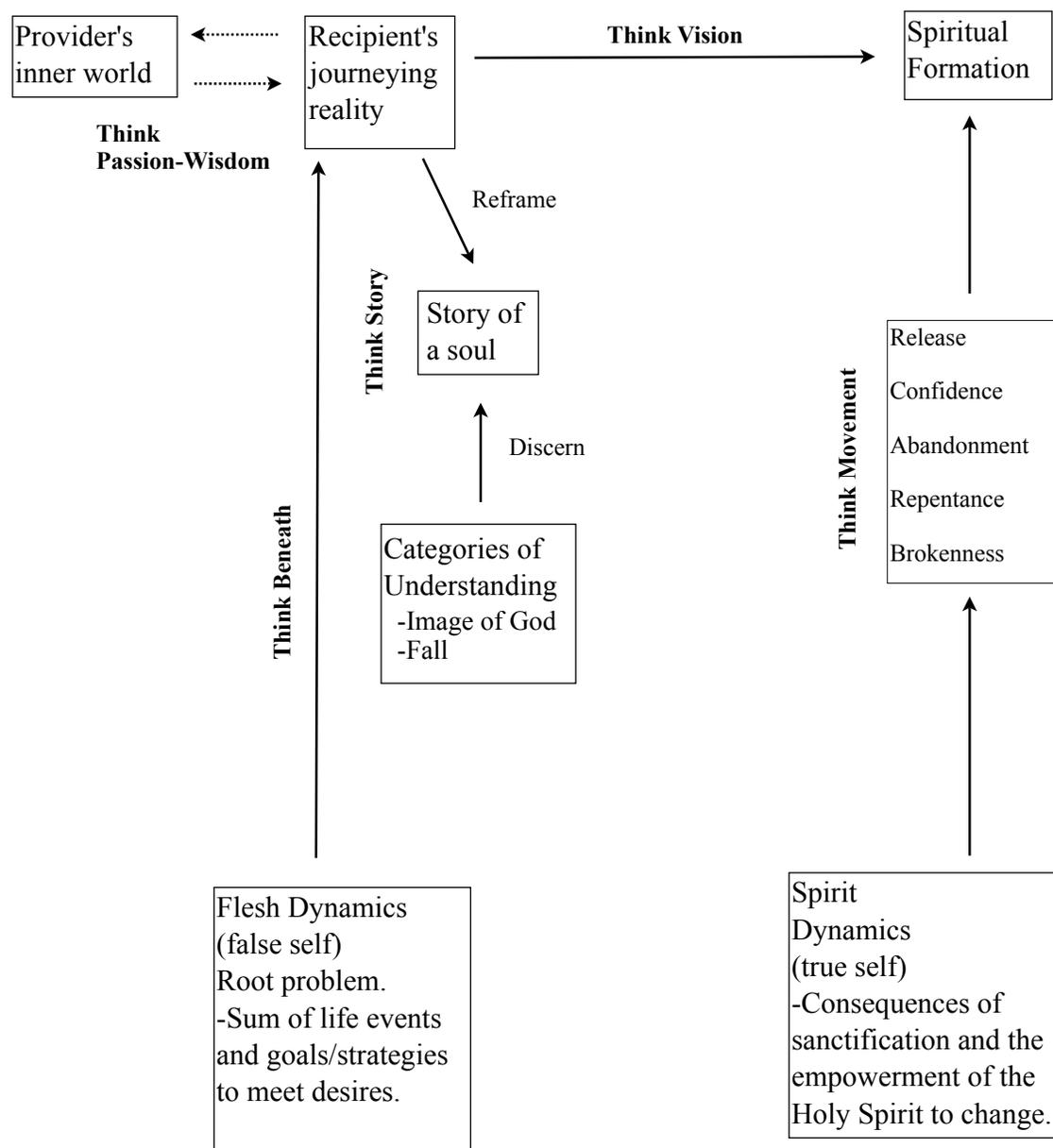


Figure 3.4. Graphic representation of the interaction of the various stages of SoulTalk (modified from Crabb, *Foundations 301*: Lesson 4, 7).

has still left many feeling disappointed, discouraged, empty, isolated, and alone, and not understanding why this is so.¹⁰⁸ It is in this initial movement of the dance that the provider recognizes the ways the recipient's second-order desires are trying to be met, while the primary desire to know and experience God is not. Looking beneath identifies what is getting in the way of the deep satisfaction which is available to the Christian soul.¹⁰⁹

Think Vision

In order to begin moving a person from disordered desires to properly ordered desires, the provider will need to be able to discern a "God-centered, Jesus-honoring, Spirit inspired vision."¹¹⁰ Discerning this vision is not about how to improve the recipient's life-situation, but rather requires two foundational goals. First, effective SoulCare arouses an appetite for God—a desire for an intimate relationship with God. Second, effective SoulCare reduces all other appetites from demands to desires; second things are moved to second, and God is moved to the forefront.¹¹¹ Crabb asks: "Can I believe that the Spirit of God is moving this man toward meaningful spiritual maturity, toward real wholeness, with desires for God, with convictions about God, and with the

¹⁰⁸ Ibid., 52-53.

¹⁰⁹ Ibid., 67, 83.

¹¹⁰ Ibid., 89.

¹¹¹ Crabb, 101-2, 7.

freedom to move toward God?"¹¹² The assertion is that if these two goals are accomplished, there will be significant changes in a person's life.

Passion/Wisdom

The third stage is a two part inward reflection on the part of the provider. The first task is what Crabb refers to as thinking passion, in which the provider becomes aware and attentive to his/her interior world. This is an important phase because too often those who serve as spiritual directors have self-serving motivations. (second-order desires) of their own. This takes place for example when the provider thinks:

I want to analyze people. I want to feel bright. I want to feel competent. I want to feel adequate. I want to know what I am doing, and I want you to know that I know what I am doing. So out of self-need comes the desire for me to look good: I am going to figure you out; I'm going to analyze; I'm going to take courses in counseling that will give me the kind of insight I need to satisfy my own needs. Out of self-need comes a desire to analyze people and a passion to change people.¹¹³

Being aware of this internal need is significant because allowing this attitude to rule in the provider is counterproductive to SoulCare as it gets in the way of the Holy Spirit working in the life of the recipient.

It is this kind of selfish ambition which leads to two common mistakes in efforts at providing SoulCare. The first is the moralistic approach. This often occurs when biblical principles are offered as motivations to change one's behavior to conform with

¹¹² Crabb, 201-8, 2.

¹¹³ Crabb, 201-1, 7

accepted patterns.¹¹⁴ The second is the therapeutic approach in which the listener tries to fix what is wrong. This is the typical counseling approach which is a matter of socializing the flesh; taking foolish ways of thinking and acting and dressing them up to make them more socially acceptable.¹¹⁵ As such, the key task of this stage is for the provider to repent of their wrong motivations and seek to honor God as they listen to the life of another.¹¹⁶

Crabb offers a third option which he calls the "release what is good" principle. This is the second part of the provider's inward look, which Crabb has labeled thinking wisdom. Wisdom is about the provider realizing that he or she cannot provide SoulCare based on his or her own skill or technique and must remain open to something beyond him or herself. It is the place where the provider acknowledges that he or she needs to have the Spirit's wisdom as revealed in the Scriptures to guide them as they enter the soul of another.¹¹⁷ This is where the provider draws on the various theological categories discussed above, and recognizes that there is something beautiful underneath all the recipient's presenting problems and dysfunction. If a provider is able to remember that in a Christian there is something better, the possibility of getting into the recipient's life can

¹¹⁴ Crabb, 101-8, 1.

¹¹⁵ Crabb, 201-6, 1.

¹¹⁶ Crabb, *SoulTalk*, 109-126.

¹¹⁷ Crabb, 201-1, 7.

result in the releasing something that is good and SoulCare begins to take place.¹¹⁸ It is this ability to see beyond the presenting issue(s) to the presence of God's Spirit in the person's life, that one can begin to sense how God wants to do a work of transformation.

Think Story (curiosity/reframing)

In the opinion of Crabb, one of the most important and often overlooked aspects of spiritual formation is the reality that "people will not move as far as they could on their journey into God's presence or experience the power of the Spirit as fully as they could without telling their story to another person."¹¹⁹ Therefore, the fourth stage in SoulCare is to think story.

Drawing on the implications of the second stage, "think beneath", the provider acknowledges the recipient's story, which includes "shaping events that taught the person wrong definitions of life and gave shape to how he lives his life."¹²⁰ These life experiences are what Crabb calls the "story of our soul."¹²¹

It is at this point in the dance that Crabb encourages providers to be curious about the recipients' stories; to discover their background information in an effort to understand

¹¹⁸ Crabb, 101-8, 2.

¹¹⁹ Crabb, *SoulTalk*, 138.

¹²⁰ *Ibid.*, 185.

¹²¹ These shaping events provide the root problem to the recipients presenting issues. Crabb refers to these 'root problems' or 'psychological dynamics' (the core of the human personality that need to be understood) as the equivalent to his understanding of humanity's inherent flesh nature.

how their histories have shaped their categories of understanding about themselves and God. It is also in this stage where the provider reframes these events and interpretations using biblical wisdom in cooperation with the guidance of the Holy Spirit to assist the recipient in moving from the concrete events in their journeying reality to the deeper story of the soul. In thinking story, the provider says something like:

Tell me more about the story of your relational soul. I want to hear you talk about your present relationships, not just with your husband but also your children, your friends. I want to hear about your past relationships, your mom and dad, early childhood days. I want to think about our immediate relationship, just you and me. And I want to think most primarily about your deepest relationship with God Himself. And as you talk about the story of your soul, I'm going to be listening according to certain categories of understanding. I know, because the Bible tells me this, that you bear the image of God, and therefore you long for relationship and you have the capacities to relate. But I also know that you're fallen and therefore your natural tendency is going to be to use all of your capacities incorrectly in a way that does not reveal the character of God at all and in a way that doesn't even enjoy God as the central treasure of your soul.¹²²

Crabb strongly believes that in order for effective SoulCare to take place, this real struggle between our experiences and formed defenses and the reality that we have with new life in God through Jesus needs to be taken seriously and examined. When these truths are discovered, and the impact on everyday life identified, the work of turning away from these destructive impulses toward a Holy Spirit-filled life of freedom can be sought. As this begins to take place, the recipient will begin to experience a transformation which comprises the fifth stage of SoulCare.

¹²² Crabb, 301-4, 2.

Think Movement

The final stage in Crabb's model of SoulCare leads the provider to begin thinking movement, which is comprised of five Holy Spirit empowered phases of: brokenness, repentance, abandonment, confidence and release.¹²³

In the first movement of brokenness, the recipient confesses the ways he or she has sinned against God, by making God a second-place desire and other selfish desires primary.¹²⁴ Brokenness is the point in which the recipient recognizes his or her self-centered ways and acknowledges that there is nothing they can do on their own to change; they need God's intervention.¹²⁵

The second phase of movement is repentance. This represents the point where the recipient begins to get a glimpse of the vision the Holy Spirit has for them, and they begin to develop a desire for God that is stronger and more powerful than any other desire.¹²⁶ It is the transition to longing to be other-centered instead of self-centered.

The next movement is an abandonment to God's provisions; a willingness to let go and trust God to guide their life.¹²⁷ Abandonment leads to the fourth phase, which is a deeper and growing sense of confidence that God can and will provide all that is

¹²³ Crabb, 301-1, 1.

¹²⁴ Crabb, *SoulTalk*, 235-236.

¹²⁵ Crabb, 301-1, 4

¹²⁶ Crabb, *SoulTalk*, 236.

¹²⁷ *Ibid.*

necessary to experience what the soul most desires.¹²⁸

The final movement stage in transformation is release. This is where the recipient begins to discover his or her true self and can begin to offer this new life and its associated passion and joy to others.¹²⁹

Summary

The Urban Sanctuary ministry of the Centre for Evangelical Spiritual Formation trains directors using the *NewWay* model of spiritual direction developed by the evangelical psychologist Larry Crabb. Directors-in-training are introduced to the theology and methodology of the model in the first of three training stages but continue to refine their skills in its application during the second and third stages. The *NewWay* model understands spiritual direction as the process of "exploring and understanding the interior world of another, recognizing both the work of the flesh and the work of the Spirit, and following the Spirit's work in transforming the person's interior world to become more like Christ."¹³⁰ It focuses, moreover, on moving "deeply through the self-protective demands of the false self to discover and touch the holy and loving uniqueness

¹²⁸ Crabb, 301-1, 5.

¹²⁹ Ibid.

¹³⁰ NewWay Ministries, "A Brief Statement on the NewWay Understanding of Spiritual Direction and Spiritual Formation."

of the true soul that lies beneath in every redeemed heart."¹³¹ The desired result is for the directee to enjoy God, accept themselves, and engage others, although no theological or methodological strategies are in place to foster this last objective.

The use of this model is limited to the interior elements of the spiritual life. This raises concerns because, when compared to other models of spiritual direction available in the Christian tradition, including patterns of spiritual formation emerging within evangelicalism itself, it ignores the aspect of discerning God's present and active call to outward engagement. Furthermore, this missing characteristic in the *NewWay* approach to spiritual direction seems to be inconsistent with the model of evangelical spiritual formation presented by Urban Sanctuary; a model which has discernment of "calling" and living out that vocation as essential elements of Christian growth and maturity.

As such, the primary concern of the remainder of this project is to draw attention to this limitation of Crabb's model and seek to provide theologically-grounded suggestions for its further development—specifically for use in training spiritual directors at CESF. This will be done by placing it in dialogue with the widely used *Spiritual Exercises* of Ignatius of Loyola, which will serve as an illustration of a theologically well-developed model of spiritual direction (chapter 4), and the theological category of 'eschatology as orienting motif' proposed by Baptist scholar Stanley Grenz (chapter 5) as a way to further develop this model of evangelical spiritual direction for training directors

¹³¹ Ibid. In order to retain standard terminology, the use of 'spiritual director' and 'directee' will once again be used for the remainder of the paper.

at CESF.

CHAPTER 4

THE *SPIRITUAL EXERCISES* OF IGNATIUS OF LOYOLA: A THEOLOGICAL EXAMPLE

The *NewWay* model of spiritual direction developed by Christian psychologist Larry Crabb has been built on the theological categories of the Trinity, the image of God, the Fall and (positional) sanctification. This model focuses on the interior life of a directee and seeks to conform that inner life to the inner life of Jesus. This is done by examining past events in the life of a directee and assessing how those past events affect what desires are pursued and how they are met. However, when compared to other models of spiritual direction, the emerging trend within evangelical spiritual formation, and the pattern of spiritual formation taught at Urban Sanctuary, the *NewWay* model of spiritual direction is limited in its understanding of its central theological categories, which, in turn, affects its overall vision for spiritual direction.

The *Spiritual Exercises*, which has similar theological categories as the *NewWay* model, does nevertheless, utilize these categories in a way that fosters a more outward-focused and engaged spirituality. Since the *NewWay* model reduces spiritual direction to the interior elements of the spiritual life—contrary to other models of spiritual direction available in the Christian tradition, including patterns of spiritual formation emerging within evangelicalism itself—and is inconsistent with the model of evangelical spiritual formation presented by Urban Sanctuary, a comparative example of how a more embodied model of spiritual direction might look is necessary.

In order to demonstrate how these theological categories function, I have chosen the *Spiritual Exercises* of Ignatius of Loyola as an enduring historical example of spiritual direction that presents an expanded theological understanding of the Gospel narrative. As such, the purpose of this chapter will be to provide illustrative material of a model that makes an explicit effort to foster the development of a directee's relationship with God, not only through inner healing and transformed desires, but exemplified by an active, loving service to God.

Because of founder and director Thompson's long term familiarity with Larry Crabb's model of Christian counseling—including being trained in the *NewWay* model of spiritual direction—and a concern that evangelical constituents who are the target of Urban Sanctuary might shy away from an Ignatian model of spiritual direction, a direct appropriation of the *Spiritual Exercises* has been rejected by Thompson.¹ As such, the description and discussion of Ignatius' text herein will be used as an example to set the background for the appropriation of Stanley Grenz's eschatology as orienting motif, namely fostering an outward looking, engaged spirituality. The use of the *Spiritual Exercises* in this study will function as an example of a model of spiritual direction with a *telos* that extends beyond interior reflection. Despite Victor Copan's statement that the

¹ Thompson himself is not opposed to the *Spiritual Exercises*, and has himself presented lectures on it at Urban Sanctuary as well as giving away free books to retreatants on them. Similarly, Urban Sanctuary has offered a variety of opportunities to experience the Exercises, including a week long and nine-month long retreat utilizing them. It should also be noted that two other evangelical retreat centres in Western Canada (Calgary-based *Centre for Christian Spirituality* and Vancouver, B.C. based *SoulStream*) that train spiritual directors do use an Ignatian model with no detriment to their ministry.

literature on spiritual direction makes no claims of normativity,² the *Spiritual Exercises'* inclusion of theological categories (which are prevalent in other descriptions of spiritual direction, evangelical spirituality, and the model of spiritual formation used at Urban Sanctuary), Ignatius' text will be taken as normative.

Recognizing the complex nature of the *Spiritual Exercises*, a detailed review of Ignatius' text and the vast body of literature pertaining to them is beyond the scope of this project. However, in order to facilitate a comparison to the *NewWay* model of Larry Crabb and the theology of Stanley Grenz, this chapter will provide a brief introduction to the person of Ignatius followed by an introduction to the overall structure and theological themes of the *Exercises*, and the formative issues therein. From this description, key themes found in the text (desires, sanctification/transformation and discernment) and the role they play in understanding the overall process of an Ignatian model of spiritual direction will be described. This information will be used to show how the *Spiritual Exercises* move the directee from both a past and interior focus (which is the extent of the *NewWay* model), toward an other-centered, engaged spirituality—a theme which is increasingly being recognized as a significant aspect of spiritual formation by those

² Victor Copan, "Spiritual Direction and St. Paul as Spiritual Director: Determining the Primary Aims," *Journal of Spiritual Formation and Soul Care* 3 (2010): 142-143.

working in the discipline of evangelical spirituality.³ These insights will provide the supportive material for the proposed integration of Stanley Grenz's theological understanding of eschatology as orienting motif into the training of directors at Urban Sanctuary.

Ignatius of Loyola ⁴

The late 1400's to mid 1500's were a time of turmoil and transition in Europe. This was a period of constant war between city-states as feudalistic princes were yielding to powerful central governments. Grand deeds were called for and celebrated. Spain was at the height of its power, and was enlarging its overseas empire, thereby expanding its military and economic structures. Religious turmoil also flourished. While Spain ended

³ Not only are evangelical systematic theologians and evangelicals working in the area of evangelical spiritual formation recognizing the importance of moving beyond a privatized, interior relationship with God to an active, engaged spirituality, but corresponds to an essential objective of spiritual direction as presented by other authors across the spectrum of the Christian tradition (see literature review in chapter two). As such, this study sees this omission by Crabb as limitation, not only in comparison to other models, but also within contemporary evangelical thought and practice.

⁴ Compiled from: William A. Barry, and Robert Doherty, *Contemplatives in Action: The Jesuit Way* (New York: Paulist Press, 2002), 7-17; George E. Ganns, ed., "General Introduction," in *Ignatius of Loyola: Spiritual Exercises and Selected Works*, The Classics of Western Spirituality (New York: Paulist Press, 1991), 9-63; and David Lonsdale, *Eyes to See, Ears to Hear: An Introduction to Ignatian Spirituality* (Maryknoll: Orbis, 2000), 35-57. Ignatius, Joseph A. Munitiz, and Philip Endean. "Autobiography," in *Saint Ignatius of Loyola: Personal Writings: Reminiscences, Spiritual Diary, Select Letters Including the Text of The Spiritual Exercises* (London: Penguin Books, 1996), 12-62. The Autobiography, or Reminiscences, were compiled from a series of four interviews with Gonçalves da Câmara in 1555. The text spans the time of his injury at Pamplona to shortly after his arrival in Rome in 1540.

Muslim rule in the region in 1492, hostility toward the Moors continued. The early stages of the Spanish Inquisition (1478-1834) was underway, and Luther's posting of his 95 thesis in 1517, and eventual excommunication in 1521, further enhanced political divisions in northern Europe, which led to a dissolving of religious unity as well. Meanwhile the church in southern Europe was filled with superstitions and was rife with clerical abuse. Priests did not know how to say the Mass, nor did they preach, opting instead to work for wages as day-laborers.

It was into this societal upheaval that Iñigo Lopez de Oñaz y Loyola [1491-1556] was born in the Basque region of Spain. He was the youngest of thirteen children, in a family culture of high Catholic piety but lax morals; he experienced the contradictions between the ideals of church and crown and the realities of his own family. His mother died before he reached his teens and two of his brothers were killed in the Americas while serving in the military. He was sent away at age 15 to be a scribe and page to the Royal Court.⁵ It was in the service of Juan Velázquez de Cuéllar, the chief treasurer of King Ferdinand V, that his "intimate association with the royal staff enabled him to acquire habits of exquisite courtesy, graciousness of manner, and delicate refinement. It was also during these years that Ignatius . . . filled his mind with the disordered idealization of

⁵ George Traub, and Debra Mooney, "A Biography of St. Ignatius Loyola (1491-1556): The Founder of the Jesuits," <http://www.xavier.edu/jesuitresource/online-resources/ignatius-biography.cfm> (accessed March 29, 2010)

women and sensuous expressions."⁶ Furthermore, he was "sensitive to insult, and a rough punkish swordsman who used his privileged status to escape prosecution for violent crimes committed with his priest brother at carnival time."⁷ Such a lifestyle later led Ignatius to confess that as a young man his ambition was for personal glory "given to the follies of the world."⁸

Though not a professional soldier, Ignatius did help Spain in several battles. In one skirmish against the French, at Pamploma in 1521, a cannon-ball broke his leg; it was not set correctly the first time and had to be re-broken and aligned properly.⁹ His subsequent convalescence at his family home in Loyola where, confined to bed, he read stories of chivalry and military adventure as well as Ludolph of Saxony's *The Life of Christ* and a book on the lives of Christian saints.¹⁰ In doing so, Ignatius recognized that he felt unsatisfied after reading the former, but experienced extended periods of consolation following his readings of the latter.¹¹ While still possessing a desire for adventure, he concluded his passions needed better motives, and thus chose to commit his

⁶ Varghese Malpan, *A Comparative Study of the Bhagavad-Gītā and the Spiritual Exercises of Saint Ignatius of Loyola on the Process of Spiritual Liberation* (Roma: Editrice Pontificia Università Gregoriana, 1992), 168.

⁷ Traub and Mooney, "A Biography of St. Ignatius Loyola."

⁸ Ignatius, "Autobiography," 13.

⁹ *Ibid.*, 13-14.

¹⁰ Ganns, "General Introduction," 24 indicates that the ideas and words in these two books are very similar to what Ignatius presented in the the *Spiritual Exercises*.

¹¹ Ignatius, "Autobiography," 14-15.

life to following Jesus in the same manner of the early saints.¹²

Following this conversion, Ignatius traveled to Montserrat where he made an all night vigil before the Black Madonna committing himself as a pilgrim for Christ.¹³ He then found a Benedictine priest to whom he made a confession of sin, and, handing over his sword, revealed his intentions for a new life. Soon after, he gave his fine clothes to a beggar and donned the apparel of a pilgrim¹⁴ before setting off to the port town of Manresa, intending to go to Jerusalem. Although planning to be there for a few days, he began to struggle with his past sins, and ended up staying for ten months. During this time he lived in a hospital for the poor and spent his days begging for food and alms. It was also during these times that he began to experience various illnesses and visions, culminating with a vision on the banks of the River Cardoner. Noting that "God was dealing with him in the same way a school-teacher deals with a child, teaching him"¹⁵ Ignatius believed these experiences, both positive and negative, were the process of

¹² Ibid., 16.

¹³ Ibid., 20.

¹⁴ Doris Donnelly, "Pilgrims and Tourists: Conflicting Metaphors for the Christian Journey to God," *Spirituality Today* 44 (1992): 20-36 suggests that at the spiritual level, pilgrims: 1) recognize an internal/spiritual aspect to their journey; 2) want to be transformed in the process; and 3) recognize the significance of the process.

¹⁵ Ignatius, "Autobiography," 25.

gaining insight into the nature of God and himself.¹⁶ As a result of his training as a scribe, he recorded his reflections on his emotional reactions to these events. These initial notes, which he thought might also be able to help others, were refined over time to eventually take the form of his *Spiritual Exercises*.¹⁷

In the spring of 1523 he departed for Manresa intent on traveling to Jerusalem, but not being allowed to stay, he returned to Spain where, at the age of 33, he spent two years learning Latin¹⁸ before moving to Alcalá where he informally started speaking to people about spiritual topics. This practice of discussing theology without formal training brought him to the attention of the Spanish Inquisition on three different occasions.¹⁹ As a consequence he moved to Paris to attend university.²⁰ In addition to his academic work, Ignatius was involved in a ministry to those affected by poverty and the plague. He

¹⁶ Ganns, "General Introduction," 30, suggests that "Ignatius' experiences were predominantly intellectual visions, insights, in which God communicates himself in a way that leads a mystic to a better understanding of truths, experiences, or other matters previously known. God might do this, for example, by stirring up previously acquired ideas and or modifying or coordinating them anew, or even infusing new ideas."

¹⁷ Traub and Mooney, "A Biography of St. Ignatius Loyola."

¹⁸ Ignatius, "Autobiography," 39-40.

¹⁹ Ignatius continued to be questioned by the Spanish Inquisition up until 1940.

²⁰ According to Traub and Mooney, "A Biography of St. Ignatius Loyola," it was here that Iñigo changed his name to Ignatius, after the Church Father, Ignatius of Antioch, whom he admired. Ganns, "General Introduction," 39 suggests that it was also during this time that his practice and spirituality were influenced by his reading of Thomas Aquina's *Suma Theologica* which said 'all creation is to praise and glorify God; and the more/better do on earth the better life in heaven.'

completed his studies, earning a Master of Arts degree in 1535.²¹

In the years between 1534 and 1537, Ignatius returned to Spain where he undertook reforms related to gambling and dress codes for women.²² In 1537 he and a group of friends (companions) made a vow to serve God, and being obedient to a vision at LaStorta, decided to formally found a religious order using the name "The Society of Jesus."²³ Following his ordination in 1537, Ignatius made his way to Rome where this new order was involved in many areas: working with catechumens, endangered women, the sick and orphans.²⁴ As the society expanded in numbers, so did its objectives. Much of its ministry included giving the Exercises to small groups of people and establishing centers of education to help children and clergy for the benefit of society. These ministries of spiritual formation, education, and social justice continue to be areas of focus for modern Jesuits.²⁵

²¹ John H. Pollen, "St. Ignatius Loyola," *The Catholic Encyclopedia*, vol. 7, New York: Robert Appleton Company, 1910, <http://www.newadvent.org/cathen/07639c.htm> (accessed March 29, 2010).

²² Ignatius, "Autobiography," 56.

²³ The Society of Jesus officially became a religious order following the Pope's approval in 1540.

²⁴ Ganns, "General Introduction," 44.

²⁵ The word 'Jesuit' was a term originally used pejoratively for the new order of the Society of Jesus, but now is a common and accepted name.

The *Spiritual Exercises*

The text of the *Spiritual Exercises* was born out of Ignatius' own personal reflection as well as spiritual conversations he had with other people and their experiences. Sheldrake noted that Ignatius did not have a theory and then put it into practice; rather he developed his theology/spirituality out of self-discovery and deep reflection.²⁶ To this end, Ignatius was not interested in speculation about God or trying to get knowledge of God for its own sake. Nor were his writings philosophical in nature; the *Spiritual Exercises* reveal very little about topics such as the Trinity.²⁷ Instead, Ignatius wanted to stress a personal knowledge of God gained through encountering God and the difference that encounter can make in one's life,²⁸ specifically an active engagement in the world which reflects God's eschatological *telos* for creation.

The compiled notes of this handbook (approved by Pope Paul III in 1548 in the

²⁶ Lonsdale, *Eyes to See, Ears to Hear*, 56.

²⁷ While not mentioned explicitly in the *Spiritual Exercises*, the Trinity is present in other texts and therefore likely had an influence on his thought in the writing of the *Exercises*. See for example, Paul Coutinho, "Ignatius, an Ancient Sage with Eternal Wisdom," *Review of Ignatian Spirituality* 38 (2007): 108-130; Harvey D. Egan, "Ignatius of Loyola: Mystic at the Heart of the Trinity, Mystic at the Heart of Jesus Christ," in *Spiritualities of the Heart: Approaches to Personal Wholeness in Christian Tradition*, ed. Annice Callahan, (New York: Paulist Press, 1990) 97-113; David L. Flemming, "'Here I Am,' Ignatian Ways of Serving," *Review of Ignatian Spirituality* 38 (2007): 98-107; Brian O'Leary, "The Mysticism of Ignatius of Loyola," *Review of Ignatian Spirituality* 38 (2007): 77-97; and "Searching for Meaning Today: An Ignatian Contribution," <http://www.sjweb.info/documents/cis/pdfenglish/200511003en.pdf> (accessed February 3, 2010); and Francisco López Rivera, "Obedience and Discernment," *Review of Ignatian Spirituality* 40 (2009): 37-50.

²⁸ Lonsdale, *Eyes to See, Ears to Hear*, 58.

apostolic letter *Pastoralis officii*)²⁹ eventually formed the text of the *Spiritual Exercises* which functioned as a guide for spiritual directors. While the Exercises described in the text were originally given to lay people and those seeking to join Ignatius and his Society, following the reforms at the Council of Trent [1545-1563] and with the support of individuals such as Francis de Sales [1567-1622], they expanded to become a universal experience for all clergy in the various Roman Catholic orders.³⁰ Ignatius originally intended the Spiritual Exercises to be used in conjunction with a 30 day retreat; for contemporary Jesuits, the full 30 day retreat is experienced twice in their training, first in their novitiate, and again near the completion of their tertianship.

Although originally intended to be a one-with-one interaction with a spiritual director, the Exercises transitioned to preached group retreats. However, Vatican II's mandate to all Catholic Religious families to get in touch with their roots, prompted the return of the Spiritual Exercises in the form of the individually directed retreat.³¹ This transition can be "traced to Canada in 1964 with the late Fr. David Asselin and the theologians at Regis College. It spread rapidly to the United States. There was a return of

²⁹ Malpan, *A Comparative Study*, 188.

³⁰ Timothy J. Pfeiffer, "The History of the Ignatian Retreat," Society of St. Pius X, http://www.sspix.org/miscellaneous/history_of_the_ignatian_reteat.htm (accessed February 12, 2011).

³¹ Thanks to Julio Giulietti SJ, for clarifying this history in an e-mail correspondence, February 12, 2011.

the Exercises to their intended format."³²

As the post Vatican II renewal of the Exercises unfolded, their usage once again expanded beyond those committing their lives to the order, and are being experienced by people across denominational boundaries,³³ with the thirty day retreat being offered by a wide variety of Roman Catholic and Protestant retreat houses around the world.

However, in our day, as it was in Ignatius', it is not always convenient or possible for the average person to commit to an extended retreat. As such, Ignatius made provisions for people to participate in the Exercises in their daily life through various modifications.³⁴

³² Rodney Kissinger, "Spiritual Exercises for Active Contemplatives: Are Group Retreats Destined to Disappear?" <http://www.frksj.org/spiritualgroupretreatsdisappear.htm> (accessed February 12, 2011).

³³ James L. Wakefield, and Ignatius, *Sacred Listening: Discovering the Spiritual Exercises of Ignatius Loyola* (Grand Rapids: Baker Books, 2006) is one example of several books intended for Protestant groups wishing to explore the dynamics of the Exercises. Similarly Vancouver based *SoulStream*, and the *Centre for Christian Spirituality* in Calgary—the only other Protestant institutions beside CESF that trains evangelical spiritual directors in western Canada—are based on the Ignatian model.

³⁴ Joseph A. Tetlow, *Making Choices in Christ: The Foundation of Ignatian Spirituality* (Chicago: Loyola Press, 2008) x, explains the Nineteenth Annotation—also called the 'Exercises in daily life'—are a way of "providing the opportunity for people to prayerfully engage each of the movements without radically altering their lifestyle." Similarly, he describes the Eighteenth Annotation as a less intensive means to use the Exercises in spiritual direction as a way to help Christians "interiorize the truths they live by and structure for themselves a truly Christian way of life." However, Patrick Carroll, "The Spiritual Exercises in Everyday Life," *Studies in the Spirituality of Jesuits* 22 (1990): 1-27; and Elizabeth Liebert, "The Limits of Adaptability: The Eighteenth Annotation in Developmental Perspective," *The Way* 4 (2003): 107-123 and Mark Rotsaert, "When Are Spiritual Exercises Ignatian Spiritual Exercises?," *Review of Ignatian Spirituality* 32 (2001): 29-40 suggest that care must be taken when modifying the *Spiritual Exercises* for other contexts.

The body of the text for the *Spiritual Exercises* is ordered into three main sections. First is the preamble, which consists of twenty annotations, some introductory exercises and the Principle and Foundation. This preamble provides an important clue as to the nature and purpose of the Exercises. Ignatius made it clear from the outset that the purpose of this experience was for ". . . preparing and disposing the soul to remove all inordinate attachments and, after they have been removed, searching for and finding the will of God about the management of one's life and the salvation of the soul are spiritual exercises."³⁵ This is important because the directee was to ". . . offer his striving and freewill to his Creator that he might decide what to do with himself and all his possession to best serve Him according to His pleasure."³⁶ This is summarized in the Principle and Foundation which states:

Man has been created to this end: to praise the Lord his God, and revere him, and by serving Him be finally saved. All things have been created because of man, in order to help him reach the end of his creation. It follows, therefore, that man may use them, or abstain from them, only so far as they contribute to the achieving of that end or hinder it. Consequently, we must harbor no difference among all created things (as far as they are subject to our free will, and not forbidden). Therefore, as far as it belongs to us, we should not look for health more than for sickness, nor should we prefer wealth to poverty, honor to contempt, a long life to a short one. But, from all these things, it is convenient to choose and desire those that contribute to the achievement of the end. "³⁷

This preliminary section sets the stage in defining the core of the Spiritual

³⁵ Ignatius, *The Spiritual Exercises*, [1]

³⁶ *Ibid.*, [5]

³⁷ *Ibid.*, [23]

Exercises as a way to move toward a "kind of spiritual freedom, the power to act—not out of social pressure or personal compulsion and fear—but out of the promptings of God's spirit in the deepest, truest core of one's being—to act ultimately out of love."³⁸ However, this is not simply a passive, uninvolved spirituality but rather one that focuses on discerning what God is calling Christians to do. As Tetlow asserts, the Principle and Foundation makes it clear that the Exercises are about a call to service since "the God whom Ignatian spirituality seeks is an acting God, a busy God who continues to be our Creator and Lord."³⁹

Such a choice to try to live out the Gospel is neither simple nor easy, since one soon "finds one's self doing battle with opposing forces and desires. Seeking and putting into practice the will of God requires daily attentiveness to the word of God revealed in the world and in one's life; this means noticing key movements in one's heart and soul. Living out the gospel, freely and joyfully depends upon the ability to recognize the features of the crucified and risen Jesus in one's life and in the world."⁴⁰ This commitment requires a move beyond simple acceptance of propositional statements, to the integration of those beliefs into everyday activity.⁴¹ This is accomplished through a series of reflections on the life and ministry of Jesus. This is important according to Wolff

³⁸ George Traub, *Do You Speak Ignatian?: Glossary of Terms Used in Ignatian and Jesuit Circles* (Cincinnati: Xavier, 2004), 16.

³⁹ Tetlow, *Making Choices in Christ*, 2.

⁴⁰ Wolff, *The Spiritual Exercises*, xiv.

⁴¹ Tetlow, *Making Choices in Christ*, 12.

who suggests that left as story, the "gospel never engages us directly and immediately.

The Exercises make Jesus' story our story."⁴²

The Four Weeks of the *Spiritual Exercises*

Week 1

The *telos* of an outward, actively engaged spirituality of the exercises is introduced in the First Week. According to Wolff, the First Week "reveals our ways of saying "no" to God."⁴³ Therefore, the intention of this series of rather morbid considerations of sin and punishment is to come to a place of expressing gratitude to the Trinity for their salvation through Jesus, and come to use this newly discovered freedom to serve God through an increased desire to imitate Christ by avoiding actions that would harm their relationship with God and others. Consequently, the directee is called to become more loving, giving and open to participate in God's will—namely the doing of justice and mercy.⁴⁴

Through the reflections of the First Week "love empowers the person to recognize the truth of themselves."⁴⁵ The examinations presented herein help people recognize not

⁴² Wolff, *The Spiritual Exercises*, xv. See also Tetlow, *Making Choices in Christ*, 12-13.

⁴³ Wolff, *The Spiritual Exercises*, 133.

⁴⁴ Ibid., 117, 120-128; and Joseph Veale, "The First Week: Practical Questions," *The Way, Supplement* 48 (1983): 21.

⁴⁵ Ruth Holgate, "Growing into God," *The Way* 42 (2003): 12.

only their sins, but discover God's grace, which includes seeing under the superficial self to the valued individual which leads to a liberation from guilt.⁴⁶ In the process, the First Week "can encourage a more realistic perspective on the self, a better reality orientation. It does this by stimulating changes . . . within the context of a loving, supportive accepting relationship—with God, and to some extent, with the director who tries to mirror God's acceptance."⁴⁷

However, José Aldunate has exhorted theologians and practitioners of Ignatian spiritual direction to consider sin as more than just being disobedient to the laws of God but rather "a human act that is opposed to the loving plan of God."⁴⁸ Furthermore, he has urged that the concept of sin be considered to be more than just an individualistic representation of sin and to consider social sins as well. Recognizing that the two are not mutually exclusive; society perpetuates individual sins, and the collection of individual sins produce the collection of societal sin.⁴⁹ In following this trajectory, there can be a deeper recognition of sin and its consequences in the breakdown of God's desire for creation. Taking this approach leads to "[p]ersonal repentance . . . based on our responsibility for social sin, which is to say, that one can be an accomplice in the way that one participates in the structures of abuse or oppression. One's duty is to do whatever is

⁴⁶ Veale, "The First Week," 20.

⁴⁷ Holgate, "Growing into God," 12-13.

⁴⁸ José Aldunate, "Readjusting the Spiritual Exercises of Saint Ignatius: Social Sin," http://www.jesuits.ca/orientations/social_se.html (accessed April 7, 2010).

⁴⁹ Ibid.

possible to correct these structures that cause damage."⁵⁰

Week 2

The Second Week is the lengthiest movement of the Exercises, as it follows Jesus' life from birth to the events of Palm Sunday. The purpose of Second Week is to reveal one's way of saying "yes" to God.⁵¹ It does so by drawing the directee into the life of Jesus where he or she can discover the other centered, engaged spirituality.

The Second Week is structured so that the director can move the directee into a place where he or she contemplates the Kingdom of Jesus Christ. Here the directee is called to see and hear Jesus as Lord speak to all of creation as his subjects and consider what a good subject's response should be to such a kind and generous king.⁵² This concludes with the vow, "Here I am, O supreme King and Lord of all things, I, so unworthy, but still confiding in your grace and help, I offer myself entirely to You and submit all that is mine to Your will . . . To follow You as nearly as possible and to imitate You in bearing injustices and adversities, with true poverty, of spirit and things as well, if [I say] it pleases Your holiest Majesty to elect and accept me for such a state of life."⁵³

Ignatius enters the life of Christ by contemplating the condition of creation and

⁵⁰ Ibid.

⁵¹ Wolff, *The Spiritual Exercises*, 133.

⁵² Ignatius, *The Spiritual Exercises*, [92-97].

⁵³ Ibid., [98].

deciding what should be done,⁵⁴ and concludes with a prayer of desire to "feel within myself, all that may help me to better imitate my Lord Jesus Christ, as if he had been incarnate just now."⁵⁵ In the midst of the biblical reflections, Ignatius interjects meditations on Two Standards,⁵⁶ Three Kinds of Men,⁵⁷ and Three Kinds of Humility, praying to become like Jesus in attitude and action, and concludes with a prayer to desire "a better imitation of Christ I would choose poverty, contempt, and a reputation for foolishness with Him poor, shamed, and laughed at, rather than riches, honor, and a reputation of wisdom."⁵⁸ These reflections are designed to "help unmask" and "overcome the obstacles," which can "too easily lead a directee to make an election leading him/her away from what God wants, even if he/she is fundamentally oriented to God."⁵⁹ The concluding contemplation on the three kinds of humility is "designed to help us test our disposition and to stimulate us to an attitude of total commitment to Jesus, out of love, as we make our election."⁶⁰ In this way, the Second Week's contemplation on the gospel narrative provides "events about Jesus with which we engage on a personal level; they

⁵⁴ Ibid., [102-108].

⁵⁵ Ibid., [109].

⁵⁶ Ibid., [136-148].

⁵⁷ Ibid., [149-157].

⁵⁸ Ibid., [165-167].

⁵⁹ Sean-Marc Laporte, "The Second Week of the Spiritual Exercises: Structure and Dynamic," <http://www.jesuits.ca/orientations/2nd%20week.pdf> (accessed April 7, 2010).

⁶⁰ Ibid.

evoke in us feelings, movements of spirit that we can test out; they get us unstuck and offer new possibilities of our lives, opening up the path to genuinely life-giving and creative choices . . . willing to explore possibilities on the basis of Gospel texts, the greater opportunities they offer the Lord for his action in their hearts."⁶¹

Robert Marsh notes that the process of the Second Week is the unfolding pattern of getting to know, love, and follow Jesus.⁶² He goes on to suggest that our deepest wants and desires⁶³ begin to change because what "we pray for in the Second Week—what gets us from idealism to companionship—is the desire to know and to be transformed by knowing . . . Second Week knowing leads to loving because in it we feel desire, feel attraction, feel knowledge in the flesh."⁶⁴ The consequence of this deeper knowledge is a move to action but "not just any action, but the action that emerges from loving, and from loving what the lover loves. To know and to love move us to follow: not just doing but doing with, doing what he is doing."⁶⁵

But what might this action look like? Laporte indicates that elections and choices can mean significant life-altering decisions, or simply a means to "to live that state in

⁶¹ Ibid.

⁶² Robert R. Marsh, "*Id Quod Volo*: The Erotic Grace of the Second Week," *The Way* 45 (2006): 10.

⁶³ In many Ignatian texts the term "disordered affections" is used to express desires that keep one from God.

⁶⁴ Marsh, "*Id Quod Volo*," 11.

⁶⁵ Ibid., 11.

greater conformity to God's will and to the example of Christ."⁶⁶ For Aldunate this conformity is found in the Principle and Foundation where "one must remember the criteria for this discernment, which is 'that which most leads to the end for which we were created.' This leads not to ideological but practical and effective action, and this end is not merely my personal salvation but the good of all of humanity, the fulfillment of the Kingdom of God." This leads Aldunate to a much more concrete conception of action in suggesting that this following after the way of Jesus allows the directee to seek "a commitment to personally follow Christ, including embracing his poverty and humiliation" because "in the contemplations of the mysteries of Christ, the central dedication of Christ to the promotion of the Kingdom of God has to be stressed more . . . Here the demands of justice and the liberation of the poor are essential."⁶⁷ Endean concurs, questioning whether an interior spiritual desire can "remain alive and real over the long haul if serious ministerial commitments lead us habitually to restrain that desire? Is there not a disjunction between private identity and ministerial role . . . that is neither psychologically realistic nor spiritually desirable?"⁶⁸ What is needed, therefore, is the recognition that Christ has revealed potential in the human condition for bringing good out of evil, making it possible for a literal imitation of the Jesus whom we want to know,

⁶⁶ Laporte, "The Second Week of the Spiritual Exercises."

⁶⁷ Aldunate, "Readjusting the Spiritual Exercises of Saint Ignatius."

⁶⁸ Philip Endean, "On Poverty With Christ Poor," *The Way* 47 (2008): 61.

love and serve.⁶⁹

Ultimately for this to occur, the directee requires far more than a shift in perspective, but a conversion of one's sense of self; a dramatic shift in identity-understanding. This ability to want these things can now occur, because, according to Holgate, "[a]fter the First Week, the exercitant sees reality differently. In ideal circumstances, they are moving towards the deeper, more realistic sense of identity just described. They are now open to a radical imitation of Christ."⁷⁰ As the directee contemplates Jesus' life he or she discovers his or her own deepest self and truest identity, and come to see that the orientation of their own life must be one with the orientation of Jesus Christ's life. Holgate suggests that

As these values are internalised they in turn affect the identity, already changed by the experience of the First Week. This is more than the simple replacement of one set of values with another, bringing about a change in outlook and identity. The values offered to the exercitant by Ignatius are directed not only towards change but also towards growth. The growth envisaged is an increased desire freely to love and to serve in all things, a theme which recurs throughout the Second, Third and Fourth Weeks. The service invited from the exercitant is not simply a response to orders from a more powerful or more talented master, but a response drawn out of love—love for God, for Jesus, and for others. This desire for service can withstand opposition, because the exercitant has begun to recognise who they truly are.⁷¹

⁶⁹ Ibid.

⁷⁰ Holgate, "Growing into God," 13.

⁷¹ Ibid., 13-14.

Week 3

The process of moving a directee from an interior disposition to an outward and action oriented spirituality continues in Week Three. As the shortest movement, Week Three's emphasis on the Passion of Christ is integrally connected to what has proceeded it in Weeks One and Two, and forms a bridge to what is to come in the final movement. In this movement, Ignatius asks that directees "stir up within themselves, sorrow and sadness"⁷² so that "I suffer with Christ suffering for me."⁷³

In comparison to the first two weeks, the literature for Week Three is relatively limited.⁷⁴ However, for the most part, it is the most uniform in understanding among the commentators, with a few minor subtleties. Most interpretations of the Third Week's purpose comes from Ignatius' statement: "to reflect upon what I should do or *suffer* for His cause when He is accepting such things for my sins."⁷⁵ From this consideration during one's meditation on the Passion, the directee is called to identify, in some way, with Jesus' physical, mental, emotional and spiritual suffering. Cecil Azzopardi suggests that the significance of the Third Week is about sealing a genuine communion in the

⁷² Ignatius, *Spiritual Exercises*, [195].

⁷³ *Ibid.*, [203].

⁷⁴ Rotsaert, "When Are Spiritual Exercises Ignatian Spiritual Exercises?," 38 comments that despite the focus on the Passion in previous historical theological reflection, Ignatius chose to emphasize the resurrected Jesus. In doing so, he states that the Third Week was the least important movement for Ignatius. This de-emphasis may explain, in part, the relative dearth of secondary sources for this week.

⁷⁵ Ignatius, *The Spiritual Exercises*, [197]; emphasis mine.

relationship between the directee and Jesus.⁷⁶ That is, this movement increases the directee's gratitude and desire to identify in every way with the rejected, despised Jesus—whose own mission and ministry was not accepted by most, and eventually led to his crucifixion. In doing so, the directee realizes that decisions made in Week Two will not make life happy nor will it be likely that their own work will be successful.⁷⁷ In the process, there is a transformation of the directee's desire and willingness to be obedient from a romantic, child-like concept, to a mature, realistic understanding of the cost.⁷⁸

This contemplation also takes on a heightened intensity because of the intimacy with Jesus the directee has gained in the Second Week. Because the directee has previously connected with Jesus on such a deep level and formed a close friendship, this desire for suffering like Jesus will create meaningful loss during the time of Christ's passion.⁷⁹ In that "vulnerability, the world and that relationship are attacked by the powers of evil, to which we are still prey. That evil moves to render meaningless the things and relationship we hold dear . . . Christ's death destroys the world that his

⁷⁶ Cecil Azzopardi, "Self Sinful and Graced," *Review of Ignatian Spirituality* 30 (1999):78.

⁷⁷ Wolff, *The Spiritual Exercises*, 171.

⁷⁸ *Ibid.*, 172.

⁷⁹ Marsh, "*Id Quod Volo*," 8 states that the power of this connection occurs because "It is my beloved. I'm not mourning my shattered hopes, my doomed calling. I'm mourning a man, a man I have come to love."

intimates had constructed around him."⁸⁰ The purpose of entering into Christ's suffering in such an intense way is to strip off any vestiges of self-love and self-will that remain after the calls to surrender made in the first and second movement, and submit one's life orientation finally and completely to God. However, it should be noted that this death to self is not to be understood as an end, but rather a means to transforming the concept of death into new ways of life. Because God's love is a "radical interruption of the divine into human suffering, carrying it to the resurrection" which "belongs to a significantly different order of existence,"⁸¹ the directee is opened to the possibility and reality of God's miraculous.⁸² This move increases their confidence in God, which thereby frees them to keep the commitment(s) to follow Jesus they made in the second movement.⁸³

⁸⁰ John J. Pungente, and Monty Williams. *Finding God in the Dark: Taking the Spiritual Exercises of St. Ignatius to the Movies* (Toronto: Novalis, 2004), 319.

⁸¹ Ibid., 321. See Also, Philip Sheldrake, "Theology of the Cross and the Third Week," *The Way, Supplement* 58 (1997): 29.

⁸² Ibid.

⁸³ Pointing to the 'confirmation of election' [204] (which Ignatius placed with the meditation on Jesus in the Garden) Brain O'Leary, "The Joy of the Risen Christ," *Review of Ignatian Spirituality* 30 (1999): 21 states that "what we know as the Agony in the Garden can be interpreted as an archetypical discernment scenario, during which Jesus learned that his desire to do his Father's will was to be made concrete, incarnated, enfleshed in his acceptance of, and journey through, the passion. Jesus and the exercitant both enter the passion in a similar situation (having made an election). One might go further and say that the experience of the passion is a confirmation of the exercitant's election precisely because, and in the same way as, it was a confirmation of Jesus' election. It follows that the confirmation takes place *insofar as the exercitant's prayer is unitive*. But the definitive confirmation of Jesus' election was the resurrection! So if the exercitant's prayer continues to be unitive he too will experience his election being confirmed throughout the Fourth Week" (emphasis his).

A nuanced interpretation of the Third Week focuses less on the directee's own suffering, but rather provides an opportunity to minister to Jesus simply by 'being with him' in such a painful period of his earthly existence.⁸⁴ Flemming indicates that this *compassion* is the fruit of one's intimacy with Jesus; the directee is willing not only to follow the work of Jesus, but is committed to stay with him in his suffering and death.⁸⁵ The meditations of the Passion, which can be slow, boring, painful, distracting and even tempting, calls for discipline and endurance; compassion "enables us to stay there in emptiness."⁸⁶ This endurance formed by compassion teaches one how difficult it can be to accept events in one's personal life especially those situations that cannot be changed and to accept the sinful and resulting hurtful nature of the world in general. This compassion counteracts the human tendency to give up or harden ourselves so as to stay uninvolved and untouched, or as Jean-Marc Laporte argues, it supports "the way of patience rather than the way of anger."⁸⁷ Therefore, developing compassion and humility through the cross, calls the directee to follow Jesus out of love without the expectation of getting anything back in return.⁸⁸

Ignatius' words: "to reflect upon what I should *do* or suffer for His cause when He

⁸⁴ Wolff, *The Spiritual Exercises*, 169.

⁸⁵ David L. Flemming, *What Is Ignatian Spirituality?* (Chicago: Loyola Press, 2008), 84.

⁸⁶ *Ibid.*

⁸⁷ Laporte, *The Dynamic Structure*.

⁸⁸ Cf. Wolff, *The Spiritual Exercises*, p. 169.

is accepting such things for my sins"⁸⁹ is intended to evoke a concrete response. By fostering a closer connection to Jesus through identification with his suffering, dying to one's will, as well as gaining a heightened sense of compassion, Week Three is a continuation and reinforcement of what has gone before (the meditations on Two Standards, Three Kinds of Men and Making Elections). As such, the unification with the person of Jesus Christ in the Third Week moves beyond thinking differently, but calls forth a radical commitment to action.

Philip Sheldrake notes that by choosing to join Christ in his Passion, we too pick up our cross as it were (cf. Luke 14:27).⁹⁰ However, he goes on to suggest that the cross was not about meaningless suffering but was the result of God's engagement in the sin of the world and Jesus' obedience in completing God's mission of redemption. Therefore, for those who commit to following Christ, "the cross cannot leave us indifferent and detached; it demands that we take sides. A true spirituality of the cross rules out any identification by intention only. Identification must take place in a concrete way of the cross."⁹¹ The implication of such an understanding, must, therefore, move away from a traditional conception of sin and the cross being taken on individualistic terms. A closer biblical inspection and evaluation shows that Jesus' mission was much larger than that. The *Spiritual Exercises* show that Ignatius understood the importance of this missional

⁸⁹ Ignatius, *The Spiritual Exercises*, [197]; my emphasis.

⁹⁰ Sheldrake, "Theology of the Cross," 30.

⁹¹ *Ibid.*

element of the Gospel. For Sheldrake, any "contemplation of the cross and our response to it must speak about a 'social-awareness spirituality'"⁹² because "only those who have experienced the Cross in a radical way can really formulate a genuine Christian hope."⁹³

Week Four

The Fourth Week's focus on the resurrection of Jesus makes the *telos* of participation with God explicit. Before moving onto the scriptural meditations, Ignatius interjected two sets of instructions. The first being a series of reflections for stimulating spiritual love. Here a primary theme of Ignatius is emphasized again: "Love itself depends more on deeds than on words."⁹⁴ From this, Ignatius reminded the directee of all that God has done for them and calls them to a reciprocal response: "devote all of myself to His love, worship and service."⁹⁵ This is expanded in the following paragraph which concludes with Ignatius' *suspice* (an offering of self): "Take, Lord, all my freedom. Accept all my memory, intellect and will. All that I have or possess. You have given to me; all I give back to you, and give them up to be governed by Your will. Grant me only the grace to love You, and I am sufficiently rich so that I do not ask for anything else."⁹⁶

⁹² Ibid., 23.

⁹³ Ibid., 27.

⁹⁴ Ignatius, *The Spiritual Exercises*, Ibid., [230].

⁹⁵ Ibid, [233].

⁹⁶ Ibid., [234].

This is followed by a consideration of God's presence and activity in and through all of creation and how the directee is to personally appropriate these insights so as to be able to more fully experience and serve God.⁹⁷

Reflecting on N.T. Wright's perspective of the resurrection, George

Aschenbrenner agrees that Jesus' "new life was not less than physical; but it seems to have had a new dimension to it as well, a kind of trans-physicality, humanity with more dimensions added . . . the results as stretching even further: 'finally, the resurrection gives a vision not only of a new life, but of a new world.'"⁹⁸ Therefore, the risen Jesus is "not like a mist or a fog of ether, difficult to pin down, difficult to be sure of. No, this presence, more real and personal than our presence to one another, is the heart, the fire, the attraction of Christian interpersonal faith."⁹⁹ It is with this basic understanding of the resurrection, the Fourth Week's contemplations provide an opportunity to celebrate, and embrace any decisions made to follow Jesus more closely.

Recognizing that despite the distractions of our secular experiences, and the fact

⁹⁷ Ibid., [235-237]. Peter Schineller, "Seeking, Finding, and Serving God in All Things: The Fourth Week and the Contemplation to Attain Love," www.loyolajesuit.org/peter_schineller/.../sp.ex.4th%20week.doc (accessed March 30, 2009) summarizes these reflections on God's presence and activity as: "We remain in touch with God who created us, giving us life (First Point); God who dwells among us in his Son Jesus Christ (Second Point); God who suffers and dies for us, so much did he love us (Third Point) and the ever greater God who remains with us and ahead of us as risen Lord (Fourth Point)."

⁹⁸ George Aschenbrenner, "A Consoling Companion, Faithful Beyond Any Doubt," *The Way* 46 (2007): 70 quoting N. T. Wright, *Following Jesus* (Grand Rapids: Eerdmans, 1994), 111-112.

⁹⁹ Ibid.

that we have never "experienced resurrection in its fullest eschatological sense as Jesus did,"¹⁰⁰ there are various events in life that give glimpses of the full meaning of the resurrection. Such moments of joy often occur out of nowhere, but are more often gradual in its formation. In the opinion of Aschenbrenner, this gradually formed joy is more profound and "is usually more durable than a sudden, intense experience . . . [this] joy is usually more flexible and capable of a great variety of expression in different ministerial settings."¹⁰¹

As Schineller has pointed out, these post-resurrection appearance were to comfort, strengthen, and console his followers.¹⁰² Furthermore, the number and variety of these appearances were to allow his disciples to "grow accustomed to his new mode of being present among them."¹⁰³ Therefore, the joy of the Fourth Week, whenever and however it is experienced, provides the directee the opportunity to discover the many ways the risen Jesus is present in ordinary, daily life. Such an awareness of Jesus' presence is necessary because when "focus on that presence is lost, daily life can become dull, boring, deadening. Finding the extraordinary disguised in the ordinary is the challenge that faces our daily faith. This enrichment of everyday life can be another blessing of that risen,

¹⁰⁰ O'Leary, "The Joy of the Risen Christ," 44.

¹⁰¹ Aschenbrenner, "A Consoling Companion," 78.

¹⁰² Peter Schineller, "Seeking, Finding, and Serving."

¹⁰³ O'Leary, "The Joy of the Risen Christ," 45.

faithful Companion, if we are eager enough and sensitive enough to his presence."¹⁰⁴

Such an awareness requires the directee to be intentional in his or her integration of all aspects of prayer and life; to be constantly looking for Christ's activities in every person and event. This "finding God in all things" assists the directee in his or her service to God. This awareness links the four movements of the Exercises together. O'Leary goes on to point out that the degree to which this takes place in Week Four, is related to the depth of experience in the previous three weeks.¹⁰⁵ He also cautioned against regarding the compassion of the Third Week and the joy of the Fourth Week as independent or opposite, but rather insisted that they are an experience of the same shift out of self.¹⁰⁶ Thus the experience of joy and confirmation of Jesus' presence fosters an internal shift as "a continuation of that 'movement out of the self' and 'taking upon oneself' that was called for during the prayer on the Passion. The movement out of the self involves a radical detachment, a self-dispossession, a decentralizing of oneself in order to be for and with the other."¹⁰⁷ That is, since the resurrection was the ultimate confirmation of Jesus' election, then the directee too will have his or her decisions confirmed in the Fourth Week.

¹⁰⁴ Aschenbrenner, "A Consoling Companion," 79.

¹⁰⁵ O'Leary, "The Joy of the Risen Christ," 47. Similarly, Azzopardi, "Self Sinful and Graced," 79 indicates that the Fourth Week can be very difficult, because it depends on the level of identification the directee reached in the earlier Weeks.

¹⁰⁶ *Ibid.*

¹⁰⁷ *Ibid.*

In this way, the implications of the resurrection provide more than a simple, privatized peace, joy and hope. As the directee recognizes who and whose he or she is, the consequence is a natural emergence of service.¹⁰⁸ Reflecting on the consoling ministry of Jesus' appearances, O'Leary indicates that the Exercises, properly made, will lead the directee to take what he or she has received and imitate Jesus' mission by tangibly giving to others through a Christ-like life-style.¹⁰⁹ Aschenbrenner does the same by considering Paul's words in 1 Corinthians 15:58 concluding that Christians have "important, daily, creative work to do in helping the new resurrected creation to be revealed."¹¹⁰ This incarnation of the resurrected Jesus was encouraged by Ignatius' call for love to manifest itself in deeds more than in words and his insistence that love consists of a mutual sharing whereby one in love always gives to the other.

Colloquy on the *Exercises*

The preceding review of the movements which comprise the four Weeks of Ignatius' *Spiritual Exercises* show that the text is concerned with fostering more than an

¹⁰⁸ See Holgate, "Growing into God," 13-14.

¹⁰⁹ O'Leary, "The Joy of the Risen Christ," 50.

¹¹⁰ Ascehnbrenner, "A Consoling Companion," 80.

interiorized spirituality that seeks inner healing,¹¹¹ but emphasizes the necessity of paying attention to how God is calling the directee to become actively involved with others, for the sake of the Kingdom.¹¹² This consideration has led Barry to propose creation to be the one action and will of God.¹¹³ This "action" can be understood as the Kingdom of Heaven proclaimed by Jesus, which invites "all persons to enter the community life of the Trinity.

¹¹¹ Referring to the *Spiritual Exercises*, Karl Frielingsdorf, "Following Christ In Word and Gesture," *The Way* 42 (2003): 82 writes, "there are traps and temptations arising from our hurts and our limitations. More importantly, we need to discover what has come to be our own life through the course of our personal history: the possibilities and limits that this entails, the strengths and weaknesses, the painful experiences, and the sources of salvation hidden in our wounds . . . If we can say yes to our own life and to what it has become, this enables a reconciliation to happen. And this reconciliation lets us mature into the personal identities that God has placed within us." Similarly, Jacqueline Syrup Bergan and Marie Bergan, *Praying with Ignatius of Loyola* (Winona: Saint Mary's Press, 1991), 30 suggest that "true conversion comes when we turn to God, acknowledging that only God can fill our emptiness and that God's love has already been poured out by Jesus. We cannot earn God's love because Jesus gives it to us freely and constantly—if we will open ourselves to it." See also Franz Meures, "The Affective Dimension Of Discerning and Deciding," *Review of Ignatian Spirituality* 39 (2008): 74, and Adolfo Chércoles, "The Role of Inner Knowledge in the Process of the Exercises," *The Way* 41 (2010): 77-91 who discuss at length how a great deal of human emotion and motivation comes from the unconscious level, and the role Ignatian spirituality plays in identifying and healing those factors so as to produce a healthy relationship with God and others.

¹¹² See for example, José A. García, "The School of the Heart," *The Way* 42 (2003): 4 and William W. Meissner, "The Ignatian Paradox," *The Way* 42 (2003): 33-46. Ganss, "General Introduction," 9 summarizes Ignatian spirituality as being "ordered toward both personal spiritual growth and energetic apostolic endeavor."

¹¹³ This is most fully developed by William A. Barry, *Spiritual Direction and the Encounter with God: A Theological Inquiry* (New York: Paulist Press, 1992). Here Barry appropriated of the writings of John MacMurray who had presented the idea of "world as one action" and John Smith who has suggests that "all experience is religious experience."

Moreover, this intention has implications for our present age; the kingdom of God is both of this world and not of this world. God wants all persons to live as sisters and brothers of Jesus in harmony with the whole created universe. Hence, God has a stake in how each of us lives our lives."¹¹⁴

Similarly, Javier Melloni advocates that the Exercises encourage the "act and art of choosing in each moment in terms of God's will, which declares itself in history for the transformation of the world; an act and art of choosing which, the more profoundly they are exercised, the more they become in reality the act and art of allowing oneself to be taken by God, allowing Him to act through oneself in every event of history."¹¹⁵ As such, Melloni maintains that this transformation goes beyond an interior, privatized knowledge of God, but is evidenced by living as Christ for the world, which he refers to as full participation in the divine life.¹¹⁶ Therefore, it can be argued that the *telos* of the *Spiritual Exercises* is to help us "understand how we can serve Jesus Christ. How can we be with

¹¹⁴ William A. Barry, *Allowing the Creator to Deal with the Creature: An Approach to the Spiritual Exercises of Ignatius of Loyola* (New York: Paulist Press, 1994), 45. See also, William A. Barry, "What Are Spiritual Exercises?" in *An Ignatian Spirituality Reader*, ed. George W. Traub (Chicago: Loyola University Press, 2008), 123.

¹¹⁵ Javier Melloni, "The Specificity of the Ignatian Exercises," in *An Ignatian Spirituality Reader*, ed. George W. Traub (Chicago: Loyola University Press, 2008), 131.

¹¹⁶ *Ibid.* See also Howard Gray, "Ignatian Spirituality," in *An Ignatian Spirituality Reader*, ed. George W. Traub (Chicago: Loyola University Press, 2008), 60-61.

Christ, working for the fulfillment of the world?"¹¹⁷

One of the key themes in the *Exercises* (and emphasized in the secondary literature) that leads a directee toward this *telos* is the confrontation and transformation of desires. José Garcia points to the image of God in all people, and indicates that this image, based on self-giving love, has the potential to affect creation in a positive manner. However, because of the fall, people lose sight of their true identity, become limited by sin, and are led to destruction.¹¹⁸ Focusing on how the phenomenon of self-actualization, which has even been incorporated into Christian spiritual formation, twists our desires, limits our willingness, and deafens people to God's call on their lives, Louis Roy laments the pursuit of individual success, personal pleasure, and private, interior growth (secular and religious).¹¹⁹ While prioritizing the fulfillment of these passions may provide short term pleasure, they produce limited commitment.¹²⁰ Referring to the privatized, self-serving nature of desires, Jesuit psychologist William Meissner suggests "it is . . . false and misleading to think that grace and divine intervention will soothe our pains, solve our problems, ease our burdens, answer our desires, resolve our conflicts and uncertainties,

¹¹⁷ John J. English, *Spiritual Freedom: From an Experience of the Ignatian Exercises to the Art of Spiritual Guidance*, (Chicago: Loyola University Press, 1995), 127. Using the categories of story and myth, Monty Williams, *Ignatius' Incarnation Contemplation and the Stories We Live By* (Regina: Campion College at the University of Regina, 2010) asserts that the *Spiritual Exercises* are not so much about how we view God but how we relate to the world.

¹¹⁸ García, "The School of the Heart," 5.

¹¹⁹ Louis Roy, "Should Desire Be Consecrated to God?," *The Way* 41 (2001): 158.

¹²⁰ *Ibid.*

without a commensurate effort of desire, will and action on our part."¹²¹ In a similar way, Garcia warns that "we must beware of conversions that are simply 'interior': experience tells us that they are not conversions at all. The unity of the human self expresses itself externally; its interiority is accessible through the different levels of its activity. Hence we can hardly speak of a converted person if the conversion has not permeated to every level. This would imply that the various levels were operating in complete independence."¹²²

This element of the *Spiritual Exercises* is described in detail by Donald Gelpi who argues for the integration of a person's interior life with concern for the bodily needs of others.¹²³ For Gelpi, transformation carries the theological connotation of conversion, which he defines as "the double decision to repudiate irresponsible behavior and to take

¹²¹ Meissner, "The Ignatian Paradox," 43. See also James Martin, *The Jesuit Guide to (Almost) Everything* (New York: HarperOne, 2010), 58-63; Frank, J. Houdek, *Guided by the Spirit: A Jesuit Perspective on Spiritual Direction* (Chicago: Loyola University Press, 1996), 20-22; Barry, *Allowing the Creator*, 22-29; and Gray, "Ignatian Spirituality," 60-61 for nuanced opinions on the role of desires in the *Spiritual Exercises* for fostering an active engagement in the world.

¹²² Garcia, "The School of the Heart," 12. Raymond Moloney, "Conversion and Spirituality," *The Way* 43 (2004): 123-134, draws on insights from Bernard Lonergan to suggest that conversion begins with consciousness but this in turn produces a desire to love the 'other' which is converted into action. Franco Imoda, *The Spiritual Exercises and Psychology: The Breadth and Length and Height and Depth—Eph. 3:18*, (Roma: Editrice Pontificia Università Gregoriana, 1996), 36 evaluates the moral formation fostered in Ignatius' text and concludes that practice is the measure of sincerity of the "integral development of the person."

¹²³ Donald Gelpi, "The Converting Jesuit," *Studies in the Spirituality of Jesuits* 18 (1986): 1-35.

responsibility for the subsequent development of some aspect of my own experience."¹²⁴

Gelpi highlights five areas of conversion: religious, emotional, intellectual, moral and socio-political. Religious conversion draws one into relationship with God, and unites him or her into the eschatological mission of the Spirit.¹²⁵

Joseph Bracken¹²⁶ and Robert Doud¹²⁷ echo similar conclusions in their explanations of the process of transformation presented in the *Spiritual Exercises*. Bracken writes: "from the perspective of Ignatian spirituality, the key point is that Christians as followers of Jesus are called to imitate the pattern of his earthly life, namely, like him to respond to the inner promptings of the Father and thus to become one with the divine Son in combating the collective power of evil and in consolidating the

¹²⁴ Ibid., 4-5.

¹²⁵ Ibid., 5. In addition to Gelpi, other Ignatian scholars who use the term eschatological include Claudio Burletta, "Ignatian Spirituality and Social Justice Ministries," *Review of Ignatian Spirituality* 37 (2006): 119-124; and Javier Melloni, "The Theological Framework of Ignatian Spirituality," *Review of Ignatian Spirituality* 40 (2009): 36-45. Others such as Williams, "*Ignatius' Incarnation Contemplation*," 6 do not use the term, but their description of an active participation in Jesus' virtues now because of a future reality parallels what has been identified as eschatological.

¹²⁶ Joseph A. Bracken, "Jesuit Spirituality from a Process Perspective," *Studies in the Spirituality of Jesuits* 22 (1990): 1-36.

¹²⁷ Robert E. Doud, "Ignatian Spirituality and Whitehead," *The Way* 48 (2009): 47-60.

collective power of good in this world."¹²⁸ It is through this moment-by-moment process-oriented understanding of the God/world relationship in which the Christian's responsiveness to the Spirit of God demonstrates their ongoing transformation into the life and will of the Trinity.¹²⁹

Doud explains the transformative nature of the *Spiritual Exercises* by suggesting that metaphysical reality is the result of one's commitments, where commitments are "a series of decisions that reinforce one another in gradual and emergent realization of a certain set of values."¹³⁰ In relation to the *Spiritual Exercises*, the concept of "election" is not a single, one time choice, but rather an accumulation of choices over a period of time and experiences. These decisions are also made, in part, by anticipation, since every choice also carries "the hope that its momentary achievement, and the values that inspire it, may be launched or projected into the future."¹³¹ This future oriented element is

¹²⁸ Bracken, "Jesuit Spirituality," 9. Joseph Bracken, "God's Will or God's Desire for Us: A Change in Worldview?," *Theological Studies* 71 (2010): 74 attempts to explain this dynamic by reframing how we understand the human-divine relationship: is this interaction about doing God's will, or is it better understood as fulfilling God's desire for creation?" He goes on to suggest that there is a difference between God's will which suggests an "Ultimate First Cause and Ultimate Final Cause" and God's desires stemming from intersubjective relationships between the members of the Trinity and the community of creation in co-creating the kingdom of God.

¹²⁹ Bracken, "Jesuit Spirituality," 34 indicates his "event-ontology" is similar to Wolfhart Pannenberg's theology of the triune God's interaction with creation in that "decisions [of God and humanity] are so interrelated that they constitute an enduring unitary reality, the reality of an all-comprehensive field of divine activity."

¹³⁰ Doud, "Ignatian Spirituality and Whitehead," 59.

¹³¹ *Ibid.*

described in terms of story by Monty Williams who contends:

The embrace of God opens us to a future in which we are transformed. The future offered by God invites us to move out of our closed and broken myths. We run to the beloved as the beloved runs to us. The embrace is an entry into a new story. We are defined not only by the past but also by our awareness that the past is shaped by the future. Our present comprises broken myths as well as myths that are open to ongoing transformation, as creation is open to constant ongoing transformation by the creator . . . An open myth allows the present to be deconstructed in order that the future may have an opening to become incarnate.¹³²

Summary

Rooted in his experience as a clinical psychologist, Crabb's complicated process (described in chapter three) is very much about analyzing one's past in an attempt to find healing through recognition and acceptance of one's position in Christ. In many ways this process parallels the First Week of Ignatius' text in which a directee recognizes the love and grace of God and are called to respond to it by transforming his or her desires. However, Crabb never extends his model beyond the privatized aspects of this stage and, in the process, fails to provide a means of assessing what is going on in one's life as it pertains to discovering God's call for actively engaging with God in the world through the development of an other-centered focus.

The description of the *Spiritual Exercises* of Ignatius of Loyola in this chapter draws upon primary and secondary literature to discuss pertinent issues arising from Ignatius' text. In doing so, the description and discussion demonstrate that the *Exercises*

¹³² Williams, "*Ignatius' Incarnation Contemplation*," 6.

are not only concerned with fostering the healing of the inner life from past traumas that produce anti-God strategies,¹³³ but move beyond this to consider how transformed desires are used to discern an active engagement with God in mission to the world. This missional element of Ignatius' text has been identified as being eschatologically oriented.

Despite efforts by evangelical theologians working in the area of spiritual formation (as well as from a spectrum of Christian traditions writing on spiritual direction) to nurture a spirituality that moves beyond a privatized, inward reflection toward an active, engaged expression of the faith, this explicit theological/formative element is absent in Crabb's recent model of spiritual direction. The failure of the *NewWay* model—as used at Urban Sanctuary—to address this issue is even more apparent when considered in the context of the retreat centre itself. The fourth stage in the model developed by Thompson does address the concept of being attentive to God so as to discern one's call. This lack of continuity between the paradigm of spiritual formation and the theology of the supporting model spiritual direction is a surprising, but important omission that should be amended.

¹³³ This language is not present in the *Exercises* proper, but has been explained in similar ways by various Ignatian scholars. See for example, Robert, R. Marsh, "Discernment of Spirits: A Cosmological View," *The Way* 48 (2009): 9-24; Monika K. Hellwig, "Finding God in All Things: A Spirituality For Today," in *An Ignatian Spirituality Reader*, ed. Geroge W. Traub (Chicago: Loyola University Press, 2008), 50-58; Holgate, "Growing into God," 7-18; Imoda, *The Spiritual Exercises and Psychology*; Meissner, "The Ignatian Paradox," and *To the Greater Glory: A Psychological Study of Ignatian Spirituality* (Milwaukee: Marquette University Press, 1999).

Despite the fact that the *Spiritual Exercises* have found acceptance among Protestants,¹³⁴ CESF founder and director Len Thompson (while appreciating the theology and structure of Ignatius' model) is reluctant to appropriate the *Spiritual Exercises* into spiritual direction at Urban Sanctuary. This leads to the question: is there an evangelical theological alternative on which to draw to assist Urban Sanctuary in the revision of the *NewWay* model of spiritual direction? The answer is yes. The next chapter will describe one of Stanley Grenz's proposals for revisioning evangelical theology—eschatology as orienting motif.

¹³⁴ Joyce Huggett, "Why Ignatian Spirituality Hooks Protestants," *The Way, Supplement* 68 (1990): 23-34. See chapter two for a description of this affinity. An Ignatian-based model is being used to train evangelicals for spiritual direction by *SoulSteam* in Vancouver B.C and *Centre for Christian Spirituality* in Calgary, AB.

CHAPTER 5

STANLEY GRENZ AND 'ESCHATOLOGY AS ORIENTING MOTIF'

Despite the successful use of an Ignatian model of spiritual direction training at two other evangelical retreat centers in Western Canada, a direct transposition of the *Spiritual Exercises* has been rejected by Urban Sanctuary founder and director Len Thompson. This is primarily due to his comfort and long-term familiarity with Larry Crabb's model of Christian counseling—including being trained in the basic and advanced levels of the *NewWay* model—and a concern that evangelical constituents who are the target of Urban Sanctuary might shy away from an Ignatian model of spiritual direction.¹

The description and discussion of Ignatius' text in the previous chapter demonstrates how an enduring, popular and well documented example of a model of spiritual direction not only assists directees in evaluating their relationship with God in terms of inner healing and reorienting desires, but also fosters an outward looking, engaged spirituality. As such, the *Spiritual Exercises* resonate with the efforts of Crabb, but also accentuate an important, but missing element in the *NewWay* model. In this way,

¹ Thompson himself is not opposed to the *Spiritual Exercises*, and has himself presented lectures on it at Urban Sanctuary as well as giving away free books to retreatants on them. Similarly, Urban Sanctuary has offered a variety of opportunities to experience the *Spiritual Exercises*, including a week long and nine-month long retreat utilizing them. It should be noted that two other evangelical retreat centres in Western Canada that train spiritual directors do use an Ignatian model with no detriment to their ministry.

the Exercises set the background for developing a proposal to appropriate Stanley Grenz's eschatology as orienting motif into Urban Sanctuary's use of the *NewWay* model of spiritual direction.

Baptist theologian Stanley Grenz who, in his attempt to revision evangelical theology for the postmodern culture, drew upon similar theological categories as those used by Crabb: Trinity, the image of God and sanctification (also present but much more implicitly in the *Spiritual Exercises*). Grenz's work however develops these categories to a greater extent than Crabb and, in doing so, also utilizes them in such a way to move beyond personal, privatized understanding to provide a spiritually forming theology which, like the latter movements of the Exercises, considers an active participation with God in the world.

The purpose of this chapter will be to provide a brief biographical summary of Grenz, followed by an introductory survey of the background to his revision of evangelical theology. The remainder of the chapter will focus on a description of his understanding of "eschatology as an orienting motif", including what he sees as the related categories: sanctification and Christian ethics. In chapter 6, Grenz's eschatology as orienting motif will be evaluated for its limitations and possibilities for use in spiritual direction, making reference to the example of the *Spiritual Exercises* where appropriate, to clarify how eschatology as orienting motif functions in a similar way to the example of Ignatius' text. From this, several strategic practical theological proposals will be made to revise the *NewWay* model of spiritual direction as it is used at Urban Sanctuary.

Stanley Grenz

Stanley James Grenz was born in Alpena, Michigan on January 7, 1950.

The child of a pastor, Grenz was raised in a Baptist denomination that had its origins ministering to German immigrants in the late nineteenth and early twentieth centuries.²

As a result, he was deeply impacted by the "warm-hearted pietism that characterized those who had come out of German Lutheran Pietism."³ Grenz attests that this group was doctrinally conservative, and was characterized by the condemnation of "such pop cultural rituals as movie-going (as well as dancing, smoking, drinking and card playing) as among the sins that could derail the sincere Christian who was seeking to tread the pathway to holy living."⁴ Despite these opinions, Grenz indicates that what made the most impact on his life was the focus on relationships which "were held together by the warm-hearted approach to the faith and the relationality they sensed within the group."⁵

Grenz received his M. Div from Denver Seminary in 1976, and was ordained that

² This is now the North American Baptist Conference which is centered in Chicago, IL. This denomination was founded, in part, by August and Walter Rauschenbusch, and is the same denomination to which Taylor Seminary belongs, and on who's campus CESF is located.

³ Talk—the Mainstream Magazine, "Community and Relationships: A Theological Take: An interview with Stan Grenz," Talk—the Mainstream Magazine, http://www.stanleyjgrenz.com/articles/talk_mag.html (accessed February 26, 2010).

⁴ Stanley Grenz, "(Pop) Culture: Playground of the Spirit or Diabolical Device? The Inauguration Lecture for Cultural Encounters: A Journal for the Theology of Culture, January 23, 2004," [http://www.stanleyjgrenz.com/articles/\(pop\)culture.pdf](http://www.stanleyjgrenz.com/articles/(pop)culture.pdf) (accessed Feb 17, 2010).

⁵ Grenz, "Community and Relationships."

same year while serving as a youth pastor and an assistant pastor at Northwest Baptist Church, Denver, CO, before moving to Munich, Germany for his Doctor of Theology under the mentorship of Wolfhart Pannenberg.⁶ Following his return to North America, Grenz served as pastor at Rowandale Baptist Church, Winnipeg, MB (1979-1981). At the same time, Grenz began his teaching career.⁷ Before his death in 2005, Grenz authored or co-authored twenty-five books in the areas of theology,⁸ community/ecclesiology,⁹

⁶ "Biographical Information," <http://www.stanleyjgrenz.com/bio/bio.html> (accessed February 17, 2010). His dissertation was titled: "Isaac Backus—Puritan and Baptist: His Place in History, His Thought, and their Implications for Modern Baptist Thought." For a detailed discussion of Pannenberg's influence on Grenz see Jason Sexton, "A Match Made in Munich: The Origin of Grenz's Trinitarian Theology," *American Theological Inquiry* 4 (2011): 23-46.

⁷ For a summary of Grenz's teaching career see Edna Grenz, "Personal Bio," <http://www.stanleyjgrenz.com/bio/personal-bio.html> (accessed February 17, 2010).

⁸ Stanley J. Grenz, *Theology for the Community of God* (Nashville: Broadman & Holman, 1994); *What Christians Really Believe—and Why* (Louisville: Westminster John Knox Press, 1998); *Welcoming but Not Affirming: An Evangelical Response to Homosexuality* (Louisville: Westminster John Knox Press, 1998); *The Social God and the Relational Self: A Trinitarian Theology of the Imago Dei* (Louisville: Westminster John Knox Press, 2001); *Rediscovering the Triune God: The Trinity in Contemporary Theology* (Minneapolis: Fortress Press, 2004); *The Named God and the Question of Being: A Trinitarian Theo-Ontology* (Louisville: Westminster John Knox Press, 2005); Grenz and Denise Muir Kjesbo, *Women in the Church: A Biblical Theology of Women in Ministry* (Downers Grove: InterVarsity Press, 1995); Grenz and Roger E. Olson, *20th Century Theology: God and the World in a Transitional Age* (Downers Grove: InterVarsity Press, 1992); and *Who Needs Theology?: An Invitation to the Study of God* (Downers Grove: InterVarsity Press, 1996).

⁹ Stanley J. Grenz, *Created for Community: Connecting Christian Belief with Christian Living* (Grand Rapids: Baker Books, 1998).

postmodernism,¹⁰ ethics,¹¹ and theological methodology¹² and contributed articles to over two dozen other volumes, as well as publishing over one hundred essays.¹³

Influences on Grenz's Theological Position

The following section will provide an introduction to the overall theological project of Stanley Grenz. This will be done to establish the context for Grenz's attempts to revise the methodology for evangelical theological reflection. Focus will be given to one element of this project—eschatology as orienting motif—that will be evaluated for limitations and possibilities for spiritual direction, which will inform strategic practical theological proposals for Urban Sanctuary to revise its use of the *NewWay* model of spiritual direction.

Grenz strongly believes that: "Every theology reflects to a certain degree the faith

¹⁰ Stanley J. Grenz, *A Primer on Postmodernism* (Grand Rapids: William B. Eerdmans Pub. Co, 1996).

¹¹ Stanley J. Grenz, *The Moral Quest: Foundations of Christian Ethics* (Downers Grove: InterVarsity Press, 1997); *Sexual Ethics An Evangelical Perspective* (Louisville: Westminster John Knox Press, 1997).

¹² Stanley, J. Grenz, *Revisioning Evangelical Theology: A Fresh Agenda for the 21st Century* (Downers Grove: InterVarsity Press, 1993); Stanley J. Grenz, *Renewing the Center: Evangelical Theology in a Post-Theological Era* (Grand Rapids: Baker Books, 2000); Grenz and John R. Franke, *Beyond Foundationalism: Shaping Theology in a Postmodern Context* (Louisville: Westminster John Knox Press, 2001).

¹³ Grenz, "Biographical Information." For a full listing of Grenz's works, including conferences and seminars see his CV at http://www.stanleyjgrenz.com/bio/St StanleyJGrenz_CV.pdf.

community which nourished its author."¹⁴ As such, he continually points out that his background is evangelical, and more specifically Baptist. It is from this Baptist/evangelical perspective that Grenz writes. He goes on to aver that a theologian is "someone who assists the people of God in thinking clearly about who they are and what they are called to do . . . The real task of a theologian is to be a servant to the people of God in our mission in the world. My desire is to offer my resources, to be faithful, not successful."¹⁵ Considering himself to be a theologian *for* the Church, "he wrote from the deep, interior vision of the sure hope that we would enter into the community of God in a renewed creation."¹⁶ In this respect his audience was not limited to either Baptists or evangelicals but spanned the theological spectrum, including having a significant influence on the Emerging Church conversation.

Evangelicalism

Grenz defines evangelicalism as a sociological movement that constitutes a "loosely structured coalition of persons who share certain religious and cultural symbols, participate in a somewhat readily identifiable number of institutions, look to a changing yet discernible group of leaders, and through this association gain a corporate self-

¹⁴ Grenz, *Theology for the Community of God*, ix.

¹⁵ Karen Stiller, Ron Csillag, and David Guretzki, "Theological Trail Blazers," <http://www.stanleyjgrenz.com/articles/trailblazers.html> (accessed Feb 26, 2010).

¹⁶ Grenz, "Biographical Information."

consciousness as well as a sense of identity as belonging to a particular group."¹⁷ More specifically, evangelicals can be defined by four marks: *conversionist* (lives need to be changed); *activist* (express the gospel through effort); *biblicalism* (respect for the authority of the Bible as the Word of God); and *crucicentrism* (stress the importance of the sacrifice of Jesus' death on the cross).¹⁸

Nevertheless, much of Grenz's reflection arises from his experience and understanding of the evangelical protestant tradition. Calling himself a pietist with a PhD, Grenz affirms how deeply steeped

in the warm-hearted, relational, pietistic conception of the Christian faith that I saw as a child in my father's ministry and imbued in the churches he served. The concern for heartfelt piety does not only tie me to my own immediate genealogical history; it also links me to a long trajectory of proponents of an approach to the faith that dates at least to the eighteenth-century Great Awakening. Yet I am also a vocational theologian schooled in the great tradition of systematic theology with its focus on the intellectual aspect of the Christian faith, including the concern for right doctrine. Over two decades as a theological educator, I have remained committed to pursuing the "understanding" dimension of the "faith seeking understanding" dictum, with Scripture functioning as the ultimate touchstone for Christian belief. In short, two strands run through my spiritual psyche: a non-negotiable concern for the work of the Spirit in transforming human hearts and an unabashed commitment to a Bible-focused intellectual rigor.¹⁹

Grenz expands on his personal experience by providing a historical review of the

¹⁷ Grenz, *Renewing the Center*, 15.

¹⁸ *Ibid.*

¹⁹ Stanley Grenz, "Concerns of a Pietist with Ph.D.," <http://www.stanleyjgrenz.com/articles/pietist.html> (accessed February 26, 2010).

post-Reformation influences of Puritanism and Pietism on the development of modern American evangelicalism. From its Puritan roots came the desire to know if one was truly saved and therefore the formation of "descriptive psychology of sin and regeneration."²⁰ From the Pietists came the conviction that a genuine conversion experience would be accompanied by "a transformed heart leading to right living."²¹ In this way, both Puritanism and Pietism passed on to early evangelicalism "a concern for, and emphasis on, a conscious experience of the grace of God in personal conversion. Thus, at the heart of the evangelical movement has always been what Donald Dayton calls 'convertive piety' or what Roger Olson terms 'conversional piety,' the message that 'true Christian piety—devotion, discipleship, sanctification—begins with a distinct conversion experience.'"²²

A second wave that shaped evangelical identity was the influence of Protestant Scholasticism that attempted to set forth a clear understanding of biblical authority. This

²⁰ Stanly J. Grenz, "Concerns of a Pietist with a Ph.D.," *Wesleyan Theological Journal* 37 (2002): 61. Grenz provided a more detailed review of the historical development of modern evangelicalism in both *Renewing the Center* and *Beyond Foundationalism*.

²¹ Ibid.

²² Ibid., 63. Here Grenz refers to the works of William W. Wells, *Welcome to the Family: An Introduction to Evangelical Christianity* (Downers Grove: InterVarsity Press, 1979), 119; Donald W. Dayton, "The Limits of Evangelicalism," in *The Variety of American Evangelicalism*, ed. Donald W. Dayton and Robert K. Johnson (Downers Grove: InterVarsity Press, 1991), 48; and Roger E. Olson, *The Story of Christian Theology: Twenty Centuries of Tradition and Reform* (Downers Grove: InterVarsity Press, 1999), 593.

was in response to both the scientific method by German higher criticism, and theological liberalism.²³ To counter this, evangelical scholars resorted to the appropriation of Enlightenment philosophy as well as incorporating empirical scientific methods into the study of the Bible. This was done in part to maintain evangelical theology's integrity and appeal, but more importantly to argue for the necessity of a logical understanding and systematic presentation of doctrine based on the full authority of Scripture and therefore possess a body of universal truth statements that guide the Christian life.²⁴ This foundationally-based set of propositional truths which was used to provide the measure of adherence to correct doctrine eventually became "*a* mark— if not *the* mark—of authentic Christianity."²⁵

The two perspectives of cognitive-doctrinal (right-headed) and practical experiential (warm-hearted) have subsequently dominated the debate concerning the nature of evangelicalism, often leading to polarization between those who would call themselves evangelicals.²⁶ In this regard Grenz is uncomfortable with these two extremes of anti-intellectualism, which claims evangelicals require nothing beyond a simple belief in the Gospel story to guarantee salvation, and the alternative position which argues for

²³ Ibid., 66.

²⁴ Grenz, "Pietist with a Ph.D.," 66.

²⁵ Ibid., 67. Grenz's italics.

²⁶ Ibid., 68.

assent to certain, specific details of doctrine.²⁷ Taking the middle ground, Grenz argues that "evangelicalism is not primarily doctrinal in uniformity, but is best expressed as a vibrant spirituality."²⁸ By rejecting both extremes, Grenz is able to suggest that a genuine evangelical understanding of the Christian faith was one in which there was an honest integration of the two: "an evangelical would be the one who not only remains committed to both the gospel of transformation and the advancement of biblical doctrine, but brings the two concerns into creative engagement."²⁹

In short, Grenz asserts evangelicals should agree that "theological conviction is a crucial well-spring of Christian living" which is essential "for the on-going health and vitality of the church."³⁰ However, this emphasis on orthodoxy is not intended to serve as the end in itself, but rather to facilitate a personal relationship with God. Therefore, to be "*evangelical*" means to participate in a community characterized by a shared narrative concerning a personal encounter with God told in terms of shared theological categories derived from the Bible.³¹ Mark Medley summarizes this concept by stating: "With an emphasis on experimental piety, theology should begin with concrete, personal

²⁷ Ibid. 70-71.

²⁸ Ibid, 70.

²⁹ Ibid., 71.

³⁰ Ibid.

³¹ Grenz, *Revisioning Evangelical Theology*, 17.

knowledge of God rather than abstract, propositional knowledge."³² In the same way, Grenz argues that evangelicalism should not primarily be defined by a codified set of beliefs, but rather is better understood as a vision of Christian's shared desires "to make the Bible come alive in person and community life."³³

Using the concepts of doctrine and experiential piety, Grenz defines spirituality as, "the quest, under the direction of the Holy Spirit but with the cooperation of the believer, for holiness. It is the pursuit of the life lived to the glory of God, in unison with Christ and out of obedience to the Holy Spirit."³⁴ In this way Grenz is able to suggest that an evangelical spirituality utilizes both the puritan and pietistic influences and holds in tension the inner life of experience of and devotion to Jesus as well as the outer, active involvement which is demonstrated in a transformed way of living.

The inward focus of the Christian life, which begins with an intellectual agreement to doctrinal statements, leads to an emotional response that provides the motivation for developing an ongoing and deepening "personal relationship" with Jesus Christ.³⁵ The outward emphasis in evangelical spirituality is, according to Grenz, the true measure of the inward convictions; one's "inward commitment must be translated into

³² Mark Medley, "An Evangelical Theology for a Postmodern Age: Stanley J. Grenz's Current Theological Project," *Perspectives in Religious Studies* 30 (2003): 72.

³³ Grenz, *Revisioning*, 31.

³⁴ *Ibid.*, 42.

³⁵ *Ibid.*, 46.

outward action."³⁶

Grenz goes on to identify another tension in evangelical spirituality, namely the juxtaposition of individual responsibility and corporate involvement. Traditionally evangelicals have understood the self to be the primary instrument of conversion and growth; one must make a personal decision and cannot rely on family origins or church rites to be united with Christ. At the same time, the Christian faith is not lived in isolation; it is a corporate life-style. It is through the larger community of a local congregation through which a Christian is fostered in his or her spiritual life by being taught, encouraged, and admonished to grow in their personal walk with Jesus.³⁷

Recognizing the historical trend of separating theology from lived experience, Grenz calls for a recommitment to reuniting the two disciplines of theology and spirituality so as to inform a mutual dialogue in which evangelicals can "recapture the practical emphasis characteristic of earlier, more pietistically inclined era in the broader history of our movement . . . [t]he truth of the Christian faith must become personally experienced truth."³⁸ In this way, the function of the theologian is to keep in mind the importance of assisting the Christian community in their journey toward a transformed

³⁶ Ibid., 47. Such outward actions are not a way to earn God's grace, but rather, are a reflection of a loving obedience to be like Jesus in character and practice.

³⁷ Ibid., 49-56.

³⁸ Ibid., 57. Grenz goes on to note that this trend extends back to the patristic era, when thinkers did not make the distinction between propositional-doctrinal theology and and spiritual practice.

way of living. It is this conviction that motivated much of Grenz's subsequent theological reflection.

Impact of Culture

In addition to his desire to overcome evangelicalism's historical divisions and restore a meaningful evangelical spirituality, there is another concern that influenced the trajectory of his theological agenda. As evidenced by his recognition of the cultural influences on the formation of contemporary evangelical beliefs, he is acutely aware that the ongoing changes in cultural perspectives would continue to impact theological reflection. This can be seen as early as 1985 when Grenz acknowledges shifting cultural perspectives. As the Cold War neared an end, he proposed six changes that would impact cultures worldwide including: a greater public role of women, a widening gulf between rich and poor that would result in increased violence, technological and medical advances that would question traditional moral standards, a rise in conflict between church and state leading to a diminished respect for religion, food shortages and contentious ecological debates, and nuclear proliferation.³⁹

Noting that these changes would provide many opportunities for the church to make an impact, he offered a reminder that historically, the church had responded in positive ways to transitions in society. He was nevertheless concerned about the future

³⁹ Stanley J. Grenz, "A Theology for the Future," *American Baptist Quarterly* 4 (1985): 260.

because contemporary Christians often respond unfavorably to change. Grenz offered a challenge to the church by warning Christians: "We must not be among those who mortgage the coming future by clinging to the known past. Our task is to understand the future and having done so to devise a strategy to meet its arrival."⁴⁰

Remaining evangelically oriented, Grenz's writings are committed to retaining the original Gospel message, but he contends it needed to be vocalized in a new way that would take advantage of the new context. Grenz asserts that in order for the church to successfully navigate this transitional time, there would have to be a construction of a theology for the future.⁴¹ For Grenz theology is important, because:

Theology provides the prism through which the church focuses its vision on the world situation in which it speaks the gospel. Theology is like the self-awareness or self-understanding of the church. A such, theology assists the church in reflecting on itself, its message and its world, in order that the gospel might be proclaimed in power in each new context . . . This theology cannot be merely a recounting of the doctrinal orthodoxies of the past, couched in discarded cosmologies. Rather it must include a morel of reality which can encompass future scientific breakthroughs. It must formulate the gospel in concepts which can challenge the hearts of a new generation. It must articulate a commitment to the Risen Lord which demands translation into action through ethical conduct and lifestyle.⁴²

At this point Grenz provides some initial suggestions for what this "theology for the future" might look like. First he avers that it must be biblical. This did not mean a

⁴⁰ Ibid. From the perspective of 30 years later, these proposals were, in many respects, correct, and theologians continue to evaluate and modify their positions based on these changes.

⁴¹ Ibid.

⁴² Ibid, 261.

proof-texted systematization of doctrines, but rather a communication of the central message of the text; namely "the reconciliation of humanity, in order to speak to the needs of the contemporary world."⁴³ Second, it must emphasize how this reconciliation calls for the genuine transformation of the individual and society where "righteousness, justice, and love is actualized."⁴⁴ Third, it must be ecumenical in the sense of representing the whole church for the sake of the entire world.⁴⁵ Fourth, it must be holistic. That is, it must not recapitulate traditional dualistic categories, but rather impact every area of life including: being based on critical thinking, not blind acceptance, as well as impacting interpersonal relationships (marriages, family, employment), and affecting personal relationships with God.⁴⁶ Fifth, it must move away from the often legalistic implications in many Christian traditions so as to provide a sense of joy and freedom in life.⁴⁷ Finally, a theology of the future must be oriented to the future. This perspective calls the church to acknowledge kingdom values of love, peace and justice, while avoiding the attitude of triumphalism or becoming an inactive institution.⁴⁸

⁴³ Ibid., 262.

⁴⁴ Ibid., 263.

⁴⁵ Ibid.

⁴⁶ Ibid., 265.

⁴⁷ Ibid., 266.

⁴⁸ Ibid.

Postmodernism

Within ten years of the 1985 publication of "A Theology for the Future," Grenz identified a more fundamental shift in global awareness; the emergence of postmodernism.⁴⁹ Acknowledging that transitions in process are difficult to describe and evaluate, he was uncertain what changes and challenges would be offered by postmodernity. However, he indicates that postmodernism is "an intellectual orientation that is critical of and seeks to move beyond philosophical tenets of the Enlightenment, which lie at the foundation of the now dying modern mindset."⁵⁰

This modern, Enlightenment perspective was characterized by the ambition of humanity to discover the mystery of the universe so as to provide invincible certainty as to the way the world is (realistic view of truth), and as a consequence, allow humanity to create a better world.⁵¹ As such, the Enlightenment approach assumed that all truth was knowable through the observation and rational evaluation. Secondly, modern thought rested on the assumption that knowledge is also objective, and emphasizes the individual's "ability to view reality not as a conditioned participant but as an unconditioned observer."⁵²

⁴⁹ While postmodernism is not the primary focus for this project, a summary explanation of Grenz's perspective on postmodernism and his theological response to it is provided in order to establish the background for his methodological renewal for evangelical theology.

⁵⁰ Grenz, *Revisioning*, 15.

⁵¹ Grenz, *Primer on Postmodernism*, 3.

⁵² Grenz, *Revisioning*, 15.

With these two assumptions forming our view of the world, Grenz writes that "we are operating with what is called the correspondence of truth theory."⁵³ In calling into question the assumptions of modernist rationality, objectivism, and individualism, postmodernity "marks a new way of viewing reality. It is a revolution . . . in our understanding of knowledge."⁵⁴

Upon further reflection, Grenz notes that postmodernity does not reject rationality outright, but rather "seeks to live in a realm of chastened rationality."⁵⁵ This chastened rationality has produced a fundamental shift in our ways of knowing. By drawing on insights such as those of linguist Ludwig Wittgenstein, sociologist Peter Berger, and philosopher H. G. Gadamer, postmodernists suggest individuals and cultures give meaning to their experiences in an effort to make sense of the world. Since meanings and experiences of the world are constantly changing, societies are continually constructing new understandings of their context. Since invincible certainty is not possible, postmodernity has moved from a *realist* to *constructionist* view of the truth. Therefore, according to Grenz, "They [postmodern thinkers] argue that we do not simply encounter the world that is "out there" but rather that we construct the world using concepts we

⁵³ Grenz, *Primer on Postmodernism*, 41 indicates that correspondence theory of truth states "all assertions are either true or false, and we can determine whether they are true or false by comparing them with the world."

⁵⁴ Grenz, *Primer on Postmodernism*, 39.

⁵⁵ Stanley J. Grenz, "Conversion in Christians Style: Toward a Baptist Theological Method for the Postmodern Context," *Baptist History and Heritage* 35 (2000): 83.

bring to it. They contend that we have no fixed vantage point beyond our own structuring of the world from which to gain a purely objective view of whatever reality may be out there."⁵⁶ The consequence, writes Grenz, is that the post modern era has "in effect replaced knowledge with interpretation."⁵⁷ At the same time, there has been a shift from the modern sense of certainty, to a postmodern ethos of uncertainty.

Consequently, the loss of a single universal understanding of truth and the acceptance of a plurality of world views has resulted in postmodern anthropologists rejecting the notion of a uniting story, or metanarrative.⁵⁸ Postmodern thinkers have referred to metanarratives as universal, albeit unprovable stories and understandings of truth that legitimate a communities existence and way of doing things. Although modern rationality believes it has removed the need for myth, postmodern authors point out that modernism has provided its own myth: that absolute truth is knowable and knowledge is good. With this in mind, Grenz asserts that what makes our condition postmodern is not only that people refuse to believe in the myth of modernity, but that the "postmodern outlook entails the end of the appeal to any central legitimating myth whatsoever."⁵⁹ As

⁵⁶ Grenz, *Primer on Postmodernism*, 41.

⁵⁷ *Ibid.*, 40.

⁵⁸ *Ibid.*, 44. Grenz goes on to indicate that "anthropologists became increasingly aware of the foundational importance of myths in human society. Some scholars argued that myths are more than just stories that primitive cultures tell; in fact, they embody the central core of a culture's values and beliefs and are in that sense fundamentally religious."

⁵⁹ *Ibid.*, 45.

such, there is no single system that can unify all people into a single unit. However, postmodern thinkers recognize that humanity does live within smaller communities in which meaning is constructed; these are referred to as local narratives.

Grenz's Response to the Postmodern Situation in Evangelical Theology

Lamenting the uncritical manner in which evangelicals have appropriated the modernist rational approach to theological reflection, Grenz reflects on the potential for renewal that postmodernism offered the contemporary church. While not proposing a wholesale adoption of postmodern thought into evangelical theology in the same manner he accused nineteenth century evangelicals of doing with their appropriation of the modernist intellectual trend, he believes that evangelical theologians should not outrightly reject postmodernism. As such, he offers a critical assessment of its strengths and weaknesses noting "postmodernity has grave implications for those who seek to live as Christ's disciples in the new context. We must think through the ramifications of the phenomenal changes occurring in Western society for our understanding of the Christian faith and our presentation of the gospel to the next generation."⁶⁰ As such, Grenz rejects some aspects of postmodernism while finding common ground suitable for constructive proposals in others.

Grenz is reluctant to accept postmodernism's dismissal of humanity's ability to discover a universal understanding of truth, and therefore an ultimate reality; that all

⁶⁰ Ibid., 162.

competing views are valid. This is most concretely seen in postmodernism's rejection of the idea of a meta-narratives. Grenz suggests that instead of viewing the world as series of unrelated local narratives, there is a single, uniting story for humanity which is "the story of God's action in history for the salvation of a fallen humankind and the completion of God's intentions for creation . . . The focus of this metanarrative is the story of Jesus of Nazareth."⁶¹ In this way, the Christian story is not just one among numerous equally acceptable stories, but is the story of good news which is the truth that fulfills "the longings and aspirations of all peoples."⁶²

Instead of rejecting the loss of metanarrative, Grenz suggests that postmodern thought is in general agreement with Christian theological understandings. For example, theology, like the postmodern rejection of a modernist understanding of the certainty of knowledge, needs to acknowledge that there are aspects of truth which lay beyond humanity's ability to observe the world as it really is; postmodern thinking questions our ability to have a neutral, unconditioned access to knowledge. Similarly, because of the influence of sin on the human mind, reason can, in fact, lead us away from God's truth.⁶³

Need to revision evangelical theology

In his recognition of these new shifting cultural perspectives, Grenz continues his

⁶¹ Ibid., 164.

⁶² Ibid., 165.

⁶³ Ibid., 166.

earlier call for the church to be willing to understand and ready to adapt the way it practiced theology so as to "assist the contemporary believing community to fulfill its responsibility of proclaiming and living out the message that God has appeared in Christ for the sake of salvation of human kind."⁶⁴ In order to accomplish this, he proposes a revisioned evangelical theology that "seeks to reflect on the faith commitment of the believing community in order to construct a model of reality. This model in turn aims to foster a truly evangelical spirituality that translates into ethical living in the social-historical context in which we are called to be the people of God."⁶⁵

With this in mind, Grenz lays out four characteristics that a postmodern evangelical theology should consider. First it needs to be post-individualistic. While not losing touch with the biblical narrative's concern for God's love of each individual, it must shake off "the radical individualism that has come to characterize the modern mind-set."⁶⁶ This is important because faith formation takes place within the context of a community. Second, it needs to be post-rationalistic. While it need not abandon all intellectual pursuits, theology must recognize the need to move away from a faith built only on propositional statements and acknowledge that God is able to work in ways beyond rational understanding; for example personal experience. Furthermore, Grenz

⁶⁴ Grenz, *Revisioning*, 77.

⁶⁵ Ibid., 85. Medley, "An Evangelical Theology," 74, indicates Grenz's interaction with postmodern was more than an academic exercise, but a call for evangelicals to re-examine, re-express and renew their faith.

⁶⁶ Grenz, *Primer on Postmodernism*, 168.

calls for a greater acceptance of the need for mystery in the way God chooses to work.⁶⁷

Third, a revised evangelical theology needs to be post-dualistic. That is, there must be a move away from modern divisions of human persons into "body" and "soul." Grenz suggests that the postmodern era desires to experience and understand humanity in a holistic manner. Thus the gospel must be presented as being for the whole person; it integrates every area of life.⁶⁸ For Grenz, this means "our gospel must also put the human person back into the social and environmental context that forms and nourishes us. We must not dwell merely on the individual in isolation but also on the person-in-relationships."⁶⁹

Finally, Grenz indicates that it must be post-noeticentric. That is, theology is more than the accumulation of knowledge, but rather the attainment of wisdom. Grenz holds to the necessity of right thinking that leads to right living, but this knowledge should transcend intellectual knowing and produce an authentically transformed heart which shapes every aspect of our behavior.⁷⁰

In the years following his 1985 article, Grenz continued to place contemporary Enlightenment-influenced evangelical theology, with its modernist assumptions, in dialogue with postmodern thinking and his initial suggestions for a revised evangelical

⁶⁷ Ibid., 170.

⁶⁸ Ibid., 171.

⁶⁹ Ibid., 172.

⁷⁰ Ibid., 172-173.

theology.⁷¹ In doing so, Grenz began to articulate two necessary shifts in perspective for an evangelical understanding of theology in the face of this transition:⁷² the first was the need to rethink evangelical epistemological assumptions—to consider the move from foundationalism to non-foundationalism. The second was to understand Christian truth not in terms of propositional statements of doctrine, but rather as a "web of belief" or "belief mosaic."

Philosophical foundationalism is understood by Grenz as a way of supporting one's beliefs by reference to other beliefs or observations. Since human nature is prone to both error and disagreement, foundationalism is motivated by the desire to "find a means of grounding the entire edifice of human knowledge on something that is unquestionably certain."⁷³ In the evangelical academy this source of absolute truth was identified as the biblical text. As a result of having this unshakable foundation, "conservative theologians were confident that they could deduce from Scripture the great theological truths that lay

⁷¹ See Grenz, *Revisioning*, chapters 5-7. These primary proposals include a renewed understanding of the authority of Scripture, the concept of the Kingdom of God as a primary theological motif, and the church as an eschatological sign of that kingdom.

⁷² Grenz, *Renewing the Center*, 184-217. Grenz, "Conversing in Style," 82-103; and Stanley J. Grenz, "An Agenda for Evangelical Theology in the Postmodern Context," *Didaskalia* 9 (1998): 1-16 provides a more succinct outline of his proposals. While a detailed discussion about this process is beyond the scope of this paper, Grenz draws heavily on the work of Wolfhart Pannenberg's coherence understanding of theology, Wittgenstein's "Language Games," Lindbeck's "cultural linguistic" approach, and Reformed epistemologists Alvin Plantinga's and Nicholas Wolterstorff's community based, weak foundationalism.

⁷³ Grenz, *Renewing the Center*, 186, referring to W. Jay Wood, *Epistemology: Becoming Intellectually Virtuous* (Downers Grove: IVP, 1998), 78-79.

within its pages. "⁷⁴

In denying the possibility of any one source providing absolute certainty, non (or post) foundationalism seeks to place the origin and significance in the participation in, and interpretation of the community's story. From a Christian perspective then, theological reflection, and consequently identity-formation, takes place through the church's participation in God's story through the person of Jesus Christ. This process occurs as we "recite our 'personal testimonies,' narratives that recount our historical and ongoing personal encounter with God. These are cast in the categories drawn from the biblical narrative, as well as its explication in the didactic sections of Scripture. As evangelicals, therefore, we have come to see the story of God's action in Christ as the paradigm for our stories. We share an identity-constituting narrative."⁷⁵

In making this shift, theology is no longer descriptive in the foundational sense of doctrine being knowledge gained from the accumulation of 'correct conclusions,'⁷⁶ but rather theology becomes prescriptive as the theologian's responsibility becomes the task of "setting forth in a systematic manner a delineation of the Christian interpretive framework as informed by the Bible for the sake of the mission of the church in the

⁷⁴ Ibid., 190.

⁷⁵ Ibid., 202.

⁷⁶ In doing so, Grenz insists that traditional systematic theology becomes a series of loosely connected 'facts' and that the "compilation of doctrine looks quite like beads on a string" Ibid, 204.

contemporary context."⁷⁷

Doing so brings about the second transition Grenz proposes, and that is the move from doctrine as proposition to a new image of "web of belief" or "belief mosaic." In this way, theology becomes the "articulation and exploration of the interrelated, unified whole of Christian doctrine . . . that together comprise what ought to be the specifically Christian way of viewing the world."⁷⁸ Building on this, Grenz goes on to argue that the constructive postmodern theology which evangelicals need to consider might be understood as an ongoing conversation between the various members of the faith community and the various informing influences such as the biblical text, Christian tradition and practice, as well as culture. With this new understanding of theological process, Grenz defines theology as "progressive in that it is an ongoing discipline that repeatedly gives rise to new ways of looking at old questions, brings into view previously undervalued aspects of the Christian belief-mosaic, and occasionally even advances the church's knowledge of theological truth."⁷⁹

⁷⁷ Ibid., 204.

⁷⁸ Ibid, 205.

⁷⁹ Ibid, 343.

Beyond Foundationalism: A New Methodology for Evangelical Theology⁸⁰

In joining with John Franke, Grenz expanded and extended the work of *Renewing the Center* to publish *Beyond Foundationalism: Shaping Theology in a Postmodern Context*. As they present their understanding of the role of theology, Grenz once again affirms that it is more than a collection of beliefs, but rather is aimed at assisting the community of faith to live out its commitment to those statements with integrity.⁸¹ It is with this understanding that Grenz and Franke offer their definition of theology:

Christian theology is an ongoing, second-order, contextual discipline that engages in critical constructive reflection on the faith, life, and practices of the Christian community. Its task is the articulation of a biblically normed, historically informed, and culturally relevant models of the Christian belief-mosaic for the purpose of assisting the community of Christ's followers in the vocation to live as the people of God in the particular social-historical context in which they are situated.

In offering this definition, they also provide a critique of evangelical theology for its serious lack of reflection on a methodological approach for doing theology in its haste to make propositional statements. This is unfortunate according to Grenz and Franke, who argue that

Formulating a theological method is a matter of "message" and, as such, is

⁸⁰ This section will only provide a summary description; an evaluation of Grenz's proposed methodology is beyond the scope of this project. For a fair and balanced critique of this proposed methodology see Brian S. Harris, "Revisioning Evangelical Theology: An Exploration, Evaluation and Extension of the Theological Method of Stanley J. Grenz" (PhD diss., University of Auckland, 2007). Harris concludes that Grenz failed to articulate a genuine postfoundational approach, but rather constructed what he calls a "soft" or "chastened" foundationalism" 258.

⁸¹ Grenz and Franke, *Beyond Foundationalism*, 18

itself an engagement in constructive theology. At the same time, the point of constructive reflection on theological method is to facilitate more fully the process of 'doing theology.' In short, although consideration of method is itself a matter of constructive theology, the articulation of a methodological approach differs in significant ways from the task of setting forth coherent conception of Christian doctrines and thereby dealing with such matters as theology proper, Christology, ecclesiology, or eschatology.⁸²

Grenz and Franke go on to introduce their proposal for a methodological framework that they desired would assist the evangelical church's theological agenda in this transition to the postmodern situation. This construction of an interpretive framework, presented as the conversation between three sources of Christian theological reflection (Scripture: theology's norming norm, tradition: theology's hermeneutical trajectory, and culture: theology's embedding motif) and the articulation of three primary pieces of the Christian faith mosaic (Trinity: theology's structural motif, community: theology's integrative motif and eschatology: theology's orienting motif).⁸³ While each of these provides important conversation partners for the task of modifying the *NewWay* model of spiritual direction, a comprehensive overview is beyond the limits of this study. As such, this project will focus its attention on eschatology as orienting motif as the first step in this revision.

Eschatology was chosen, as I shall show, because it provides the most concise theological

⁸² Ibid., 12-13.

⁸³ Grenz and Franke do not clarify the use of their sources, but indicate that the three motifs were chosen because Trinity best exemplifies the anthropology of the *imago dei* and life-in-community. Community is what theology is for and where theological reflection takes place, and eschatology guides the purpose of the community, 54. The following will provide a short review of Trinity and community to put Grenz's larger project in context before turning attention to their articulation of eschatology.

articulation for bridging the gap between Crabb's presentation of spiritual direction and the model of spiritual formation taught at the Urban Sanctuary.⁸⁴ Therefore, the following section provides a description of this motif. This information will be evaluated for limitations and possibilities for appropriation into spiritual direction, followed by some strategic practical theological proposals for how Urban Sanctuary can utilize it to revise the *NewWay* model.

Eschatology As Orienting Motif

Grenz asserts that all Christian theology is ultimately eschatological in that it teaches about the "promising God, who is bringing creation to an eternal *telos*."⁸⁵ As such, eschatology determines the *content* of theology since Christian theology must be directed toward and be informed by a *Christian* understanding of God's desires for creation.⁸⁶ This perspective orients theological reflection because it is connected to the Scripture's disclosure that God is actively at work in creation; the biblical story in its entirety is the account of how God is moving toward an intended goal.⁸⁷ Therefore, "[t]heology is thoroughly eschatological when at every turn the theological construction

⁸⁴ Eschatology as orienting motif also corresponds to what is increasingly being a considered an essential element for spiritual formation by contemporary evangelical theologians writing on the topic. It also finds resonance with the stated *telos* of spiritual direction as presented in the literature, most explicitly in the *Spiritual Exercises*.

⁸⁵ Grenz, *Renewing the Center*, 216.

⁸⁶ Grenz and Franke, *Beyond Foundationalism*, 240.

⁸⁷ Grenz, *Renewing the Center*, 216.

finds its orientation from the perspective of our human *telos* together with the *telos* of creation as a whole. Hence a method that fosters a thoroughly eschatological theology engages all theological questions from the perspective of the future consummation."⁸⁸

The word eschatology refers to the study of last things. However, throughout the history of the church there have been different understandings of what comprises this area of Christian theology. To clarify their position, Grenz and Franke indicate that they do not intend this to be about the nature and timing of history's final days—as is immensely popular in many evangelical circles.⁸⁹ The reaction to this perspective has, historically, been either to foster an enormous amount of conversation and over emphasis, or has been avoided because of its complex and divisive nature. As a consequence, both attitudes "all too readily separate eschatology from other topics of systematic theology, relegating it to merely one compartment within the corpus of Christian teaching. And both easily divorce eschatology from the life of the church, reducing it to simply the delineation of what will happen sometime in the future."⁹⁰ A second trend in interpreting eschatology has been to spiritualize the understanding of the end times and explain it in terms of God's kingdom as the church on earth. Taken to its extreme, this view has placed humanity at the apex and understood the biblical narrative, including Jesus' teachings, in terms of ethical

⁸⁸ Grenz and Franke, *Beyond Foundationalism*, 263.

⁸⁹ See for example, Stephen M. Miller, *The Complete Guide to Bible Prophecy* (Uhrichsville: Barbour Publishing, 2010); and John MacArthur, *The Second Coming: Signs of Christ's Return and the End of the Age* (Wheaton: Crossway Books, 2006).

⁹⁰ Grenz and Franke, *Beyond Foundationalism*, 242.

instructions which foster human efforts at forming an ever perfecting social order.⁹¹

While preferring a future-oriented perspective, Grenz and Franke reject generic, finite, universal, and often therapeutic foundationalist statements about the possible events of the final days of history. In its place they suggest that a nonfoundationalist eschatology offers a specific hope for a particular faith community; for Christians this would be the fellowship of believers finding their hope in the person and work of Jesus Christ. This biblical vision of the future and its hope—based on the assurance of the promises God has made—has the power to move beyond personal enjoyment of a new status before God, to inform and transform the lives and identities of its participants.⁹² Furthermore, far from being limited to a time-line of possible future events, it is transfinite in that it focuses the community's attention on the God who is leading all of creation toward eternal redemption.⁹³ In making this shift, Grenz and Franke move the emphasis away from the traditional optimistic anthropocentric conceptions of eschatology which place hope in the hands of the human potential to accomplish societal renewal and make theology theocentric by acknowledging that the unfolding of the future and its absolutely certain renewal is entirely God's work.⁹⁴

Grenz and Franke are clear to indicate that the primary source of theological

⁹¹ Ibid.

⁹² Ibid., 249. A vision for the future, particularly ones that go beyond foundational abstract or theoretical conceptions to have to potential to impact life in the present.

⁹³ Ibid.

⁹⁴ Ibid., 251, 261.

reflection, the Bible, is the origin for this understanding. Tracing the narratives of both the Hebrew Bible and the New Testament, the Scripture provides not a blueprint for the final events of creation, but instead is God's disclosure of God's intended objective for creation. The purposes of God are revealed in the beginning with the creation and fall narrative. Because of humanity's disobedience and subsequent alienation from God, God seeks to re-establish the relationship.⁹⁵ This involvement is observed in the evolution of Israel's understanding of time which progressed from a *historical* consciousness, took on a *futurist* cast that eventually gained an *eternal* focus, and finally came to be seen as *universal* in scope.⁹⁶ This basic understanding was adopted by the authors of the New Testament⁹⁷ and thereby informed the community of the early Christian church.⁹⁸ This (reconciliation story) is most fully demonstrated in the life, death and resurrection of Jesus Christ. However, this 'saving' event is still incomplete and awaits its perfect

⁹⁵ Grenz, *Theology for the Community of God*, 849.

⁹⁶ Grenz and Franke *Beyond Foundationalism*, 254-256 explain that for the Israelites, time was a linear sequence of events in which Yahweh, beginning with the covenant made to the Patriarchs, was acting in time, and working in their experiences to create an ongoing, connected story. Hope was gained because they could look forward to the future when there would be an earthly event which would liberate them. It was eternal in that the desired state of creation was already existent in heaven, and Yahweh would bring it about on earth. The universal nature reflected God's intention was not just the redemption of Israel, but would include justice for all people.

⁹⁷ For example, see David J. Neville, "Moral Vision and Eschatology in Mark's Gospel: Coherence or Conflict?" *Journal of Biblical Literature* 127 (2008): 359–384.

⁹⁸ Grenz and Franke, *Beyond Foundationalism*, 253.

fulfillment in the future.⁹⁹

Grenz and Franke note that there are several implications in their proposal of eschatology as an orienting motif. These implications are significant in expanding the theological foundations of the *NewWay* model of spiritual direction as used at Urban Sanctuary as will be more fully articulated in chapter six.

First, in acknowledging the biblical text as the narrative of God's intentional and directed work in the lives of the people of Israel and the early church, the biblical faith community is invited, by the Holy Spirit, into the ongoing story to experience for themselves the actions of God in their contemporary setting and thereby live as members of the eschatological community.¹⁰⁰ In this way, they suggest that a method which considers the eschatological trend of the biblical story realizes the future in the present (narrative reality) and produces a theology that is focused on the eternal future, instead of centered on the past and the making of propositional doctrinal statements.¹⁰¹ Stated differently, eschatology as orienting motif makes it possible for constructing a theology of the past and present which finds its completion—and more importantly its meaning—in the story of God bringing history to its perfect conclusion.¹⁰²

This understanding has ramifications for the church's life in the here and now. As

⁹⁹ Grenz, *Theology for the Community of God*, 849.

¹⁰⁰ Grenz and Franke, *Beyond Foundationalism*, 259.

¹⁰¹ *Ibid.*, 262.

¹⁰² *Ibid.*, 265.

the future becomes a narrative reality, our "lives are ultimately oriented toward a communal future from which our identity—our essential nature—is derived. Consequently, that future comprises the ultimate defining moment in one's ongoing personal narrative."¹⁰³ That is, the individual Christian and the church are responsible for constructing their identities now in accordance to the anticipated, guaranteed future.

This ontological understanding provided by an eschatological reality leads to the second implication for eschatology as orienting motif. Not only does it inform who we are (have become) it also carries with it practical and concrete responsibilities. Noting that as God's image bearers who see the present as it will one day will be, Christians have been called to participate in "God's work of constructing a world in the present that reflects God's eschatological will for creation."¹⁰⁴

In many ways this presentation remains somewhat ambiguous. In order to better understand the theological and practical implications for eschatology as orienting motif it is necessary to turn to some of Grenz's earlier works in the area of sanctification and Christian ethics.

Sanctification

In his systematic theology, *Theology of the Community of God* Grenz presented Christianity's traditional doctrinal themes. In his section on salvation, he notes that the

¹⁰³ Ibid., 270.

¹⁰⁴ Ibid., 272.

individual act of conversion, which is accomplished through God's justification, is only the beginning of the process of lifelong transformation into Christian maturity.¹⁰⁵ This process, referred to as sanctification, is the work of the "Holy Spirit accomplishing God's purpose in us as Christian life proceeds. Or viewed from the human perspective, it is our cooperation with the Spirit in living out in daily life the regeneration, justification, freedom, and power which is ours through conversion, so that we grow in Christlikeness and service to God."¹⁰⁶

More specifically, sanctification is related to the idea of holiness, which is based on God's character of being set apart and morally upright. These qualities then are also God's desire for those who choose to be God's people. This is accomplished in two ways. First through positional sanctification, believers are immediately sanctified (made holy) through God's grace, because of their new relationship 'in Christ.' This new status provides the basis for the living out the Christian life.¹⁰⁷ Conditional sanctification is the current level of Christian maturity as determined by the morality of our life; it "refers to our character and conduct."¹⁰⁸ Conditional sanctification is the measure of our movement from "imperfection to maturity" as we cooperate with the transforming work of the Holy

¹⁰⁵ Grenz, *Theology for the Community of God*, 574.

¹⁰⁶ *Ibid.*, 574.

¹⁰⁷ *Ibid.*, 577-578.

¹⁰⁸ *Ibid.*, 578. In the next section which discusses eschatology as ethics, Grenz refers to this as the unification of 'being' and 'doing.'

Spirit by "increasing conformity to the standard, which is Jesus Christ."¹⁰⁹ It is this process of being transformed—to live into our *imago Dei* which is characterized by living in love—is for the purpose of creating life-in-community, which is the goal of God's eschatological renewal.¹¹⁰

Ethics

In a later work, *The Moral Quest: Foundations of Christian Ethics*, Grenz indicates that the moral vision associated with sanctification is rooted in the new creation whose theological foundation is the will of God.¹¹¹ This "will" is based upon the "conception of God as moral, that is, as a God who has 'preferences.' The God we know and affirm wills certain things and abhors others. This God calls all humans, in turn, to align themselves with the divine will. Our desire ought to be that God's will be done 'on earth as it is in heaven,' to allude to the words of the Lord's Prayer."¹¹² This understanding negates the possibility that God's will is an 'extra,' an added imposition, but that it is the very source of all creation, and therefore makes ethics and existence inextricably connected.

By linking God's will and creation, Grenz emphasizes that humanity, created in

¹⁰⁹ Ibid.

¹¹⁰ Ibid., 582.

¹¹¹ Grenz, *The Moral Quest*, 214.

¹¹² Ibid.

the image of God, is to live in relationship with God and others. Therefore the ethical life finds its source and motivation in these relationships.¹¹³ Grenz attests that this uniquely Christian vision of ethics redirects the focus off of people as the basis and goal of ethical living as traditional philosophical approaches do, and reorients the emphasis to understand what God is like and what God's purposes are.¹¹⁴ These attributes are most clearly seen in the life and teachings of Jesus Christ.¹¹⁵ Based on this understanding, Grenz offers an introductory definition of Christian ethics as being the "exploration of the implications of this divine purpose for our understanding of the ethical life."¹¹⁶

Grenz contends that by shifting the focus of ethics to God, the tensions found in historical conversations concerning "what is right and what is wrong (doing)" versus "a concern for character and virtue (being)" are solved. This is an important consideration especially within the Christian community which has often been divided by the biblical

¹¹³ Ibid., 269.

¹¹⁴ Ibid., 218-219.

¹¹⁵ Ibid., 220.

¹¹⁶ Ibid., 219. Of course Grenz understood this process as a community task and not that of the individual, for it is the community of Christ followers which provides the reference point for understanding, living out, reinforcing and thus forming Christian identity and ethical responsibility. cf. *The Moral Quest*, 208, 272.

injunctions to 'do'¹¹⁷ and to 'be'.¹¹⁸ Taking seriously the presence of God's injunctions for his people to act, Grenz pointed out that simply doing what God asks has never been enough; what is of import is the motives that lie behind those actions. Such motivations arise out of the state of the 'heart'¹¹⁹ and render simple conformity to God's law meaningless.¹²⁰ Drawing on the Old Testament prophetic tradition, Grenz demonstrates how prophecies about the future were less about foretelling upcoming events and more concerned with affecting change in the Israelites present way of living; a call to turn from disobedience to obedience.¹²¹ A turn to the New Testament demonstrates that in acknowledging the importance of the heart's affections (love for God and others) as the motivation, Jesus was able to link inward attitude to outward activity.¹²² Therefore, by looking to the example of Jesus, Christian ethics show "that moral obligations and

¹¹⁷ These commandments and prohibitions have often produced a legalistic form of Christianity.

¹¹⁸ These calls for personal growth including practices such as *lectio divina*, centering prayer, retreats and spiritual direction have fostered the recent interest in spiritual formation among evangelicals. Unfortunately these have tended to focus on inner improvement or personal healing to the exclusion of an engagement with outside activities.

¹¹⁹ This has been referred to as 'affections' by theologians such as Jonathan Edwards and Ignatius of Loyola.

¹²⁰ See for example, Matt. 12: 33-37, 15:8; Mark 7:14-23.

¹²¹ Grenz, *Theology for the Community of God*, 851.

¹²² See for example, Matt 23:37-40 (Jesus's response to the greatest commandment) and James 2:18 (the author's statement that ones demonstrates their faith by what they do). This connects to Grenz's discussion on conditional sanctification being the increasing maturity of character and conduct.

virtuous living are united, fulfilled and complete in the Christian ethic of love, for love encompasses both act and character."¹²³

This unification of being and doing brought Grenz to a discussion on the idea of integrity, which he identified as being related to the notions of authenticity and courage of conviction. By this Grenz means that people of integrity will act in full accordance to what they say they believe, even it comes as a personal expense.¹²⁴ Such an ethic of integrity comes from the narrative of God's revelation of God's own character, and includes the attributes of faithfulness and justice. In this way, God, through the person of Jesus Christ, provides an example of the coherence of conviction and conduct for the church to follow.¹²⁵

Using Jesus as a model also provides an ontological basis for our ethics of being. Through our justification and positional sanctification, we are united to Christ. And while this is a present condition, we are by no means perfect. As such, Grenz asserts that our true identity lies in God's future. That is, Scripture's ethic calls us to "[b]e/become who you are! Live in the present in accordance with the perfect conformity to Christ which one day you will enjoy, because in fact you are the glorified saints you will one day

¹²³ Grenz, *The Moral Quest*, 220.

¹²⁴ Grenz, *The Moral Quest*, 230.

¹²⁵ *Ibid.*, 232.

become."¹²⁶ It is from this ontological understanding of the identity of the redeemed people of God being now who they will one day become, which flows a Christian's ethical behavior.¹²⁷

The implication of such a perspective is that Christian ethics (and therefore all theology) are eschatological in orientation. The narrative of Scripture in its entirety appeals "to the vision of God's future in calling for ethical living in the present. The biblical ethic is directed toward something that lies beyond the present, namely, God's final purpose, the new creation Christ has revealed."¹²⁸ This eschatological understanding affects ethics by shifting our understanding of the concepts of 'what is' and 'what ought to be.' Instead of following philosophical naturalism's order of ethics moving from a present 'is' to a future 'ought', a Christian eschatological ethic conceives the 'is' from a future, 'what will be' point of view. Grenz proposes that Christian ethics move past knowing the world in its current situation (as important as that is) to consider the goal God has set for creation. In the process of eschatological renewal 'ought' and 'is' merge as "we discover that what 'ought to be' is in fact what 'is.' As God effects the divine will for creation God's will both defines the 'ought' and accomplishes it. Thereby the divine will makes what

¹²⁶ Ibid., 269-270. Grenz clarifies, noting that "[p]articipation in the resurrection is not merely a hope for our physical existence, however. We will likewise be morally transformed after the likeness of Christ."

¹²⁷ Ibid., 225.

¹²⁸ Ibid., 269.

'ought' to be also what 'is.'"¹²⁹ The practical outgrowth of this coalescing of 'is' and 'ought' in the divine will "means that we are called to live out in the present what will be, so that as far as possible 'ought' and 'is' can likewise converge in the present. The task of actualizing God's eschatological purposes—God's future 'is'—comprises the 'ought' of our present."¹³⁰ Therefore, eschatology orients the church's continual seeking of how God's will should influence how the present is lived out. Based on these considerations, Grenz revised his definition of Christian ethics to "the exploration of the implications of our anticipated eschatological renewal for life in the present context."¹³¹

Put into the context of the earlier discussion on sanctification, this could be understood as the Holy Spirit moving a believer toward the eschatological goal (God's will) by the process of ongoing transformation to full maturity through our increasing participation (in response to God's grace) in living out a biblically ethical life.¹³² Going further, and linking ethics to the larger theological task, we can conclude that "theology explores the world-constructing, knowledge-producing, identity-forming language of the Christian community. The goal of this enterprise is to show how the Christian mosaic of beliefs offers a transcendent vision of the glorious eschatological community God wills for creation and how this vision provides a coherent foundation for life-in-relationship in

¹²⁹ Ibid., 224.

¹³⁰ Ibid.

¹³¹ Ibid., 227.

¹³² Ibid., 270.

this penultimate age. In so doing, theology assists the community of Christ in its mandate to be the sign of the age to come."¹³³

But what might this look like? While continuing to be vague with respect to actual explanations of what this eschatological ethic might include, Grenz does provide a few potential suggestions. Noting that eschatology does not mean sitting back in the midst of tragedy and pain waiting for the end to come receive one's reward, Grenz is insistent upon the task of evangelism. In doing so, the church commits itself to proclaiming the gospel message of Jesus' death, resurrection for the forgiveness of sin and personal salvation.¹³⁴ It is through this practice that others will be invited to participate in God's redeeming story for creation. Furthermore, as a community called to live out the will of God in their present context¹³⁵ and characterized by love and justice, social action¹³⁶ forms a significant component of any Christian ethical commitment; providing hopeful involvement by doing what it can to relieve all forms of suffering now. Grenz does caution however that this engagement is not to be understood as our own efforts to do good, nor to create a better society, but rather acknowledged that it is the Holy Spirit working in and through us. By our very involvement God's will is being done, regardless

¹³³ Stanley, J. Grenz, "Why Do Theologians Need To Be Scientists?" *Zygon*, 35 (2000): 352.

¹³⁴ Grenz, *Theology for the Community of God*, 852.

¹³⁵ *Ibid.*, 855.

¹³⁶ *Ibid.*, 856.

of any visible changes.¹³⁷ Such involvement might raise issues such as human rights—seeking to redeem not just the eternal fate of individual lives through conversion, but includes a holistic approach that transforms the underlying social structures which perpetuate oppression and affect every aspect of life.¹³⁸

Summary

This chapter explored Stanley Grenz's project of revisioning evangelical theology. Emphasis was placed on the motif of eschatology as a way to orient theological reflection. This motif, which is closely connected to the doctrine of sanctification and the field of Christian ethics, assists the Church in thinking about God's *telos*. In this way, Christians are encouraged to think about the Christian life as more than an inner, private experience, but rather discover how they are called to participation in the life of the Triune God in the world. This understanding closely parallels the final stage of Urban Sanctuary's model of spiritual direction (and is utilized in the *Spiritual Exercises*). In doing so, eschatology as orienting motif provides a potential theological source for Urban Sanctuary to expand the truncated perspective of Larry Crabb's *NewWay* model of spiritual direction.

¹³⁷ Ibid., 857.

¹³⁸ Grenz, *The Moral Quest*, 262. Grenz clarifies by insisting that the church's "role is not to be the answer, but to be a sign pointing toward the only ultimate answer, namely, God's gracious provision in Christ" 267.

CHAPTER 6

ASSESSING 'ESCHATOLOGY AS ORIENTING MOTIF' FOR SPIRITUAL DIRECTION AT URBAN SANCTUARY

Having provided comprehensive descriptions of the Centre for Evangelical Spiritual Formation and the *NewWay* model of spiritual direction developed by psychologist Larry Crabb (Chapter 3), the illustrative model of spiritual direction provided by the widely used and discussed *Spiritual Exercises* of Ignatius of Loyola (Chapter 4) which functions as a normative representation of spiritual direction, and the theological methodology of Stanley Grenz with an emphasis on his eschatology as orienting motif (Chapter 5), this chapter will engage the three sources more directly. First it will provide a summary comparison to highlight key similarities and differences. From this, the possibilities and limitations of eschatology as orienting motif for revising the *NewWay* model of spiritual direction as taught at Urban Sanctuary will be discussed. This assessment will provide insights for making strategic practical theological suggestions for the incorporation of Grenz's proposals used by Urban Sanctuary to modify the evangelical model of spiritual direction developed by Larry Crabb.

Summary Comparison of the Sources

In order to assess how Stanley Grenz's eschatology as orienting motif could be appropriated into the *NewWay* model of spiritual direction used at Urban Sanctuary, it is important to demonstrate: 1) where Crabb's model is deficient with respect to a larger

perspective on spiritual direction, and 2) where Grenz's suggestions find resonance with those broader understandings. This can best be done by placing the theological assertions¹ and themes of Crabb and Grenz in dialogue with the movements of spiritual direction exemplified by the *Spiritual Exercises* as developed by Ignatius of Loyola (see Table 6.1). From this comparative summary,² eschatology as orienting motif can be examined for possibilities and limitations for an appropriation into the *NewWay* model as used at Urban Sanctuary.

In the comparison that follows, it should be recognized that neither the *NewWay* model of spiritual direction nor Grenz's theological motif of an orienting eschatology are parallel to the movements of the *Spiritual Exercises*. With this consideration, it is difficult to make a direct correlation between the ancient Ignatian text and the two contemporary evangelical propositions. As such, the comparisons are intended to reflect—as closely as possible—the intent of the process and not a correlation to structure of the *Exercises*.

The Annotations provide the introduction to the *Spiritual Exercises*; it is here that Ignatius made it clear that there are several objectives to the process of spiritual direction. For example, the First Annotation explains that the directee is prepared to dispose the

¹ This comparison will look only at basic theological categories and will not discuss differences or similarities in the actual process or methods of the directee-director relationship in either the Ignatian or *NewWay* models.

² This comparison will only point out the highlights based on the more detailed discussions in chapters 2, 3, and 4 in an effort to demonstrate general patterns.

Table 6.1. Comparison of the theology in the movements of the *Spiritual Exercises* of Ignatius of Loyola to corresponding themes in Larry Crabb's *NewWay* model of spiritual direction and Stanley Grenz's eschatology as orienting motif.

Ignatius, <i>Spiritual Exercises</i>	Crabb, <i>NewWay</i>	Grenz, "eschatology as orienting motif"
<p><u>Annotations</u> -[1] Paying attention to desires (reordering inordinate affections). -[5] Response to God is to serve.</p>	<p>-Exploring and understanding the interior world; to move deeply through the self-protective demands of the false-self.</p>	<p>-Christian theology must be directed toward and be informed by a Christian understanding of God's desires for creation. -Theological construction based on God's and humanity's <i>telos</i>.</p>
<p><u>Week 1</u> -[50-52] Understanding the seriousness of sin (personal and social); "saying 'no' to God." -[53, 56-61] Sorrow, thankfulness, joy; consider how one should respond to Jesus.</p>	<p>"Brokenness," "Repentance." -Created in image of the loving, triune God; people have four relational capacities. -The Fall has distorted this image; morally diseased state causes humanity to pursue desires in an unhealthy manner. -The cross as a remedy for flesh-nature and gateway to new hope.</p>	<p>-The purposes of God are revealed in the creation and Fall narratives. -Response: Conditional sanctification calls Christians to participate in God's work of constructing a world in the present that reflects God's eschatological will for creation.</p>
<p><u>Week 2</u> -[91-98] Desire to follow Jesus; learning to say "yes." -[136-157; 165-167] Recognize what we give allegiances to. -Meditations on the life of Christ.</p>	<p>"Abandonment," "Confidence," and "Release." -Positional sanctification (resource for changing desires). -Set better goals and strategies for living.</p>	<p>-Ethics: God's future is recognized in the present as demonstrated by the life of Christ; founded on love.</p>
<p><u>Week 3</u> -[193, 197, 203] - Sorrow and suffering with Jesus; accompanying Jesus in his agony; striping of remaining self-love. -Teaches compassion for service.</p>	<p>No parallel</p>	<p>-Jesus' passion provides an example of the coherence of conviction. -Ethics are the unification of being and doing, forms character which often means surrendering one's own desires.</p>
<p><u>Week 4</u> -Resurrection leads to joy and participation with risen Christ. -Vision for a new way of life.</p>	<p>-<u>Hints</u> at being intimately involved in the lives of others and passing joy of new way of life on to others. -Resurrection provides a future hope that must be waited for.</p>	<p>-Conditional sanctification as ongoing conversion to holiness, exemplified by social engagement. -Future motivates present action.</p>

soul to "remove all inordinate attachments."³ These "attachments," which distract us from the things of God, are very similar to Crabb's insistence that misdirected passions are what keep us from having a fulfilling, intimate relationship with the Trinity. Both Ignatius and Crabb place an emphasis on the need to acknowledge this condition and be willing to confront how it is manifest in one's life. This theme is less explicit in eschatology as orienting motif. Nevertheless, Grenz did recognize that theology should be directed toward understanding what God's intentions are, and for Christians to align themselves with this perspective.

While both the *Exercises* and the *NewWay* model acknowledge the importance of identifying and reforming one's desires or passions, they differ in their understanding of the consequences of this conversion. Crabb defines spiritual direction as the exploration of a person's interior world in an effort to identify the work of the flesh and the work of the Spirit so that persons can begin to move out of their self-protective responses and thereby transform their inner life to become more like the inner life of Christ. In this, Crabb appears to reduce soul care to assisting an individual to become what Crabb believes God intended us to be, namely emotionally and psychologically healthy. The *Exercises* on the other hand, recognize that attending to the inner life, while important, if confined to this domain leaves spiritual formation incomplete. As such, Annotation Five clarifies that the consequences of transformed desires are neither confined to the inner

³ Ignatius and Pierre Wolff, *The Spiritual Exercises of Saint Ignatius of Loyola* (Liguori: Triumph, 1997), [1]. The term "inordinate attachments," which sometimes appears as "disordered affections," is used to express desires that keep one from God.

life, nor are they self-serving, but rather they lead one to "offer all his striving and free will to his Creator that he might decide what to do with himself and all his possessions, to best *serve* Him according to his pleasure."⁴ Such a perspective is not present in Crabb's theology of spiritual direction.

It is at this point that eschatology as orienting motif begins to foreshadow its affinity with the theology expressed in the *Spiritual Exercises*. It does so by emphasizing that the content of theology must begin with an understanding of God's desires for creation and recognizing that God is actively at work in its redemption. Echoing the Principle and Foundation, the engagement fostered by an eschatologically oriented spiritual direction is an outward-focused, active response to the love and grace shown to humanity by God.

The First Week's reflection on sin (personal-individual and global-societal) helps the directee recognize the seriousness of sin and how saying "no" to God interrupts one's relationship with God. The *NewWay* model closely parallels this movement's opinion that the Fall has resulted in humanity naturally being in a morally diseased state, and that, consequently, all people live with a depraved soul. The consequence of this condition is that we underestimate the effects of sin not only based on our visible transgressions in our relationships with God and others, but also the underlying, subconscious attitudes which motivate people to meet their needs in selfish ways.

Once the directee's sinfulness is acknowledged, the *Exercises* emphasize both joy

⁴ [5], emphasis mine.

and God's love which assists directees to become more intentional about choosing to avoid actions that would harm their relationship with God and others. Crabb too has recognized the importance of the cross and the responses one should have toward it. On this point, Crabb necessitates the movements of "brokenness" over and "repentance" from those unhealthy goals and objects used for self-management, and to make a commitment to avoid them.

Eschatology as orienting motif offers no parallel process, but the underlying theology is very much in line with what these two models of spiritual direction present. For Grenz, eschatology recalls God's original intent. Although this was disrupted in the Fall through humanity's disobedience and subsequent alienation from God, God has continued to re-establish the relationship as demonstrated in the life, death and resurrection of Jesus.

Not only does the First Week lead to sorrow over one's sin, it recognizes God's love and grace, and extends an initial call for a commitment to respond to God by becoming more loving, giving and open to participation in God's will. It is here that eschatology as orienting motif augments the *NewWay* model which does not articulate a response beyond a privatized appropriation of God's forgiveness as empowerment for changing one's desires and strategies. Eschatology as orienting motif recasts the reconciliation story by moving beyond Crabb's perspective of our imperfection requiring its complete fulfillment sometime in the future to a realization that the future is already in the present where Christians are called not to passively endure the effects of the fall, but

to participate in reflecting God's will for creation.

The Second Week of the *Exercises* more explicitly encourages directees to contemplate the loving will of the Trinity and develop a desire to follow God. Upon reflecting on what is fighting for their attention, they are challenged to choose to say "yes" to Jesus. As their deepest wants and desires begin to change, the directee moves from idealism to companionship; their desire becomes less about themselves, while a love for the 'other' emerges.

While the Exercises assist directees to enter the life of Jesus, the *NewWay* model seeks to analyze and rewrite the directees' stories with the purpose of discovering and changing the unhealthy desires that dominate their lives. Crabb framed this process of transformation of desires as (positional) sanctification. By centering on the death and resurrection of Jesus, sanctification provides: a new purity (forgiveness); a new identity (adopted into God's family); a new inclination (desire to do what the Spirit leads him/her to do); and a new power (supernatural strengthening of the Holy Spirit). This sanctification process fosters the movements of abandonment (trusting God to guide), confidence (trust God to provide), and release (discovery of true self). The intended result of this process is the ability to make better choices.

Unlike Crabb, Grenz has placed eschatology into the entire context of the life of Jesus. As such, an eschatologically informed theology is intended to transform individuals so they can make life-altering decisions to live with greater conformity to God's will. In this way, eschatology as orienting motif functions in a manner similar to

the Exercises, and thereby moves beyond Crabb's apparent interior-only concern to discern the call to participate in God's eschatological will for creation.

The Third Week of the *Spiritual Exercises*, which calls for a deeper identification with Jesus and a stripping off any vestiges of self-love and self-will that remain so as to submit one's life orientation finally and completely to God, has no direct parallel in either Crabb's spiritual direction, or Grenz's understanding of eschatology. Nevertheless, an orienting eschatology does resonate with the Third Week's intentions. While not speaking directly of suffering, Grenz's ethics introduce the idea of integrity, which he identified as being related to the notions of authenticity and courage of conviction, where people will act in full accordance to what they say they believe, even it comes at a personal expense. Such an expectation to encounter or even choose hardship seems to run contrary to Crabb's ambivalence, which simply accepts the status quo as something to be endured, something which causes us to be taken out of the world, not sought after or used for a greater purpose.

Finally, the content of the Fourth Week gives glimpses of the full meaning of the resurrection that provides an opportunity to celebrate and embrace any decisions made to follow Jesus. It also demonstrates that the implications of the resurrection provide more than a simple, privatized peace, joy, and hope as Crabb emphasizes. Rather, the directees recognize who and whose they are, bringing forth the response of a desire to serve; to be engaged in the work of God. While Crabb does speak of the possibility of a "new way," he never explicitly develops a theological foundation, or integrates a strategy for guiding

directees toward an embodied reflection of their faith.

Like Ignatius, Grenz's eschatology as orienting motif affirms that the Christian is united to Christ. And while this present reality is by no means perfect, it can work to foster the same commitment to the cause of Christ as Ignatius' final movement—increasing participation (in response to God's grace) in living a life of service.

Assessing the Comparison

As the preceding comparisons show, the *Spiritual Exercises* of Ignatius of Loyola, Larry Crabb's *NewWay* model, and Stanley Grenz's eschatology as orienting motif share a number of relationships in theological categories and intention which makes for a fruitful dialogue. However, even in places where there are parallels, the work of Crabb has a significantly different emphasis than Ignatius.

For example, the work that Crabb has developed is essential to begin the spiritual journey toward the important goal of psychological and spiritual health, and finds agreement in the early phases of the *Spiritual Exercises* of Ignatius of Loyola. Nevertheless, despite the inclusion of potentially rich doctrines, Crabb's use of them for spiritual direction ends up producing a restricted, interiorized attempt to fix our messed up lives and does little to move beyond the expectation of the directee to overcome

unhealthy attitudes and behaviors.⁵ In doing so, the understanding of spiritual direction is limited to "exploring and understanding the *interior* world of another, recognizing both the work of the flesh and the work of the Spirit, and following the Spirit's work in transforming the person's *interior* world to become more like Christ."⁶ As such, *NewWay* model places an overemphasis on the private realm while giving scant attention to actively engaging the world for a greater purpose; something that the *Exercises* emphasize.

However, as this comparative overview affirms, the theological category of eschatology as orienting motif offered by evangelical theologian Stanley Grenz finds resonance with the *Spiritual Exercises'* call to an embodied spirituality. That is, the overall intention of eschatology as orienting motif as well as the related topics of sanctification and ethics function in such a way as to move beyond private, interior aspects of one's relationship with God to encourage a responsive engagement with the world.

Not only does Grenz's eschatology as orienting motif connect with this attribute of fostering action as described in the *Spiritual Exercises*, it also finds affinity with the

⁵ NewWay Ministries, "About the School of Spiritual Direction," <http://www.newwayministries.org/ssd.php> (accessed December 23, 2009) suggests that spiritual direction "offers a conceptual understanding of the *private* and often confusing world beneath the surface of our everyday lives and a rhythmic strategy for following the Spirit into the depths of people's souls," emphasis mine.

⁶ NewWay Ministries, "A Brief Statement on the NewWay Understanding of Spiritual Direction and Spiritual Formation," <http://www.newwayministries.org/ssd2.php>, (accessed December 23, 2009), emphasis mine.

overall pattern of Urban Sanctuary's understanding of evangelical spiritual formation. As the comparison in table 6.2 shows, the *NewWay* model of spiritual direction is compatible with three of the four stages of Urban Sanctuary's approach (especially stage three: the battle between the flesh and the spirit), but its failure to address a more inclusive participation in the world is inadequate for addressing the fourth stage (knowing your calling). Therefore, not only would the integration of eschatology as orienting motif provide greater theological breadth to *NewWay* spiritual direction in general, it would provide the necessary continuity with the model of spiritual formation developed by Len Thompson.

The following section will further assess the possibilities and limitations of appropriating Grenz's understanding of eschatology into the *NewWay* model as it is used at Urban Sanctuary.

Evaluation of Eschatology as Orienting Motif for Modifying the Model of Spiritual Direction at Urban Sanctuary

As the foregoing comparative section demonstrates, the *Spiritual Exercises* and the *NewWay* model do have points of similarity, including the reordering of desires with the aim of developing a closer relationship with God. However, Crabb's model differs in that it is limited to an interior focus, and does not develop (theologically or methodologically) a way to reflect on or foster an outward, active engagement with the world as do the *Exercises*. On the other hand, Stanley Grenz's eschatology as orienting

Urban Sanctuary model	<i>NewWay</i> spiritual direction	Eschatology as orienting motif
Stage 1. Learning to listen and draw close to God.	<ul style="list-style-type: none"> -Listens for hidden life stories. -Listens for changes in relating. 	<ul style="list-style-type: none"> -Focus is moved from self to God. -Helps discern God's <i>telos</i>.
Stage 2. Learning to listen and draw close to other spiritual companions. (community)	<ul style="list-style-type: none"> -Christians are in the likeness of the Trinity, and are to be in relationship with other. -The process of spiritual direction itself is a way of listening to each other. 	<ul style="list-style-type: none"> -Community narrative calls for engagement for and with others.
Stage 3. Learning to listen and draw close to your own soul. (battle between flesh and spirit).	<ul style="list-style-type: none"> -"Think beneath," "think vision," and "think movement." -To discover the underlying causes for sin, and finding new desires. -Sanctification makes new way of living possible. 	<ul style="list-style-type: none"> -Positional sanctification provides a new ontology that does not need to be discovered. -Conditional sanctification as the call to enter the process of moving toward holiness.
Stage 4. Learning to listen to God by knowing your calling.	<ul style="list-style-type: none"> -[Vague allusions: very little development]. 	<ul style="list-style-type: none"> -Future is the motive for action in the present. -Ethics guide how we are to participate as a sign of God's intended <i>telos</i>.

Table 6.2. Comparison showing the four stages of the Urban Sanctuary model of evangelical spiritual formation as developed by Len Thompson and the corresponding coverage provided by the *NewWay* model of spiritual direction and Stanley Grenz's eschatology as orienting motif.

motif—which also has similar motivations to Crabb's model—possesses affinities with the *Exercises*, specifically emphasizing the embodied element of the Christian faith.

As such, eschatology as orienting motif has the potential to expand and move beyond *NewWay's* foundational categories by providing a theological resource for the development of a model of evangelical spiritual direction that assists directees in the cultivation of an active, engaged spirituality. In doing so it not only aligns itself with other models of spiritual direction such as those illustrated by the Ignatian *Spiritual Exercises*, it also accommodates itself to the suggestions contributed by those working in the area of evangelical spiritual formation. Furthermore, it more fully represents the model of spiritual formation used by Urban Sanctuary.

In order to assess the usefulness of eschatology as orienting motif for spiritual direction, the following section will evaluate the possibilities and limitations of Grenz's methodological considerations which will then be used to provide strategic practical-theological proposals for the ministry of spiritual direction used at Urban Sanctuary.

Possibilities and Limitations

Spiritual direction must draw on theology

One of the strengths of eschatology as orienting motif is that it provides a theological resource for appropriation into a concrete ministry setting such as the refinement of Larry Crabb's *NewWay* model of spiritual direction. As a methodological guide, Grenz never limits its applicability to a specific area of theological inquiry. In fact,

Grenz's concern for fostering an authentic spiritual life in the church and in members of the believing community—as opposed to scholarly uses alone—signifies that appropriating this element of his writing does meet his intentions.

Furthermore, all of the theological categories that are found in the literature on spiritual formation are drawn from pre-existing discussions in systematic and biblical theology and have been incorporated into the development of virtually all styles of spiritual direction. This can be seen explicitly in Crabb's efforts, but it is much more implicit in a model such as the *Spiritual Exercises*.

The importance of a solid theological grounding underlies the concerns expressed by James Houston regarding the faddish nature of spiritual direction, especially its increasingly excessive reliance on the social sciences (i.e., psychology) while bypassing the wisdom gleaned from the history of the Christian tradition in the construction of new models of spiritual direction.⁷ Such theological input is affirmed by Charles DeGroat who emphasizes how important it is for spiritual direction to find its roots in a coherent "perspective in the narrative of Scripture [which] requires an intimate acquaintance with the patterns and themes of the original narrative."⁸ Grenz's articulation of the orienting nature of eschatology does just that. Since eschatology is not only a list of events that

⁷ James M. Houston, "Seeking Historical Perspectives For Spiritual Direction ad Soul Care Today," *Journal of Spiritual Formation and Soul Care* 1 (2008): 89.

⁸ Charles R. DeGroat, "The New Exodus: A Narrative Paradigm for Understanding Soul Care," *Journal of Psychology and Theology* 37 (2009): 187. See chapter seven for more discussion on the potential of incorporating Grenz's narrative into the *NewWay* model of spiritual direction.

occur at the end of the age, but rather explanation of the *meaning* of the entirety of God's action throughout history, it functions as a guide to reflect theologically on the nature and content of the Christian narrative. This guidance is an important consideration which informs Christian spiritual direction.

While the same terminology is virtually absent from most publications on spiritual direction, the underlying concept certainly is not. However, if, as Grenz and Franke assert, "the ultimate purpose of theology is to speak about the actual world for the sake of the mission of the church in the present, anticipatory era,"⁹ then clearly such a point of view is missing in Crabb's *NewWay* model. It is however, present in a simplified form in the fourth stage of the Urban Sanctuary model of spiritual formation. The presence of this concept in Thompson's approach to evangelical spirituality would suggest the model of spiritual direction used at the retreat centre should, in some way, speak to this issue.

Ambiguity

As with other accusations against Grenz's methodology as a whole,¹⁰ there is an element of ambiguity within his understanding of eschatology itself. In the first place, what is the exact nature of eschatology? This concern is raised by Baptist scholar Paul

⁹ Grenz and Franke, *Beyond Foundationalism*, 273.

¹⁰ See for example the critiques of Archie Spencer, "Culture, Community and Commitments: Stanley J. Grenz on Theological Method," *Scottish Journal of Theology* 57 (2004): 338-360.

Fiddes who argues that there needs to be a clearer understanding as to the openness or closedness of eschatology.¹¹ That is, does God have a fixed, unchangeable plan and each person a specific role to play, or is there some degree of uncertainty as events unfold as well as a variety of equally good options available for individuals to choose from? This is an important question, because in its broadest sense, spiritual direction assists individuals to be attentive to what God is calling them. One needs to be clear as to how God's will is interpreted because the possibility of that calling to change could affect the pursuit of that calling.

Related to the issue of an open or closed eschatology is Grenz's ambiguity concerning his understanding of the implications.¹² That is, what does a life of becoming who we will one day be look like? How does viewing the present in light of the future guide activity today? In an extensive analysis of *Beyond Foundationalism*, Mark Medley writes of the lack of specifics regarding eschatology as orienting motif: "this point is more programmatically understood than materially defined. He does not consider in detail how believers learn a new way of life through which they manifest an alternative

¹¹ I appreciate the feedback of Dr. Paul Fiddes given during a presentation of this paper at the Young Scholars in the Baptist Academy meeting in Honolulu, Hawai'i, July 26-30, 2010.

¹² Thanks to Dr. David Williams who, in a personal communication, pointed out this lack of precision in articulation and the absence of concrete examples of what eschatology as orienting motif might entail.

reality to the 'world.'"¹³ What Medley is highlighting is Grenz's failure to fully articulate the manner in which eschatology as orienting motif could be applied to the missional task of the church.¹⁴ Such critique of the lack of specifics may make it more difficult to appropriate Grenz's suggestions into spiritual direction while being authentic to his intentions.

However, the charge that eschatology as orienting motif is ambiguous is not all bad. Indeed, it could be argued that this provides one of its strengths. Grenz's lack of clarity as regards to specific behaviors or choices means that its interpretation and application remain malleable; it allows eschatology as a category to be integrated into a model of spiritual direction in a creative way by giving freedom to the spiritual direction process without confining it to a specific expectation or end result. For example, while much of the published material on the *Spiritual Exercises* suggests the end of spiritual direction is the doing of social justice,¹⁵ the text itself never specifies this purpose. Where

¹³ Mark S. Medley, "An Evangelical Theology for a Postmodern Age: Stanley J. Grenz's Current Theological Project," *Perspectives in Religious Studies* 30 (2003): 94.

¹⁴ *Ibid.*, 85. To this end, Medley goes on to indicate that he would like to see Grenz engage with people like John Howard Yoder, Stanley Hauerwas, Alasdair MacIntyre, and David Cunningham.

¹⁵ For example, Dean Brackley, *The Call to Discernment in Troubled Times: New Perspectives on the Transformative Wisdom of Ignatius of Loyola* (New York: Crossroad Publishing, 2004).

such direction is explicit, it is geared to discovering "apostolic vocations."¹⁶ For the most part however, the *Spiritual Exercises* reflect a more generic call to choose to live a Christ-like life.¹⁷ Therefore, any suggestion that the concrete expression of eschatology as orienting motif is not well defined is not a significant consideration for spiritual direction. In fact, the desire for more specific explanations and clearly identified practices might work against such freedom thereby limiting the diversity of ways the Spirit might lead.

This issue of ambiguity in Grenz's motif is indicative of the tension in eschatology as a whole. Examining the concept from a literary perspective, Fiddes compares the role of endings in fiction and the Bible, and suggests that "literature rejoices in ambiguity whereas doctrine seeks to reduce images to concepts, whereas images and narratives in literature can help the theologian to make doctrinal statements . . . creative literature can also help the theologian in deciding between various options of interpretation; there are alternative ways in which the multiple meanings of the metaphors and stories of faith might be fenced around by concepts, and imaginative writings can enable the theologian

¹⁶ Varghese Malpan, *A Comparative Study of the Bhagavad-Gītā and the Spiritual Exercises of Saint Ignatius of Loyola on the Process of Spiritual Liberation* (Roma: Editrice Pontificia Università Gregoriana, 1992), 196. See Ignatius, *Spiritual Exercises* [169] concerning the 'election' to enter the priesthood.

¹⁷ Paragraph [171] of the *Spiritual Exercises* makes it clear that the decisions made are by no means confined to choosing one's state of life. Likewise, Malpan, 203, suggests the more intrinsic purpose of Ignatius' text was a general surrendering of one's will to God.

to make judgments."¹⁸ Therefore, instead of being a deterrent to theological reflection, Fiddes concludes that both perspectives are essential: "This balance between openness and closure is, I want to argue, fundamental to a truly religious view of the end of all things. There has to be a certainty about the overcoming of evil and the triumph of God's purposes, but the freedom of God and the freedom of human beings to contribute to God's project in creation also demands an openness in the future."¹⁹ For example, eschatological closure can be understood as "the decisive raising of creation onto a new level, a closure of the old for new journey to begin."²⁰ Such closure can be found in God's ultimate purpose which will be revealed in the future, but can also reflect God's ongoing desire for individuals in the present; to leave old ways of being or even changes in God-honoring ministries. Openness on the other hand would function to foster attentiveness so that "participation in the movements of relationship with God would be enhanced to the point where we would continuously be aware of them."²¹

¹⁸ Paul S. Fiddes, *The Promised End: Eschatology in Theology and Literature, Challenges in Contemporary Theology* (Oxford: Blackwell Publishers, 2000), 7.

¹⁹ Ibid., 23. Joseph A. Bracken, "God's Will or God's Desires for Us: A Change in Worldview?," *Theological Studies* 71 (2010): 62 confronts this issue suggesting that the terms "'God's will' and 'God's desires' correspond to different understandings of the God-world and God-human relationship. In the former, the focus seems to be on the fulfillment of the unchanging divine plan for creation; in the latter, attention is directed to the strictly contingent decisions of creatures and God's flexibility in somehow ordering them to a higher purpose and goal. Divine providence is active in both cases but in quite different ways."

²⁰ Fiddes, *The Promised End*, 281.

²¹ Ibid., 282.

In conclusion, the relatively undefined nature of eschatology's *telos* while lacking specificity, allows the director-directee relationship to improvise in different situations while remaining faithful to overall story of the biblical text.²² Such an understanding fits well with overall objectives of Urban Sanctuary's model of spiritual formation (especially the fourth stage of listening to God for one's calling) and augments the dynamic presented in the *NewWay* model.

Gives direction

The important role eschatology as orienting motif plays in the theological reflection associated with the process of revising Larry Crabb's *NewWay* approach to spiritual direction for use at Urban Sanctuary can be highlighted by considering alternative definitions of spiritual direction. Take for example the classic definition of Barry and Connolly: "Spiritual direction is help given by one Christian to another which enables that person to pay attention to God's personal communication to him or her, to respond to this personally communicating God, to grow in intimacy with this God, and to *live out the consequences* of the relationship."²³ Or consider the definition stated in more detail by Elizabeth Liebert, "Christian spiritual direction is an interpersonal helping relationship . . . [where] one Christian assists another *to discover and live out*, in the

²² See DeGroat, "The New Exodus," 187. This freedom to improvise represents *openness*, whereas faithfulness to the biblical story guarantees *closure*.

²³ William Barry, and William Connolly, *The Practice of Spiritual Direction* (San Francisco: Harper, 1986), 8, emphasis mine.

context of the Christian community his or her deepest values and life goals in response to God's initiative and the biblical mandate."²⁴ A similar *telos* has recently been proposed by evangelical Victor Copan who defines spiritual direction as a "(variegated) means by which one person intentionally influences another person or persons in the development of his or her life as a Christian with the goal of developing his or her *relationship to God and His purposes for that person in the world*."²⁵

All three of these definitions provide a more detailed sense of direction not found in Crabb's wish for improving one's interior life. Other than suggesting that this change would result in different desires and new ways of relating, Crabb never expounds on the motivation behind or the significance of these changes.

The focused theological reflection on God's intentions offered by eschatology as orienting motif has the potential to guide the spiritual direction process toward the discovery of particular responses for living out the inner changes cultivated through the existing process of the *NewWay* model. In doing so, eschatology as orienting motif provides the perspective of the more extensive definitions of spiritual direction. This characteristic of giving direction to (orienting) spiritual direction in many respects parallels the dynamic of *Spiritual Exercises*. In the process it does not replace, but rather

²⁴ Elizabeth Liebert, *Changing Life Patterns: Adult Development in Spiritual Direction* (New York: Paulist Press, 1992), 8, emphasis mine.

²⁵ Victor Copan, "Spiritual Direction and St. Paul as Spiritual Director: Determining the Primary Aims," *Journal of Spiritual Formation and Soul Care* 3 (2010): 146, emphasis mine.

provides a continuation and expansion of the work begun by Crabb, and connects to Urban Sanctuary's fourth stage of spiritual formation—to help people discern their calling.

This guiding, discerning role of the spiritual direction process (while weakly assumed) is clearly not developed in the *NewWay* model; instead, emphasis is placed on subjective task of transforming the 'inner life.' However, making explicit the nature of an 'end' could have a transformative impact on the "consciousness of the reader"²⁶ thereby providing theological support to refine the articulation of Crabb's objective of converting one's inner life. A consequence of this interior metamorphosis should be a heightened awareness that encourages the discernment and embodiment of visible attributes of character in the present.²⁷

It does this in three ways. First, it moves the focus off of self and onto God. Second, it moves the focus from the inner life to the outer. Third, eschatology as orienting motif provides the potential to assist one in listening for God's call to action.

The first way eschatology as orienting motif provides direction can be found in its highly theocentric, as opposed to anthropocentric, orientation. Since the object of "Christian hope is not the future itself, but the God of the future . . . not the *telos* of our

²⁶ Fiddes, *The Promised End*, 8.

²⁷ See DeGraot, "The New Exodus," 187 for an expanded discussion on this process.

existence but the God who is leading us toward that glorious goal,"²⁸ eschatology functions to move attention off of the directee and onto God. Unlike Larry Crabb who spends an inordinate amount of time providing techniques to help directors mine the various ways the directee has been messed up and needs to get his or her inner life in order, the essential task of other forms of spiritual direction (and spiritual formation in general) is to fix one's gaze on God. This is not to say that Crabb's intentions are misplaced. Frank Houdek acknowledges the important role spiritual direction plays in paying attention to one's inner life because, "until one begins to attend to and become aware of what is actually happening, especially within, no real growth in faith is possible."²⁹ However, as David Perrin suggests, spiritual direction "moves the primary focus of the . . . relationship away from a confessional or therapeutic model. Instead, the focus is on the positive, life-giving and transformative presence of God alive in our work and personally alive in the life of the individual."³⁰

The second way eschatology as orienting motif gives direction is to move the conversation away from the interior life, toward a consideration of the exterior life. Since eschatology is God's concern for all creation, it provides a means for informing more than just an individual's privatized faith.

²⁸ Grenz and Franke, *Beyond Foundationalism*, 250.

²⁹ Frank, J. Houdek, *Guided by the Spirit: A Jesuit Perspective on Spiritual Direction* (Chicago: Loyola University Press, 1996), 60.

³⁰ David Perrin, "Spiritual Direction, Hermeneutics, and the Textual Constitution of Selfhood," *Église et Théologie* 29 (1998): 33.

In a detailed analysis of the sharp contrast that has existed in discussions on Christian spiritual formation between the inner and outer life, Philip Sheldrake points out that Western culture has been "marred by an emphasis on privatized interiority and needs to be radically reformulated in terms of outer life."³¹ He goes on to consider the nuanced critique of Rowan Williams who suggests that much of modern social science's reflection on human identity is "the conviction that we are systematically misled, even corrupted, by a picture of the human agent as divided into an outside and an inside—a 'true self,' hidden, buried, to be excavated by one or another kind of therapy."³² Furthermore, Sheldrake highlights how Williams (contra Larry Crabb and the *NewWay* model) does not agree with the concept of "an *a priori* identity to be unearthed by peeling away various layers of outer existence; rather, the real self is found or made from the very beginning in human communication and interaction."³³

Therefore, while not dismissing the concept of interiority, the inclusion of a theological category that could help move the discussion beyond directees paying

³¹ Philip Sheldrake, "Christian Spirituality as a Way of Life: A Dialectic of the Mystical and Prophetic," *Spiritus* 3 (2003): 19. Sheldrake refers to an article by Owen Thomas, "Interiority and Christian Spirituality," *The Journal of Religion* 80 (2000): 41-60.

³² Ibid. Here Sheldrake quotes Rowan Williams, *On Christian Theology* (Malden: Blackwell, 2000), 259.

³³ Ibid. Similarly Katherine M. Dyckman and L. Patrick Carroll, *Inviting the Mystic Supporting the Prophet: An Introduction to Spiritual Direction* (New York: Paulist Press, 1981), 10-11, suggest that God calls people to become their real selves not through interior efforts at finding self-fulfillment, but rather, through growing in love for God, one comes to a deeper recognition of the reality of the people and events around them.

attention to inner movements and the psychological development of more appropriate desires would help to discover how this internal transformation informs their unique way of being in the world. Such a dynamic is not only addressed in the *Spiritual Exercises* (and its related secondary sources), it is expressed throughout the contemporary literature on spiritual direction. For example, Carolyn Graton insists that the process of spiritual direction is about more than just examining the interior life, but includes all aspects of life.³⁴ Similarly, Kenneth Leech writes that the goal of spiritual direction is to move beyond the interior focus to assist the directee in discovering creative ways of making alternate choices for living a different kind of life.³⁵

The eschatological element understood as God's concern and *telos* for creation and the Christian's call to participate with God is, therefore, a vital element of spiritual direction that has been overlooked by the *NewWay* model. This is regrettable because in the process of moving the focus to something external to self, the meaning of one's life in the world begins to emerge.³⁶ In this way, it not only pushes the *NewWay* model into new

³⁴ Carolyn Graton, *The Art of Spiritual Guidance: A Contemporary Approach to Growing in the Spirit* (Crossroad: New York, 1992), 15.

³⁵ Kenneth Leech, "'Let the Oppressed Go Free': Spiritual Direction and the Pursuit of Justice," in *Still Listening: New Horizons in Spiritual Direction*, ed. Norvene Vest (Harrisburg: Morehouse Publishing 2000), 127.

³⁶ Perrin, "Spiritual Direction," 42. Perrin, 61, goes on to indicate that this occurs not simply for the sake of greater self-awareness, but for the incorporation into the "Christian story, and ultimately of one's own selfhood . . . The Christian's construction of one's own story is the construction of the Christian God's hope, love, and *being-in-the-world*."

territory, it actually has the potential to promote the objective of self-discovery so strongly emphasized in the Crabb's model.

This task of giving direction by shifting the focus from self to God, and internal to external, leads to the third possibility associated with Grenz's articulation of eschatology: it assists the spiritual direction process by helping to discern what God is calling the directee to *do*! In the same way the perspective offered in the *Spiritual Exercises* stresses that the *telos* of the spiritual life is service, Grenz's proposal posits an active engagement in the work of God.

By calling attention to the need for action, eschatology as orienting motif addresses a critical issue for spiritual direction to which Crabb fails to attend. This failure is, perhaps, the result of a spirituality which is concerned with salvation without reference to mission.³⁷ While acknowledging that Crabb does express one of his goals for spiritual direction is an improved way of relating, he concerns himself—almost exclusively—with the inner life. In doing so, it appears as though Crabb has been lured into the notion that a Christian's relationship with God exists for its own sake.³⁸ Eschatology as orienting motif could function as a theological corrective by assisting directees to move beyond the

³⁷ Philip D. Kenneson, *Beyond Sectarianism: Re-Imagining Church and World*, (Harrisburg: Trinity Press International, 1999), 91.

³⁸ For example, Len Sperry, *Transforming Self and Community: Revisioning Pastoral Counseling and Spiritual Direction* (Collegeville: The Liturgical Press, 2002), 221, expresses concern regarding how the increasing over-reliance on psychological constructs reduces spirituality to a self-absorbed, privatized individualism and narcissism, which in turn mutes any concern for engagement.

necessary transformation of their inner lives, to discover and discern their calling to embody those interior changes, and thereby become participants in the divine *telos*.³⁹

It is here that Grenz's connection between eschatology and conditional sanctification provides another possibility, namely to expand the understanding of sanctification employed by Crabb in this *NewWay* model. Since conditional sanctification appeals to the vision of God's future in calling for ethical living in the present, eschatology orients the church's continual seeking of how God's will/desires should influence how the present is lived. It does not mean sitting back in the midst of tragedy and pain waiting (with hope) for the end to come—as seems to be the case for Crabb. Instead, conditional sanctification invites Christians to participate in God's redeeming story for creation. This participation represents the union of being and doing which is discussed by Grenz as the concept of integrity, which he identifies as being related to the notions of authenticity and integrity to act in full accordance to what they say they

³⁹ Henry H. Knight, "True Affections: Biblical Narrative and Evangelical Spirituality," in *The Nature of Confession: Evangelicals and Postliberals in Conversation*, ed. George A. Lindbeck, Timothy R. Phillips, and Dennis L. Okholm (Downers Grove: InterVarsity Press, 1996), 200 suggests that participation in the story [of God] is not an idealistic understanding of religion in general, but a critical-realist approach in which "Christian affections themselves reflect something of the one true God who was revealed in Jesus Christ and anticipate in the present the life of the eschatological kingdom to come."

believe.⁴⁰ Therefore, as Robert Egan argues, "in Christian terms all sanctification, all inner transformation, is ultimately for the sake of transformative *action* and redemptive *practice* in society."⁴¹ Or, as Roger Olson suggests, it is through our participation that we are truly transformed.⁴² Therefore, not only could eschatology as orienting motif assist spiritual direction to foster a participation which reflects genuine transformation of character, such participation could, in reality, be an integral part of producing the internal conversion that Crabb emphasizes.

In the context of spiritual direction, DeGroat highlights the inter-connectedness of this dynamic. He explains how the process is to help one recognize they were created for something more than self-actualization, but are freed to love and serve others.⁴³

Articulating the spirit of Grenz's position on eschatology as orienting motif, Elizabeth

⁴⁰ The assertions made by Victor Copan Victor Copan, *Saint Paul As Spiritual Director: An Analysis of the Imitation of Paul with Implications and Applications to the Practice of Spiritual Direction* (Milton Keynes: Paternoster, 2007) concerning the use of virtues in spiritual direction as a way to orient all areas of life to reflect the values, character, and actions (especially servanthood) of Jesus has affinities with Grenz's articulation of conditional sanctification and ethics as the moral obligations and virtuous living.

⁴¹ Robert Egan, foreword to *Mysticism and Social Transformation*, ed. Janet Ruffing (Syracuse: Syracuse University Press, 2001), x, emphasis mine.

⁴² Roger E. Olson, *Reformed and Always Reforming: The Postconservative Approach to Evangelical Theology* (Grand Rapids: Baker Academic, 2007), 91-92.

⁴³ DeGroat, "The New Exodus," 188, 191. DeGroat's presentation of the initial stages of inner transformation is congruent with the First Week of the Exercises and the thrust of the *NewWay* model. Similarly, the stage of recognizing the call to serve in DeGroat's model echos the intentions of Ignatius' Second - Fourth Weeks, and the proposed possibility of eschatology as orienting motif.

Liebert accentuates the importance of engagement to gain a larger perspective:

To be a Christian requires the active and deep love of God, self, others, earth. As Christians, we recognize that we are already saved and set free from the powers of darkness. The full experience of that salvation, however, is yet to be realized in ourselves, our relationships or in the rest of the cosmos. To be a Christian means to live in hope that *our actions ultimately do matter* in the coming of God's perfect reign. Spiritual direction offers one means among many to keep its vision and action alive when much of the culture actively denies its truth.⁴⁴

Indeed the entire progression of spiritual direction, which begins with transforming the inner life, leads to the freedom to love and serve. Such attentiveness can be fostered by eschatological considerations.

To summarize, eschatology as orienting motif has several possibilities including providing a theological category that allows for freedom to give direction for moving beyond categories of interiority to focus on God, the outer life, and—when considered in tandem with a re-articulation of sanctification—ways to engage the world. These possibilities all provide promising considerations on which to build upon Larry Crabb's *NewWay* model of spiritual direction used at Urban Sanctuary.

Strategic Practical Theological Proposals

The evaluation of eschatology as orienting motif concludes that despite

⁴⁴ Liebert, *Changing Life Patterns*, 8, emphasis mine. Gratton, *The Art of Spiritual Guidance*, 15 remarks that one of the "hopes of spiritual direction is to make it more possible for persons to discover what they are called to do, how they most deeply want to use their time and energy."

accusations of being ambiguous, it holds promise for revising the *NewWay* model of spiritual direction as used at Urban Sanctuary: it provides a flexible theological category that could be used to shift the focus from self to God, from interior to exterior, and cultivate a participation in God's *telos*. The following section will utilize the insights from the previous discussion to make strategic practical theological suggestions for how the incorporation of Grenz's proposals can be used by Urban Sanctuary to modify its use of the evangelical model of spiritual direction developed by Larry Crabb.

In approaching this task it needs to be recognized that, "[n]o single model will be adequate to account for the plurality of the biblical witness, the diverse perspectives on it in the tradition of the church, and the complexity entailed in the interaction between the gospel and culture that gives rise to theological reflection."⁴⁵ Nevertheless, while Crabb's work has been taken seriously and is appreciated for what it contributes to initial attempts to develop a uniquely evangelical model of spiritual direction, it is incomplete. Although the model developed by Larry Crabb, like the first week of Ignatius's *Spiritual Exercises*, takes the struggle in the depths of the heart seriously, it stands in stark contrast to the remaining movements of the *Spiritual Exercises* and the overwhelming opinion in the literature (spiritual direction in general as well as emerging trends in evangelical spiritual formation) by its virtual omission of key theological elements of the Christian spiritual life—specifically the lack of attention on an outward, active engagement with the world.

⁴⁵ John R. Franke, *Manifold Witness: The Plurality of Truth* (Nashville: Abingdon Press, 2009), 121.

As Kenneth Leech forcefully declares: "No spiritual direction can be seen as adequate in Christian terms unless it is preparing men and women for the struggle of love against spiritual wickedness in the structures of the fallen world and in the depths of the heart."⁴⁶ Moreover, the absence of this element does not reflect the complete theological vision of evangelical spiritual formation at Urban Sanctuary; it deals with stages 1-3, but does not promote reflection on stage 4. Therefore, Crabb's lack of attention to the development of a theological consideration for how his model of spiritual direction can encourage active engagement is a significant oversight that needs revisioning.

These theological oversights (be they intentional or due to lack of careful attention to the tradition) created by Crabb's focus on developing an inner life that resembles the inner life of Jesus, to the exclusion of the development of an embodied faith, is a significant limitation of the *NewWay* model of spiritual direction. Such a perspective, which is detached from a larger participation in creation, is at odds not only with other models of spiritual direction and emerging trends within evangelical spirituality, it also fails—when considered within the specific context of this study—to resonate with the objectives of Urban Sanctuary. Addressing such examples of dissonance between faith and life is one of the objectives of a practical theological approach to the

⁴⁶ Kenneth Leech, *Soul Friend: The Practice of Christian Spirituality*, (San Francisco: Harper and Row, 1980), 191.

study of Christian spirituality.⁴⁷ For example, Gerrit Immink advocates that practical theology should be concerned with the intersection of faith to life in the world: "Faith is a dynamistic factor that intensifies our relationship to our world . . . [it] points to a life that is lived in light of God's involvement with us and the world."⁴⁸ Immink's convictions echo Wolfeich's assessment on the connection between practical theology and the study of spirituality: "[i]f spirituality is understood primarily as related to the interior life and/or individual sphere, then the implicit spiritualities imbedded in political and economic actions go unnoticed and unchallenged."⁴⁹ Consequently, the challenge for the study of spirituality is to "nurture an embodied way of life grounded in prayer that flows into and out of engagement with social and political life, without reducing spirituality to either a political ideology or an individualistic program of piety."⁵⁰

Such an approach is the intention of this study. Since faith is not limited to the quest of meaning for the individual, but also involves a 'self' that has an essential connection with God and the other,⁵¹ a practical theological approach to the *NewWay*

⁴⁷ Claire Wolfeich, "Animating Questions: Spirituality and Practical Theology," *International Journal of Practical Theology* 13 (2009): 133-134, suggests that a theological approach to the study of spirituality is responsible for judging the authenticity, faithfulness, wisdom or truthfulness of a particular spirituality.

⁴⁸ Gerrit Immink, *Faith: A Practical Theological Reconstruction* (Grand Rapids: Eerdmans, 2005), 44.

⁴⁹ Wolfeich, "Animating Questions," 127.

⁵⁰ *Ibid.*, 128.

⁵¹ *Ibid.*, 51. Immink, 52, strongly emphasizes that practical theology is concerned with a faith which is more than the inner life, but is reflected in everyday life.

model, as used by Urban Sanctuary, needs to be concerned with this omission and seek to promote this connection for an evangelical approach to spiritual direction. Adopting evangelical theologian Stanley Grenz's eschatology as orienting motif can begin to move the *NewWay* model in this direction.⁵²

Incorporate Eschatology as A Way to Orient Theological Thinking for Spiritual Direction

The main suggestion developed throughout this project is to incorporate eschatology as a way to think theologically about spiritual direction. Such a theological perspective is necessary since the *NewWay* tends to be inner focused, but lacks any outward directed attention. Such a lack of direction is unacceptable to Claudio Burgaleta who insists, "the purpose of theological reflection as I practise it is to fathom more fully how God is at work in the world through the Spirit of Jesus. This is an exercise that involves . . . personal and structural resistances and barriers to God's efforts to enlist us under the banner of his Son, the Cross, symbol and sign of God's victory over sin and death."⁵³ John Webster is more pointed in suggesting that a turn "*from* eschatology may constitute a (literally) hopeless a-moral and a-political account of what it means to be

⁵² Eschatology as orienting motif represents only a segment of Grenz's proposed theology; chapter seven will review some of the topics that were not covering in this project, but could become viable sources of reflection for future research.

⁵³ Claudio Burgaleta, "Ignatian Spirituality and Social Justice Ministries," *Review of Ignatian Spirituality* 38 (2006): 119.

human."⁵⁴ That is, without a meaningful *telos* to guide one's life, meaningful identity and purpose becomes difficult.⁵⁵

The previous section of this chapter argued that Stanley Grenz's eschatology as orienting motif has possibilities for providing this specific theological direction by working to move the primary emphasis off the individual and onto God, moving from an interior only focus to an outward emphasis, both of which help foster engagement in the world, while still maintaining the element of personal responsibility necessary for spiritual maturity. Within this overall proposal to incorporate an eschatologically oriented theological reflection to Urban Sanctuary's use of the *NewWay* model spiritual direction, three other strategic proposals need to be made. First, there needs to be a new way of thinking vision. Second, there should be a new way of thinking story. Third, eschatology as orienting motif necessitates a new way of thinking about the doctrine of sanctification. And fourth, there needs to be the addition of thinking action to the existing movements of Crabb's process.

New way of thinking about vision

The proposed expansion will alter how directors think about the overall task of spiritual direction. This means a new way of thinking about vision is required. An

⁵⁴ John Webster, "Eschatology, Anthropology and Postmodernity," *International Journal of Systematic Theology* 2 (2000): 25, emphasis mine.

⁵⁵ *Ibid.*

eschatologically oriented perspective would not only ask: "What would this person's life look like if they desired God more than God's blessings?" it would also ask what the persons' lives would look like "if they desired doing God's will?" (see figure 6.1).

The nuance of incorporating an eschatologically oriented understanding of "thinking vision" would also alter the dynamic of direction. Instead of seeing the directee as someone with a psycho-developmentally originating root problem that is manifest as a "presenting problem" (flesh nature) to be overcome, eschatology as orienting motif helps reorient the focus from "what is the problem?" to "what is God doing?" (see figure 6.2).

In making this shift, the SoulCare recipient's "root problem" is now understood as "attachments" that get in the way of attending to the voice of the Holy Spirit while the job of the SoulCare provider becomes paying attention to the failure to listen to God (figures 6.2 and 6.3). When the "root problem" is articulated as the inability or unwillingness to listen to God, instead of healing from wounds found in the inner-self, a clearer understanding of the process begins to take place, and the model can reframe its understanding of "what is possible." This is not to say, as was pointed out earlier, that a concern with the inner life is misplaced. However, as Jesuit spiritual director John English cautions, "some psychological knowledge is essential in spiritual guidance, but too much reliance on psychological therapy could be a hindrance. It may leave the persons disturbed and, therefore, interfere with their awareness of the Holy Spirit's

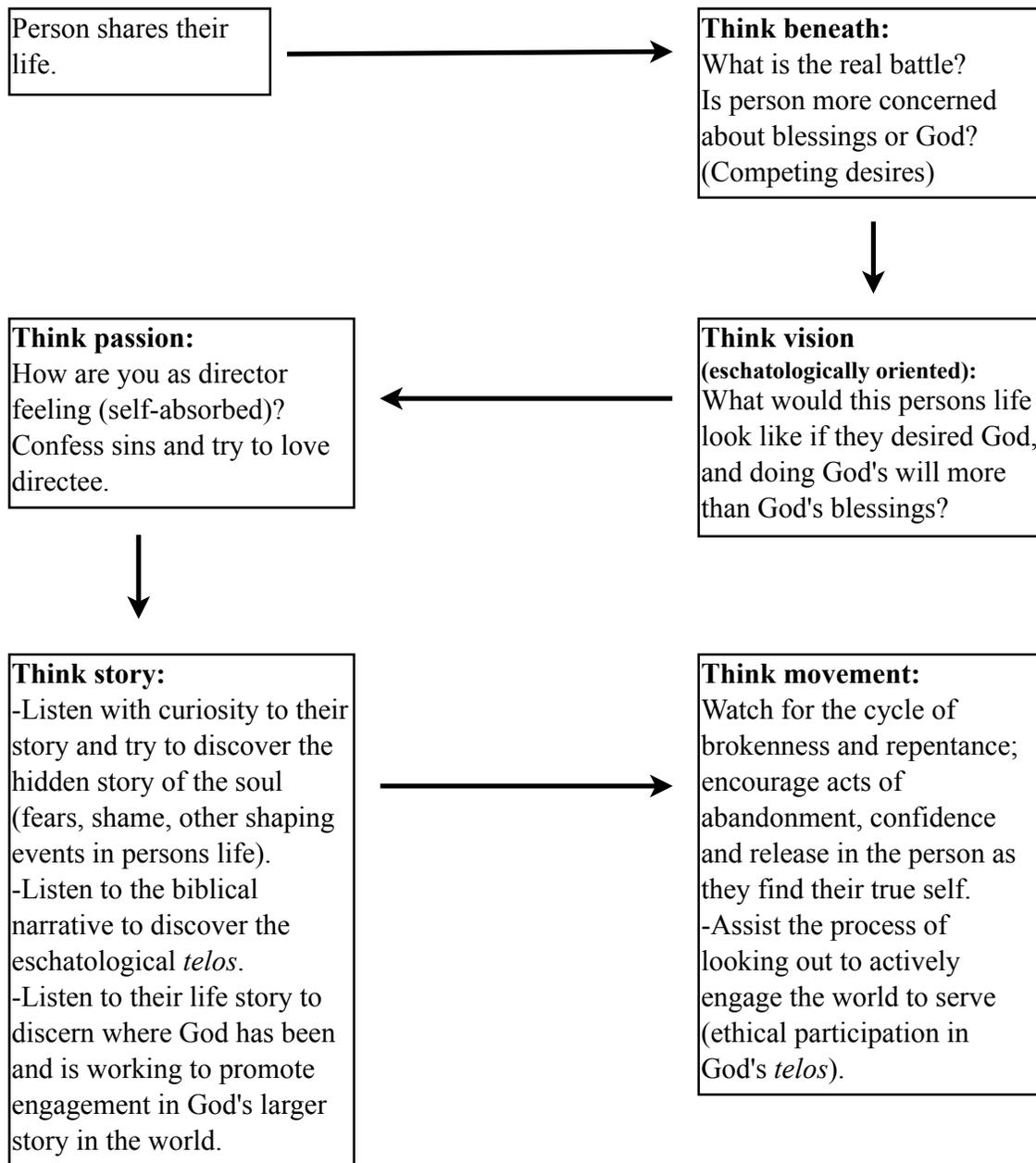


Figure 6.1. Expansion of Larry Crabb's five stages of SoulTalk resulting from the proposed appropriation of eschatology as orienting motif (modified from Crabb, SoulTalk, 264).

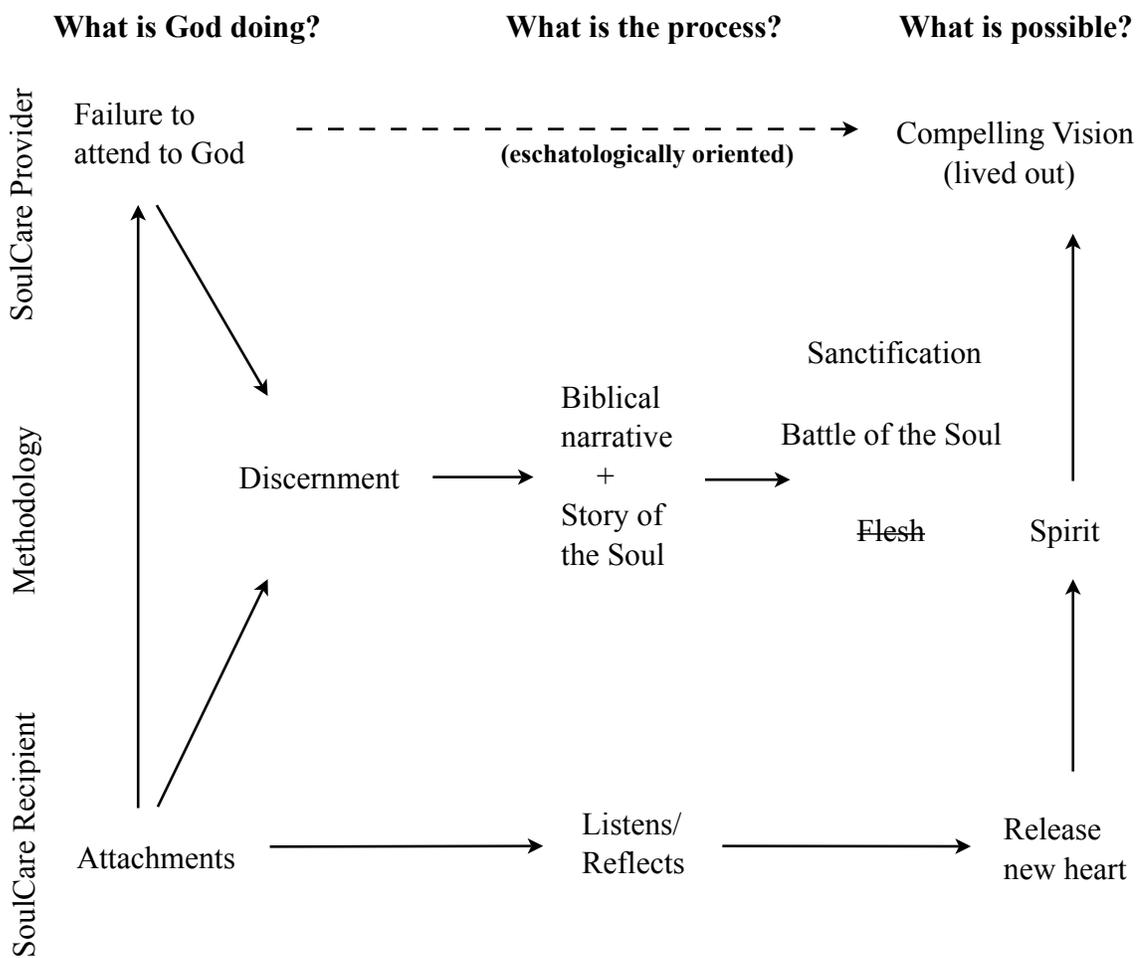


Figure 6.2. Revised overview of the overall dynamic of SoulTalk based on the proposed appropriation of eschatology as orienting motif (modified from Crabb, *Foundations 101*: Lesson 9, 3).

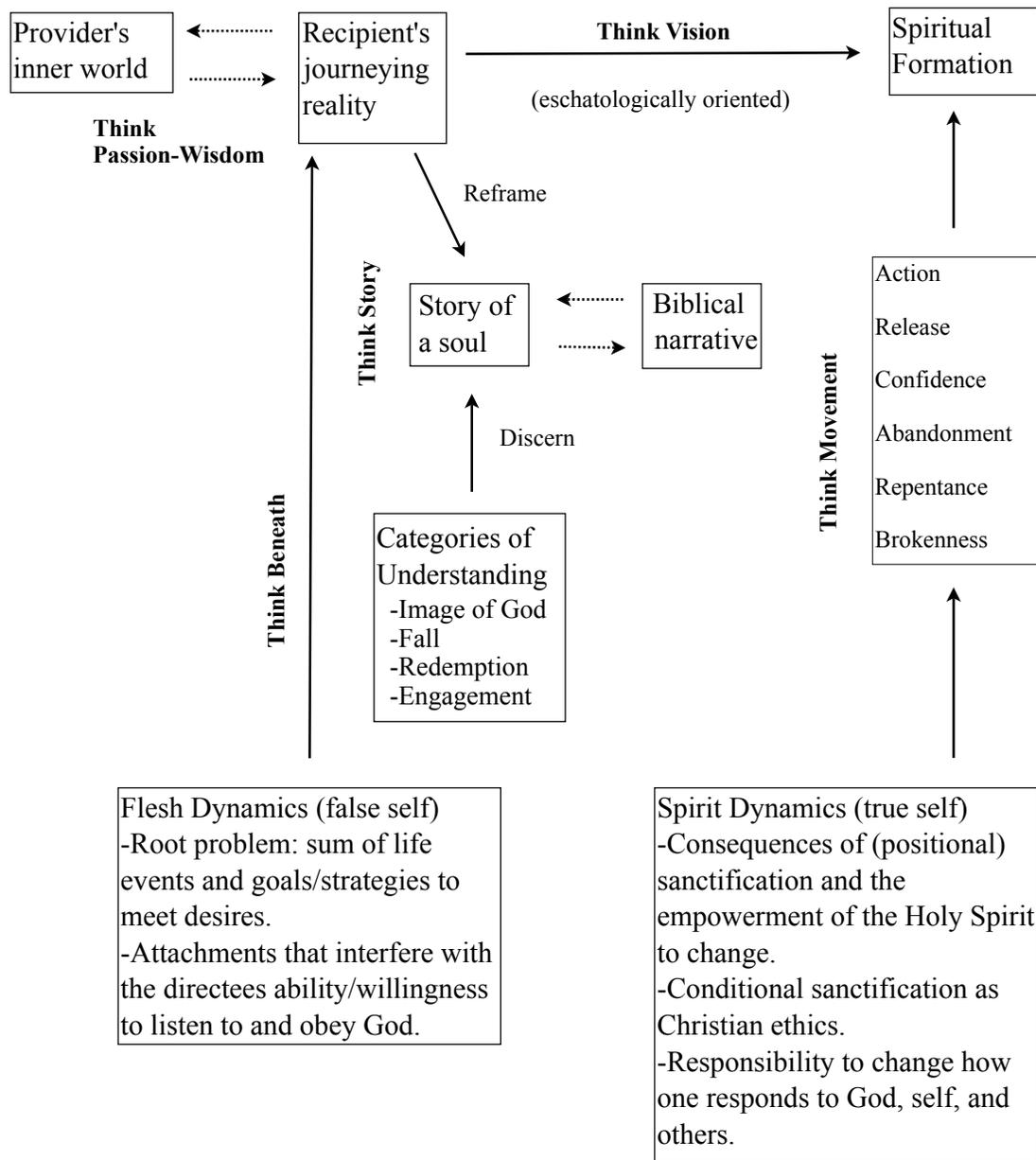


Figure 6.3. Revised graphic representation of the interaction of the various stages of SoulTalk based upon the proposed appropriation of eschatology as orienting motif (modified from Crabb, *Foundations 301*: Lesson 4, 7).

presence."⁵⁶

In augmenting what it means to "think vision" an eschatological orientation exceeds the limits of interior psychological dynamics (necessary for fostering a change in 'being'), to the consideration of how an authentic new way of 'being' is reflected in 'doing' (figure 6.2).

New way to think about story/wisdom

The second strategic proposal within the appropriation of eschatology as orienting motif is to develop a new way of thinking about story/wisdom. This progression would necessitate a move beyond Crabb's intention of trying to discover the hidden story of the soul (fears, shame, other shaping events in a person's life). Doing so would draw on the biblical narrative as well as the directee's current life-story to discover God's eschatological *telos* and discern where God has been and is working in his or her life to promote engagement in God's larger story in the world (see figure 6.1).⁵⁷

As figures 6.2 and 6.3 show, this extended consideration of what it means to "think story" would require expanding the methodological process. In doing so, the

⁵⁶ John J. English, *Spiritual Freedom: From an Experience of the Ignatian Exercises to the Art of Spiritual Guidance* (Chicago: Loyola University Press, 1995), 6. English goes on to recommend having the directee see a trained counselor—if necessary—to work through more serious, underlying psychological issues that are beyond the purview of spiritual direction.

⁵⁷ See chapter seven for an expanded discussion on Crabb's lack of use of Scripture and how Grenz's theological proposal can introduce the importance of biblical narrative in spiritual direction.

director is freed to move beyond listening to the directee's personal story (in an effort to discover the psychological dynamics that shape their shortcomings), to the task of co-discerning God's activity in both the life of the directee *and* the discovery of possible ways for eschatological engagement in the world.

Furthermore, as figure 6.3 illustrates, this development of a biblical vision for a directee's life would necessitate the director having a theological wisdom that includes not only the theological categories of the relational Trinity, image of God and the Fall (which Crabb uses to promote thinking beneath) but also a clear understanding of what God has done (redemption) and what God's intentions for creation are (engagement).

New way of thinking about sanctification

The third suggestion for modifying the theological understanding underlying the *NewWay* model of spiritual direction used at Urban Sanctuary is to encourage a new way of thinking about the doctrine of sanctification.⁵⁸ Specifically, this means the inclusion of conditional sanctification to Crabb's presentation of positional sanctification. This shift provides the theological resource for advancing the considerations of how a directee's new position opens potential for interior change, to concrete discussions of how he or she is actualizing those changes.

By skimming the topic of sanctification as a means for 'inner' change, Crabb fails

⁵⁸ See chapter 7 for comments about amending Crabb's theological categories using Stanley Grenz's work on doctrines such as the Trinity, and image of God.

to recognize that sanctification involves the process of moving Christians toward holiness exhibited through practice.⁵⁹ While Crabb's articulation of sanctification is an important starting point for conversations in Christian spiritual direction, ongoing dialogue must progress from there; it is because of the present reality explained by (positional) sanctification that a directee has the potential to demonstrate a movement toward Christlikeness. Transformation involves more than Crabb's convictions of the inner "battle for the soul" that is concerned with "killing the flesh" and "appropriating the Spirit." It also requires "the birth of new desires and practices that 'flesh out' how "holiness" is a self-giving, other-serving love of God and neighbor."⁶⁰ Therefore, the inclusion of conditional sanctification into the methodology of the *NewWay*, accentuates the process so as to release a new heart to live out, or embody those changes (figure 6.2).

This augmentation of Crabb's understanding of sanctification is important to the overall recommendation to incorporate eschatology as orienting motif because, as Mark O'Keefe argues, "Christian conversion is always conversion to the reign of God, it can never be understood in an individualistic way. God's reign involves calling people together into authentic relationships that conform to God's loving will and purposes."⁶¹ In

⁵⁹ cf. Michael J. Gorman, *Inhabiting the Cruciform God: Kenosis, Justification, and Theosis in Paul's Narrative Soteriology* (Grand Rapids: William B. Eerdmans Pub. Co, 2009), 108. Gorman, 111, argues that this holiness is the *telos* of the Christian life and sanctification is the actualization of justification, not an addition to it.

⁶⁰ *Ibid.*, 117.

⁶¹ Mark O'Keefe, *Becoming Good, Becoming Holy: On the Relationship of Christian Ethics and Spirituality* (New York: Paulist Press, 1995), 37.

this way, sanctification is eschatological because conversion not only calls for an imitation of Christ, but a deeper conformity of one's life to that of Christ; a conformity that impacts one's ethical conduct in all areas of life (see figure 6.3). That is, the eschatological nature of sanctification "depends on the transformation of the Christian himself or herself so that he or she develops distinctly Christian perspectives, dispositions, affections, intentions, and priorities. These distinctly Christian elements lead to the development of Christian character and inform every act of understanding, judgment, and decision that one makes in his or her daily life."⁶²

New way of thinking about movement

In addition to the strategic proposals for a new way of thinking vision, story and sanctification, appropriating eschatology as orienting motif would necessitate the expansion of what it means to "think movement." That is, in addition to encouraging the cycle of brokenness, repentance, acts of trust, confidence and release, the director would be called on to assist in the process of thinking about others and how to engage the world in service to God (figure 6.1).

This active, engaged element—a direct result of the new way of thinking about sanctification—extends the listening process beyond the discovery of shame and guilt which negatively influences a directee's desires (in an attempt to heal them) so that God's desire for our inner life can be realized (central to both the *NewWay* and Urban Sanctuary

⁶² Ibid., 36.

models). The listening process would now also include an attentiveness for how directee's are responding to God's more universal desire for creation, demonstrated by the life of Jesus Christ. By encouraging this desire to be fully caught up in the story of Jesus, spiritual direction can assist the directee to pay attention to three areas of responsibility: to God, to self and to others (see figure 6.3).⁶³

The first and most important responsibility is to God. It is from this primary concern that the subsequent responsibilities flow. While Crabb correctly emphasizes that placing the desire for God first is the beginning of true spiritual change, his anthropocentric concern excludes any sustained talk of God's desire for creation and his omission of creation's response to God results in the limited ability for the *NewWay* model to fully realize its potential. Eschatology as orienting motif on the other hand, makes talk of God central.

Second, there is responsibility to self. While the transformation occurs through the power of the Holy Spirit, believers are called to cooperate in the process of change. That is, the directee has the freedom to define his or her sense of being from multiple choices present in the world and in the divine story. This discovery of one's eschatological being does correspond in many ways to what the *NewWay* model is about. In identifying wrong desires and overcoming the flesh nature, Crabb's five movements

⁶³ These three areas of responsibility are introduced by Stanley J. Grenz, *The Named God and the Question of Being: A Trinitarian Theo-Ontology* (Louisville: Westminster John Knox Press, 2005), 372-373 as the consequence of a Christians inclusion into the divine nature.

are intended to lead to a new way of being. However, the change in desires is much more than a passive shift in disposition, but rather requires that we "understand a person to be made up of *the acts in which that person engages*."⁶⁴ Therefore, Urban Sanctuary's use of the *NewWay* model needs to take into account how the directee is being responsible for his or her self through active engagement; eschatology as orienting motif helps the directee pay attention to the tangible choices which are creating his or her identity.

The final responsibility a Christian's new nature brings is the responsibility to others. While an improved ability to authentically relate was one of the stated objectives in both the *NewWay* and Urban Sanctuary models, its development was rather vague and incomplete. It is at this point of concern for the inner life to the exclusion of God and God's desires that Crabb fails to take into account an outward response. However, as Gorman demonstrates, the biblical notion of holiness "challenges privatistic, self-centered, therapeutic, and sectarian notions of holiness."⁶⁵ This serves as a reminder that faith is never simply about interior cognition, but rather "[f]aith is lived in

⁶⁴ Tom Greggs, *New Perspectives for Evangelical Theology: Engaging with God, Scripture, and the World* (London: Routledge, 2009), 160, emphasis mine. Speaking against the common binary understanding of eschatology that splits humanity into the 'saved' and 'damned,' and promotes a separatist attitude toward the secular world, Greggs insists that spiritual formation requires an active, ongoing process where we as human beings "are human becoming, whose acts begin to transform our lives to correspond to the will and grace of God."

⁶⁵ Gorman, *Inhabiting the Cruciform God*, 126.

correspondence to God; in short, faith is acutely actualistic."⁶⁶ The embodied nature of all three of these responsibilities associated with an eschatologically oriented perspective encourages the addition of "action" to Urban Sanctuary's use of *NewWay's* cycle of thinking movement (figure 6.3).

Concluding Comments

Having explored how the appropriation of eschatology as orienting motif would expand the *NewWay* model's stages of thinking story, vision and movement, as well as expanding the understanding of sanctification, it can be concluded that eschatology as orienting motif would move spiritual direction beyond changing the inner attitudes of the directee to an outward focus that fosters discernment for an active engagement in the

⁶⁶ Gorman, *Inhabiting the Cruciform God*, 117. Webster, "Eschatology, Anthropology and Postmodernity," 27-28 develops this idea further commenting that because "Christian eschatology is practical rather than speculative it has an ethical character, in that one of its functions is to inform and evaluate the church's practice rather than offer a theology of universal history . . . Eschatology informs moral practice by indicating that the field of human action (including the identity of the human agents in the field) is order, and ordered teleologically. Human moral action is therefore neither arbitrary, inconsequential behavior (which scarcely deserves the title 'moral'), nor an attempt to create a goal for or impose a goal on our lives. It is action ordered toward the telos of history, which is the coming of Jesus Christ. That telos both relativizes and incites action. It relativizes action, because the end of history is the manifestation of Jesus Christ, the one who was and is and is to come; the end of history is not within the sphere of human competency or responsibility, and hence is a matter of prayer. But it incites action, because the Christian's prayer: *Maranatha!* is an active, not an inactive prayer, a prayer which invites, expects, indeed, commands us to do in our sphere what is fitting in the light of the action of the God to whom we pray. And so Christian eschatology is ethical, and Christian ethics are eschatological."

world. The disposition that this theological consideration brings broadens Crabb's objective for helping people focus their desires on God. This shift approximates the comments of Barry and Connolly who indicate: "When I have the experience of desiring . . . I am experiencing God creating in me *now* in all the particulars of my present existence."⁶⁷ As a result, they insist, "I do not worry about my past failures and sins or about what the future might hold . . . The desire I experience is the deepest desire within me. That desire is in tune with God's one intention in creating the universe, and that desire can become the ruling passion in my life, if I let it."⁶⁸

Since one of the primary goals of Christian spiritual formation is the formation of a "people who *desire* the kingdom of God and undertake their vocations as an expression of that desire,"⁶⁹ the appropriation of eschatology as orienting motif facilitates further development of the *NewWay* model of spiritual direction for use at Urban Sanctuary. By assisting directees to identify God's desires and recognize how they are being pulled toward the same *telos*, it helps them to be willing to embrace it, and be transformed by it, as they begin to live into this vision.

Therefore, if Thompson is going to turn to individuals such as Alister McGrath to

⁶⁷ Barry and Connolly, *The Practice of Spiritual Direction*, 46.

⁶⁸ *Ibid.*

⁶⁹ James K. A. Smith, *Desiring the Kingdom: Worship, Worldview, and Cultural Formation* (Grand Rapids: Baker Academic, 2009), 34, emphasis his. While Smith is specifically referring to Christian education, the point is equally applicable to spiritual direction.

provide the evangelical voice for the various ministries of CESF, he needs to consider McGrath's belief that evangelicals need theology because it enables Christians to "*behave* appropriately."⁷⁰ McGrath's reminder to evangelicals identifies how the proposed alterations to Crabb's approach, based on Grenz's eschatologically oriented understanding, means that the *NewWay* model need not restrict itself to a concern about past events and inner movements that resemble the inner life of Jesus, but rather provides the foundation to facilitate a changed attitude towards others which is evidenced by action in the world.⁷¹ This "fusion of horizons," as it were, produces a singleness of virtue and mission between God and the Christian believer. This point of view demonstrates how a conversion to desiring the things God desires cannot be confined to the formation of a perfected inner life, but must be actuated in every aspect of life.

⁷⁰ Alister McGrath, "Theology and the Futures of Evangelicalism," in *The Futures of Evangelicalism: Issues and Prospects*, ed. Craig G. Bartholomew, Robin A. Parry, and Andrew West (Grand Rapids: Kregel, 2004), 34, emphasis mine. For McGrath, theology does this in two ways. First, by pointing our vision to the new creation, that should encourage believers to re-orient the way they think about life in this world; to live according to God's passions, to value what God values and thereby engage creation with the same love God has for it. Second, to recognize that we do not have to wait for 'heaven' sometime in the future, but can begin to anticipate it now by living it out in one's current life. This not only reflects the spirit and intention of a model of spiritual direction such as the the Ignatian Exercises, but is found in Grenz's perspective on eschatology as orienting motif.

⁷¹ John Webster, "Eschatology, Ontology, and Human Action," *Toronto Journal of Theology* 7 (1991): 11 indicates that this engagement is not about works salvation, nor does it imply human efforts to create the Kingdom of God, but rather a reminder that "when we consider the agency of those who participate in the new reality of Jesus risen, we remain in the sphere in which the primary acting subject is God."

Summary

In summation, I suggest that the *NewWay* model of spiritual direction as used by the Urban Sanctuary be modified by incorporating the theological understanding of eschatology as orienting motif as described by evangelical theologian Stanley Grenz. This appropriation would mean expanding Crabb's categories of "thinking story" and "thinking vision" and would be informed by a theological understanding which conceives the biblical vision for the Christian life from the point of view of God's desires for creation. This means replacing self and overcoming root problems with God and God's desires as the primary consideration in spiritual direction. Secondly, the adoption of eschatology as orienting motif would necessitate a more comprehensive understanding of the process of sanctification, which acknowledges that spiritual growth is not limited to inner transformation, but is actuated in participation in the life of God in the world as exemplified by the earthly ministry of Jesus. To accomplish this task means that Crabb's stage of "thinking movement" be expanded to discerning not only how God is calling for changes in attitude, but also where and how God is calling the directee to engagement with others for the sake of mission.

CHAPTER 7

FINAL REMARKS, QUESTIONS AND FURTHER RESEARCH

Summary of the Project

Recalling that practical theology recognizes the importance of studying communities of faith as a way to understand the interaction between their theological beliefs and the contemporary culture in which the community is embedded, practical theologians undertake their research as a way to help communities of faith follow Jesus more faithfully by assisting the church in renewing its beliefs, actions and attitudes. It is with this understanding in mind that this project became an exercise in practical theology which focused on examining the theological assumptions about the model of spiritual direction at Urban Sanctuary which is part of the Centre for Evangelical Spiritual Formation in Edmonton, Alberta, Canada.

In examining the practice of spiritual direction, it was acknowledged that this ministry has a long history in the Christian tradition. As a result, there are a wide range of perspectives that make establishing norms difficult. However, each model is undergirded by an underlying theology. Despite this long history, it is a practice that, until recently, has been virtually absent from the practice of most North American evangelicals. It is this situation which prompted evangelical scholar James Houston to caution that while the use of spiritual direction as a spiritual discipline in our rapidly changing context will be essential for navigating this increasingly confusing pluralistic terrain, it needs to be

founded on solid theological foundations, and not drawn too heavily from contemporary culture.

The practical theological task of this project began by describing the *NewWay* model of spiritual direction developed by evangelical Christian psychologist Larry Crabb (who confesses to having no theological training) and is used by Urban Sanctuary. Crabb, has assimilated, in a piecemeal fashion, several theological categories into his long-standing Christian counseling perspective. Crabb suggests that this approach of dispensing SoulCare provides the means to evaluate one's relationship with God based on existing relational troubles, emotional problems, and defensive patterns created by various traumatic life events that hinder one from giving themselves to God. In breaking through these psychological blocks, people will, insisted Crabb, discover a new way to live.

In an effort to assess what Crabb has developed and what is possible (and necessary) for appending the model of evangelical spiritual direction at Urban Sanctuary, the *Spiritual Exercises* of Ignatius of Loyola were used to illustrate an established approach to spiritual direction that incorporates a wide range of theological themes and practical/methodological considerations. The overarching intent of the theology of the Exercises is to move the person being directed from a spirituality understood solely in individualistic terms, toward an active engagement in service. Therefore, the presentation of the Ignatius's text herein was not intended to recommend the use of an entirely different/better model, but rather introduce an expanded theological perspective that

could provide examples of potential resources for Urban Sanctuary to integrate into what Crabb has already developed.

From this comparison it was demonstrated that the *NewWay* model is deficient in providing a comprehensive understanding of the nature and purpose of spiritual direction. While it paralleled the Ignatian text's concern for desires that hinder one's relationship with God, as laid out in the First Week, it was limited in several aspects. First, the overriding concern seemed to be more on the interior self than it was on God. Second, this self-focus prevented the model from moving beyond reordering one's desires to discover how God is calling one to participate in God's *telos* by engaging others in mission—something which the Second through Fourth Weeks of the *Spiritual Exercises* are explicitly concerned about.

In an effort to articulate the necessary theological expansion of Crabb's model from the perspective of a Protestant evangelical theologian, Stanley Grenz, whose writings are intended to promote a revisioning of evangelical theological methodology, was chosen.¹ His concern for theology to be used to support "the vitality and relevance of Christians theology for the church in its various social and cultural incarnations"² fits

¹ Much of this revisioning was in light of the emerging postmodern culture. While postmodernism was mentioned in association with Grenz in chapter 4 and also as in chapter 1 as part of the introductory material on current debates within evangelicalism in general, it did not figure prominently in the development of the argument for eschatology as orienting motif. Examination of issues related to postmodernism and spiritual direction would make for an interesting project, but it was beyond the scope of this study.

² Stanley J. Grenz, and John R. Franke, *Beyond Foundationalism: Shaping Theology in a Postmodern Context* (Louisville: Westminster John Knox, 2001), 15.

well with practical theological concerns of the interaction of faith and life. Furthermore, the choice of Grenz is important because of the limited amount of extant scholarship on his work. That which does exist, focuses on his methodology as a whole, with many of those voices expressing concern over his non-foundationalistic epistemological approach; it has received very little attention by those wishing to appropriate his thought into concrete ministry settings. Therefore, his opinion that "theology does not simply serve itself but should make a difference in the Christian life . . . to help clarify the ways in which Christian faith should be lived and provide motivation and encourage their commitment,"³ makes his work an important, but overlooked contributor to discussions on both practical theology and Christian spirituality.

Following a summary of Grenz's overall attempt to reformulate evangelical theology, this project limited itself to the consideration of how his suggestion of making eschatology the orienting motif for evangelical theology can rethink the overall theological framework of Crabb's presentation of the ministry of spiritual direction at Urban Sanctuary. In order to assess its usefulness as a dialogue partner for further development of the *NewWay* model, eschatology as orienting motif and its related topics of sanctification and ethics were described, and then assessed for limitations and possibilities for use in spiritual direction. A juxtaposition of Grenz's theology and the text of Ignatius of Loyola shows that there is a great deal of resonance between eschatology as orienting motif and the Second and Fourth movements of the *Spiritual Exercises*. As

³ Ibid., 18.

such, it was suggested that eschatology as orienting motif is a useful theological resource for expanding on what is already present in the *NewWay* model, as well as extending the range of topics omitted by Crabb's perspective on spiritual direction.

While not diminishing the work developed by Crabb, it was recommended that Urban Sanctuary integrate the insights of Grenz's eschatology as orienting motif into their instruction and application of the *NewWay* model of spiritual direction. The added theological richness gained through its incorporation has the potential to produce a model of spiritual direction that more closely resembles the task of spiritual direction in the larger Christian tradition, while maintaining a strong commitment to evangelical concerns and ideals which is of primary importance to CESF founder Len Thompson.

These specific strategic practical theological proposals were included the consideration of how to "think story" and consequently "think wisdom" so as to shift the focus from self to God to a reflection on God's *telos*. These changes have the potential to provide more concrete ways to approach how the directee and director reorder desires. From this reorientation, it was argued, comes a new perspective of "thinking vision." Not only is the hope of this vision to see the directee transform their desires and the inner transformation that occurs as a result, but also to live out their discovery of what God desires from them.

This change in vision would necessitate a move from the fostering of an inner life which is like the inner life of Jesus, to a consideration of how a closer relationship with the divine leads to a concern for others and participation with God in the world. In order

to accomplish this, the proposed eschatology as orienting motif called for a more substantial understanding of sanctification than that presented by Crabb. This sanctification recognizes that there can be no "*separation of faith from love, of faith from action, of justification from justice.*"⁴ That is to say, spiritual direction should focus not only on the inward aspects of the spiritual life, or even the inward and God-ward relationship, but also the horizontal relationships expressed in, though not reduced to, ethics.⁵ In this way, it was recommended that there be an expansion of how Urban Sanctuary thinks about the *NewWay* model's category of "movement." Specifically, it was suggested that the spiritual direction dynamic add action to Crabb's cycle of brokenness, repentance, abandonment, confidence, and release.

This project also recognizes the limitations of focusing specifically on Grenz's eschatology as orienting motif. Within this topic there are questions that arise, as well as topics that were not covered. The remainder of this chapter will highlight some of these.

Possibilities for Further Research

Methodological Considerations

One of the issues that arose in the inclusion of the Ignatian *Spiritual Exercises* was the topic of normativity. What role were the *Exercises* to play? How much authority

⁴ Michael J. Gorman, *Inhabiting the Cruciform God: Kenosis, Justification, and Theosis in Paul's Narrative Soteriology* (Grand Rapids: William B. Eerdmans Pub., 2009), 104, emphasis his.

⁵ Ibid.

were they to be given in the analysis of Crabb? In the appropriation of eschatology as orienting motif? The difficulty in doing so is expressed by Victor Copan who suggests that the diversity which exists within the literature makes it difficult to make such judgements.⁶ Since the existing literature makes no explicit claims as to the necessary criteria for assessing the normativity of a given model of spiritual direction, any articulation of preference comes down to the subjective opinion of the author. In light of this, one area for continued research would be to press the issue of a common ground among those writing on this discipline.⁷

The Need to Consider all of Grenz

An Incomplete Eschatology?

In an effort to stay confined to what most readily could be of assistance in the incorporation of eschatology as orienting motif into the *NewWay* model of spiritual direction at Urban Sanctuary, this project set aside several considerations of Grenz's proposal. First, while mentioned, the topic of ontology—that is part of the larger description of eschatology as orienting motif in chapter 4—was not pursued out of a

⁶ Copan, "Spiritual Direction and St. Paul as Spiritual Director."

⁷ Since Tad Dunne, "The Future of Spiritual Direction," *Review for Religious* 53 (1994): 584-590, made this suggestion, it does not appear that much attention has been given to the topic.

desire to avoid straying off course by wading into the waters of metaphysics.⁸ Grenz does elaborate on the topic of ontological reality in subsequent publications on the Trinity, often drawing these discussions back to eschatology.⁹

Another aspect of eschatology as orienting motif that requires further analysis comes of Medley's desire to see more clarity.¹⁰ A similar suggestion was made in a personal conversation with Dr. David Williams, who suggested Grenz should be placed in dialogue with the eschatology and ethics of James McClendon as well as the perspectives of Alisdair MacIntyre. Such conversations would undoubtedly provide a rich dialogue, and ultimately are necessary to articulate what is meant by an eschatological orientation; they were however, beyond the limits of this project.

⁸ However as David Wilmington "Metaphysics and the Baptist Academy: Baptist Resources for Contemporary Theology," (paper presented at the Young Scholars in the Baptist Academy meeting in Honolulu, Hawai'i, July 26-30, 2010) suggests, metaphysics could be used to "recognize and offer solutions to theological problems" and "the development of Christian practice in churches."

⁹ See for example Stanley J. Grenz, *The Social God and the Relational Self: A Trinitarian Theology of the Imago Dei* (Louisville: Westminster John Knox Press, 2001); and *The Named God and the Question of Being: A Trinitarian Theo-Ontology* (Louisville: Westminster John Knox Press, 2005). Another author who has approached the topic of ontology from an eschatological perspective is F. LeRon Shults, *Reforming Theological Anthropology: After the Philosophical Turn to Relationality* (Grand Rapids: W. B. Eerdmans, 2003), 235-242.

¹⁰ See Mark S. Medley, "An Evangelical Theology for a Postmodern Age: Stanley J. Grenz's Current Theological Project," *Perspectives in Religious Studies* 30 (2003): 71-94.

Extending the discussion on Grenz

This project also recognizes the limitations of focusing so narrowly on eschatology as orienting motif. While it provided an excellent starting point for providing a big-picture for how to begin thinking theologically about evangelical spiritual direction, there are other theological themes present in the *NewWay* model of spiritual direction that deserve attention; Grenz's proposed revision on evangelical theological method speaks to the same issues. Therefore, in order to fully assess the usefulness of Grenz's work for augmenting Crabb's model of spiritual direction, it would be imperative to examine the remaining elements of Grenz's proposed methodological categories.

Before laying out his methodology for how to do SoulTalk, Crabb introduces the three theological categories that guide the development of his *NewWay* model of spiritual direction: created for relationship (this includes the doctrine of the Trinity and humanity having been created in the image of God), the Fall, and redemption (sanctification). In doing so, Crabb provided summary statements based on references to a limited number of theologians. In the process, he provided only superficial treatment of each category thereby failing to develop any of these to a satisfactory level.

The only element of Crabb's theology that this project focused on in the course of outlining the usefulness of eschatology as orienting motif was sanctification. While his attempt to rethink a theological methodology for evangelicals did not take into account the Fall, Grenz's work was nevertheless, rigorous in its consideration of the Trinity as structural motif (this included the closely related issue of the meaning of the image of

God), and community as integrative motif.

Closer inspection of each of these could provide a more refined description and more particular incorporation into spiritual direction. Not only would they lend further support to the argument presented herein for adopting eschatology as orienting motif, they would also function to modify and expand how the *NewWay* model interprets and applies these categories as they already exist. For example, how could Grenz's image of God, which provides a much more optimistic anthropology than that held by Crabb, alter the way in which the direction process considers the "think beneath" element? That is, would such an anthropological view transform the way the battle between the flesh and spirit is understood? As James Smith indicates, the "common 'churchy' response to this cultural situation runs along basically Platonic lines: to quell the raging passions . . . passions need to be disciplined by our 'higher' parts—we need to get the brain to trump other organs and thus bring passion into submission to the intellect. And the way we do this is to get ideas to trump passions."¹¹ While Crabb rejects the specific concept of ideas over passions, he nevertheless saw them as the source of discontent with life and sought to 'kill' the flesh.¹² Smith proposes a more creation-honoring consideration. He suggests: "what if we approach this differently? What if we didn't see passion and desire as such as the problem, but rather sought to redirect it? What if we responded . . . with counter-

¹¹ James K. A. Smith, *Desiring the Kingdom: Worship, Worldview, and Cultural Formation* (Grand Rapids: Baker Academic, 2009), 76.

¹² While more subdued in the *NewWay* model, this platonic language of 'killing' the flesh dominates the Urban Institute's discussions on spiritual formation.

measures that focus on our passions, not primarily on our thoughts or beliefs?"¹³ Could Grenz's sense of *imago Dei* be used to keep Crabb's focus on desires over propositional theological statements intact, while at the same time concentrating on refocusing, not killing misdirected passions?

One of the areas to which Crabb, unfortunately, pays little attention is the role of Christian narrative in spiritual direction. This lack of attention to the use of scripture was surprising considering the emphasis evangelical spirituality places on the biblical text. This omission was alluded to several times in the discussion in chapter five. However, Grenz's work on this specific topic could provide a more in-depth discussion for how to expand and integrate the biblical story into *NewWay's* conceptions of "thinking wisdom" and "thinking story."¹⁴ Of course, the narrative provided by the biblical text is not only important within evangelicalism; it plays a vital role in other models of spiritual direction.¹⁵

¹³ *Ibid.*, 77.

¹⁴ Evangelicals such as Henry H. Knight, *A Future for Truth: Evangelical Theology in a Postmodern World* (Nashville: Abingdon Press, 1997), 98-116; and Kevin J. Vanhoozer, *The Drama of Doctrine: A Canonical-Linguistic Approach to Christian Theology* (Louisville: Westminster John Knox Press, 2005); and *Is There a Meaning in This Text?: The Bible, the Reader, and the Morality of Literary Knowledge* (Grand Rapids: Zondervan, 2009), have contributed to this discussion and their work could assist this overall dialogue.

¹⁵ There are many examples of this in the literature. See for example, Janet Ruffing, *Uncovering Stories of Faith: Spiritual Direction and Narrative* (New York: Paulist Press, 1989); and Paul A. Soukup, "Spiritual Direction as Hermeneutics: Spiritual Direction Interpreted through the Philosophical Hermeneutics of Hans-Georg Gadamer," (M.S.T. thesis, Jesuit School of Theology at Berkeley, 1980).

Another theme that Grenz introduces subsequent to *Beyond Foundationalism* is the notion of 'participation.' While commonly associated with, although not limited to discussions on the significance of the Trinity, further elaboration on the theological understanding of such participation could prove fruitful for augmenting the argument for eschatology as orienting motif laid out in this project.¹⁶ In a similar manner, another area that has been receiving an increasing amount of attention by evangelical scholars is the eastern orthodox concept of *theosis*.¹⁷ Closely affiliated with discussions on the Trinity and the concept of participation, this concept could also provide further support for expanding the call of evangelical theology's spiritual direction to move beyond simple reorientation of passions to have better psychological health and a better way of relating, to the active engagement in mission with God, for others, in the world.

¹⁶ For example, David Cunningham, *These Three Are One: The Practices of Trinitarian Theology* (Oxford: Blackwell Publishers, 1998), 165-95; "Participation as a Trinitarian Virtue: Challenging the Current 'Relational' Consensus," *Toronto Journal of Theology* 14 (1998): 7-25; and Roderick T. Leupp, *The Renewal of Trinitarian Theology: Themes, Patterns, & Explorations* (Downers Grove: IVP Academic, 2008). However, the idea of participation is not restricted to discussions on the Trinity. See for example, Robert C. Tannehill, *The Shape of the Gospel: New Testament Essays* (Eugene: Cascade Books, 2007), 223-237; and David Hay, "Paul's Understanding of Faith as Participation," in *Paul and His Theology*, ed. Stanley E. Porter (Leiden: Brill, 2006), 45-76.

¹⁷ Paul M. Collins, *Partaking in Divine Nature: Deification and Communion* (London: T & T Clark, 2010); Michael J. Christensen, and Jeffery A. Wittung, eds., *Partakers of the Divine Nature: The History and Development of Deification in the Christian Traditions* (Grand Rapids: Baker Academic, 2008); and Gorman, *Inhabiting the Cruciform God*.

Expanding Beyond Spiritual Direction

While the Centre for Evangelical Spiritual Formation and its related ministries (Urban Sanctuary and Urban Institute) was included to provide the context for the study's examination of the *NewWay* model's use for training spiritual directors, it was only treated in a tangential fashion. In order to provide a more thorough assessment of the task of spiritual formation championed by CESF, it would be advantageous to take a closer look at the theology and methods used by the retreat center itself. In particular, a more rigorous description and evaluation of the four part model that has been developed by founder and director Len Thompson would be advantageous. What are its sources? Does it reflect the evangelical values outlined by Thompson in chapter two? Are these values too limited; what is missing? Again, Stanley Grenz's theology could be brought to bear on these questions. However, it might also be interesting to place the theology that has guided Thompson's development of his model, with that of Alister McGrath, whom Thompson indicates provided the framework for understanding how CESF would approach doing spiritual formation based on evangelical theological values.¹⁸

Closely associated with this move, could be the consideration of a qualitative research project. Such a study could develop interview questions with those who have participated in the Urban Institute in an effort to describe respondents experiences and evaluate the effectiveness of the program in fostering transformation and spiritual growth.

¹⁸ Although Thompson's articulation of the six evangelical essentials come from Alister McGrath, the Urban Institute lectures and published curricula do not give McGrath credit, but rather make frequent reference to Oswald Chambers.

Concluding Comments

This project took a practical theological approach to an examination of Christian psychologist Larry Crabb's *NewWay* model of spiritual direction used at the Urban Sanctuary retreat centre in Edmonton, Alberta, Canada. Crabb's attempt to integrate various theological categories to formulate a unique approach to evangelical spiritual direction focuses on managing desires so that one's inner life looks like the inner life of Jesus. However, this interior focus of the *NewWay* model fails to address the necessity of an outward, active engagement as presented in the emerging literature associated with evangelical spirituality and the Urban Sanctuary's own paradigm of spiritual formation.

Despite the lack of any defined criteria for judging normativity in various perspectives of spiritual direction, the *Spiritual Exercises* of Ignatius of Loyola was utilized as an example to illustrate a model of spiritual direction that clearly articulates the progression from reordered desires of the inner life to an embodied spirituality. This information was used to evaluate how the theological category of evangelical theologian Stanley Grenz's eschatology as orienting motif could be appropriated by Urban Sanctuary to expand their use of Crabb's *NewWay* model to take into account this dynamic of the spiritual direction process.

This use of eschatology as orienting motif represents only one potential approach that can be taken for the revision of Crabb's commendable effort to craft a model of spiritual direction that will engage evangelicals on their path to spiritual maturity. Continued dialogue with other theological categories will further enhance this effort.

APPENDIX 1

VISION AND VALUES OF CESF

Our Vision.¹

We strive to be a ministry who:

Listens to God's voice

The whole Christian journey can only be navigated by listening and following the direction that comes from the dialogue we have with God. It is too easy to become sidetracked in various good directions that have nothing to do with God's intention for the community. It is essential to us that we learn how to hear God in a collective sense rather than follow the vision of one person. We are convinced that God does not need help in writing the story of redemption and transformation for our lives so we will try to keep out of His way so that He can do His work.

Obeys His commands

Community has an important role in the transformation of each member into an obedient image bearer of Christ. While we affirm that legalism leads nowhere, we also believe that love will result in a changed heart. We do not have the power to accomplish this change on our own—we also need the power of the Spirit, the word and the depth of love exhibited in relationship with one another.

Ministers to the Body of Christ

We do not see ourselves as a church or as an expression of the Body of Christ. To carry the metaphor further, we see ourselves as an organ of the Body and so we desire to be integrally connected to the Body. We envision that some members will be part of our community until they have reached the level of maturity where they know and are empowered to carry out their calling in the Body of Christ. Our goal is to send people back into the Body after being brought to a place of maturity and to stimulate the Body to a new way of thinking (spiritual theology), a new way of living (the hope of sanctification) and a new way of relating (loving deeply).

¹ <http://www.urbansanctuary.ca/vision> (accessed December 23, 2009).

Establishes a Canadian centre for evangelical spirituality

Allister McGrath has commented that the evangelical church is in danger of losing its spirituality in another generation if we keep going the way that we have in the last generation. We desperately want to keep that flame alive and so feel that our mission is to safeguard and teach an understanding and practice of spirituality that once marked evangelical churches over a hundred years ago.

Impacts and transforms Canadian churches

Our burden is for Canadian churches becoming the kinds of communities where deep transformation takes place naturally and changes the communities they live in. As St. Patrick invited people to live in the monastic communities of Ireland and changed the character of a nation so we believe that the only way to make an impact on our culture is to invite people into community. Their lives and beliefs would be dramatically changed if we could invite them into places of deep relationships with God and each other. Sadly, most churches are not those kinds of community. We desire, by God's help, to impact and transform churches into life-changing communities.

Understands and practices sanctification

We feel a revolution must take place to recover the power of sanctification in the life of a Christian. We need a Biblical theology of spirituality, a practical knowledge of the spiritual journey and a humbleness to learn and help each other in the journey.

Our Values.²

We believe in:

Biblical spirituality

We desire to be Biblical, where the center of everything is God rather than man. Spirituality will include the concepts of repentance, surrender, soul rest and deep joy.

Healing

We invite people to enter into a God-directed process of healing to restore His original design of inner harmony and healthy spiritual, emotional and physical balance.

Sustainability

We will work, both corporately and privately, so that we will not be a burden to the body of Christ. This will involve living a simple lifestyle and learning skills that can support us financially.

Hospitality

We welcome and accept all people without prejudice, providing them with refreshment. This hospitality is practiced to foster an environment that will promote reflection and soul rest.

Solitude and Rest

We offer the opportunity for people within the context of community to experience God in solitude and silence and be transformed through meditation, reflection and worship.

Growth

We will focus on spiritual growth so that we can present every member as mature before Christ.

² <http://www.urbansanctuary.ca/values> (accessed Dec 23, 2009).

APPENDIX 2

COVENANTS OF CESF³**1. Covenant of Ministry**

The Institute leaders will look for God's stirring as they pour their lives out into students—and as students allow leaders to pour their lives into them by listening and entering into dialogue with the leaders.

Pouring out of our lives into the life of another

We believe in listening to the voice of the Spirit more than giving others the insights we may have gained through our own wisdom. There is something unique that each of us has to give to another that is orchestrated by the Spirit. It comes out of the depths of our being and needs to be shared with another person about their everyday journey in becoming like Christ. We are not professionals or people living out roles but image bearers who can participate in nourishing another's soul by sharing ourselves.

Believing

We are new creatures in Christ and have a new purity and identity. It is foundational for any growth to encourage people to become who they already are. We do that by celebrating each member and believing in who they are. There are no identities based on the old nature in this ministry.

Envisioning

All of us are in the process of becoming. It is important for others to envision members in their new calling. Often we need many people to envision us before we have the faith to continue in our journey. This ministry will be built on helping others catch God's vision for them.

Discerning

There is something stopping us from becoming what we could be. It is called the old nature and often we are blind to the things that hold us back. Leaders must celebrate and envision but also tell the truth in a discerning way that will set people free. This ministry will be based on the freedom to tell the truth out of good motives and the need of the moment.

³ <http://www.urbansanctuary.ca/our-covenants> (accessed November 10, 2010).

Empowering

Sacrifice is the bedrock of shared community. As we risk vulnerably sharing what gives us life at the deep parts of our souls, God mystically uses our sharing to empower others to live out their calling.

2. Our Covenant of Faith

Vital to our message is a statement of faith that provides the theological "river banks" for the development of resources. This statement of faith intends to do this while not unnecessarily alienating those we desire to reach. Each leader will hold to this statement of faith and each student is asked to respect this statement of faith as the framework for the instruction in the Institute.

We believe in one God, Creator and Lord of the Universe, the co-eternal Trinity; Father, Son, and Holy Spirit.

We believe that Jesus Christ, God's Son, was conceived by the Holy Spirit, born of the Virgin Mary, lived a sinless life, died a substitutionary atoning death on the cross, rose bodily from the dead and ascended to heaven where, as truly God and truly man, He is the mediator between God and man.

We believe that all people are lost sinners and cannot enter the Kingdom of God except through the new birth. Justification is by grace through faith in Christ alone. Good works have no place in justification. We are fully dependent on God for both justification and sanctification.

We believe that the Bible is God's authoritative and inspired Word. It is without error in all its teachings, including creation, history, its own origins, and salvation. Christians must submit to its divine authority, both individually and corporately, in all matters of belief and conduct, which is demonstrated by true righteous living. True Christians desire to submit to the Bible and obey God.

We believe in one holy, universal, and apostolic Church. Its calling is to worship and witness concerning its Head, Jesus Christ, preaching the Gospel among all nations and demonstrating its commitment by compassionate service to the needs of human beings and by promoting righteousness and justice. Its central calling is to become a spiritual community where people profoundly connect with God and each other.

We believe in the necessity of the work of the Holy Spirit for the individual's new birth and growth to maturity, and for the Church's constant renewal in truth, wisdom, faith, holiness, love, power, and mission. The resources of the New Covenant provide salvation and empower personal growth.

We believe that Jesus Christ will personally and visibly return in glory to raise the dead and bring salvation and judgment to completion. God will fully manifest His kingdom when He establishes a new heaven and new earth, in which He will be glorified forever and exclude all evil, suffering, and death.

3. Our Covenant of Focus

Each leader will focus on these values in their interaction with students. We ask each student to live in harmony with these values as the guiding values in the community that is formed.

Biblical spirituality

We desire to be Biblical, where the center of everything is God rather than man. Spirituality will include the concepts of repentance, surrender, soul rest and deep joy.

Safe and Loving Community

Our new purity creates the passion to accept each other by celebrating God's grace. As a spiritual family, we will accompany and honor each other on the journey of receiving and living in God's grace.

Hospitality

We welcome and accept all people without prejudice, providing them with refreshment. This hospitality is practiced to foster an environment that will promote reflection and soul rest.

Growth

We will focus on spiritual growth so that we can present every member as mature before Christ.

Solitude and Rest

We offer the opportunity for people within the context of community to experience God in solitude and silence and be transformed through meditation, reflection and worship.

Healing

We invite people to enter into a God-directed process of healing to restore His original design of inner harmony and healthy spiritual, emotional and physical balance.

Sustainability

We will work, both corporately and privately, so that we will not be a burden to the body of Christ. This will involve living a simple lifestyle and learning skills that can support us financially.

4. Our Covenant of Discipline

Discipline is important in any community. The Rule of St. Benedict is a time honored rule of conduct that became the glue that kept monastic communities from coming apart. It is a wonderful rule of life that enables a community to exist in harmony and focus on spiritual growth but it is not suited to non-residential life. At the Urban Institute each student will develop a personal rule of life and freedom is given to develop personal convictions. However, we do have a communal covenant of discipline, based on the ideas developed in Bonhoeffer's "Life Together."

Community

It is a blessing to be in community with God's people and each student will strive to develop a balance of community and solitude. Relationships must be maintained through an attitude of humility and honoring others, because each person is a part of the Body of Christ. Each student will work to develop a healthy relationship with a spiritual director, at least two spiritual friends, and participation in a spiritual formation small group. This includes a willingness to hear and receive personal feedback.

The Day Alone

Solitude is essential for spiritual growth and nurture. Each student is to develop a discipline of personal time with God on a daily basis using a variety of spiritual disciplines. In addition, each student is to learn how to do a retreat day or days and incorporate time seeking God through retreats into a natural rhythm of life.

The Day Together

Community is essential for spiritual growth because it is in the discipline of learning to love others that our character is formed and transformed. If you really keep the royal law found in Scripture, "Love your neighbor as yourself," you are

doing right. James 2:8. It is assumed that each student will actively involve themselves from the heart in relationships and practice each skill presented to deepen love. Violations to love for each other will be addressed either by a spiritual director or in the group. Resolving conflicts will receive a high priority of time and importance. Each program of study will have different levels of time dedicated to the fostering of community and students are to make the most of the time allotted for this purpose.

Ministry

"Where the ministry of listening, active helpfulness, and bearing with others is faithfully performed, the ultimate and highest service can also be rendered, namely the ministry of the Word of God." (Life Together, pg 103) Students must start with an attitude of meekness, which involves the ministry of holding one's tongue, and become proficient at the ministry of listening, active helpfulness and bearing with others before seeking other ministries. Character formation must come before ministry development.

Confession and Communion

Students will be encouraged to learn how to confess their sins to another member in the body. This could be done to the spiritual director or it could be to a spiritual friend. Communion will be a regular part of our time together as a body of Christ and each student is expected to fully participate in this form of worship.

APPENDIX 3

URBAN INSTITUTE BASIC PROGRAM DESCRIPTION⁴**Stage 1: Learning to Listen and Draw Close to God**

The core of your spiritual formation will be the relationships that you develop with God, your spiritual director, your sacred companions and your own soul. The teaching part of this adventure will be minimal and not nearly as important as the relational growth that will occur. Therefore this time of spiritual formation can develop at whatever pace fits (i.e. you can take longer than the short time envisioned and can keep those relationships going long after the teaching time is done) even though the teaching time is done in a ten month time frame.

Stage #1 begins with a weekend retreat (September) that will be an introduction to the disciplines of hearing God. It is also a time when you will meet your spiritual director and begin the relationship you will have with him or her. If you already have a spiritual director then it would be really helpful for them to see you at least one time during the retreat. You will begin some reading and journaling exercises that will be designed to increase your attunement to God speaking into your life. You will continue to meet with your spiritual director twice a month at a time that is convenient and there will be guidance given regarding your reading and journaling.

Time requirements

- 1 - 2.5 day retreat (Friday evening to Sunday supper).
- 5 - Spiritual Direction meetings
- Personal time for reading, journaling and praying

Stage 2: Learning to Listen and Draw Close to other Sacred Companions

In this second stage all of the previous disciplines will be maintained including your time with a spiritual director, but the focus of the retreat will change. You will be introduced to the concept of what Sacred Companions can bring into your life and placed in a small group of 3 or at the most 4 people who will learn to talk at a soul level with each other. You will learn to pray for others, battle for their souls as you talk and as you pray, listen well to feedback as well as give it and tell the deepest story of your soul. You will continue this discipline until the end of

⁴ Modified from, <http://www.urbansanctuary.ca/program-description> (accessed October 5, 2010).

your time of spiritual formation and it is our hope that the relationships you form here will become life-long relationships. You will also begin the spiritual formation small group that will be led by an experienced leader. This group will continue for the duration of the time that you will be at the Institute and will focus on learning about your personal relating style.

Time requirements:

- 1 - 2.5 day retreat (Friday evening to Sunday supper) November
- 5 - Spiritual Direction meetings
- 5 - meetings with your spiritual formation small group
- 5 - meetings with your triad
- Personal time for reading, journaling and praying

Stage 3: Learning to Listen and Draw Close to Your Own Soul

In this stage the focus will be on the battle between your flesh and spirit natures. The retreat will focus on that battle as will your times of spiritual direction. Various suggestions of strategies to battle the flesh will be given to you that will include activities with your spiritual director, triad, spiritual formation small group or as you take some time for solitude. There will also be a conference hosted by the Urban Institute. You are registered for the conference and will be expected to help with various duties at the conference. There will also be reading assignments during this stage that will be discretionary in terms of the amount of time you spend trying to accomplish them.

Time requirements:

- 1 - 2.5 day retreat (Friday evening to Sunday supper) April
- 5 - Spiritual Direction meetings
- 6 - meetings with your spiritual formation small group
- 6 - meetings with your triad
- Personal time for reading, journaling and praying

Stage 4: Listening to God through knowing your calling.

Your focus will change finally to the calling that God has given to you and the confirmation that God gives to you through the companions He has placed in your life. There should also be discussions about what you will need to do to prepare you for the calling God has given you and the resources that you will need to use in your preparation. The focus of the retreat and your spiritual direction will be on calling. You will be introduced to a practice known as a clearness committee, which you may assemble to help you discern your calling. At the end of this stage

we will organize a celebration of your accomplishments and invite folks who know you to celebrate with you.

Time requirements:

- 1 - 2.5 day retreat (Friday evening to Sunday supper) May
 - 5 - Spiritual Direction meetings
 - 5 - meetings with your spiritual formation small group
 - 5 - meetings with your triad
- Personal time for reading, journaling and praying

APPENDIX 4

URBAN INSTITUTE EXTENDED ACADEMIC PROGRAM⁵**SF 513: Spiritual Formation Models - Part 1 (Stages 1 & 2 of the Basic Program)**

A survey of various spiritual formation models and an in depth examination of the first and second steps in the model used by the Urban Sanctuary. The majority of the time will be spent on the discernment of God's voice in prayer and in the feedback of others. It also provides a practical foundation and rationale for a structured approach to spiritual formation and provides the tools to evaluate historical and contemporary illustrations of spiritual formation models with the goal of training spiritually formed disciples of Jesus Christ. Three credits.

SF 514: Spiritual Formation Models - Part 2 (Stages 3 & 4 of the Basic Program)

A survey of various spiritual formation models and an in depth examination of the third and fourth steps in the model used by the Urban Sanctuary. Special attention will be given to the practical implications of mortifying the flesh and the integration of the student's deepest desires with the calling of God in the student's daily life. Historical and contemporary spiritual formation models will be evaluated in the light of the goal of training spiritually formed disciples of Jesus Christ: Prerequisite: SF 513. Three credits.

SF 511: Biblical View of Anthropology and Suffering

This course will be an examination of the biblical teaching on anthropology with particular emphasis on the innate nature of humanity, how humans relate to God and how Christians relate with the world. Students will clarify their understanding of identity so that a solid anthropology can be built that will help students understand God, themselves and others. An examination of the biblical teaching on persecution and suffering as central aspects of Christian discipleship will provide a biblical foundation to gain an understanding of God's perspective on these issues and to evaluate historical and contemporary illustrations with the goal of training cross-bearing disciples of Jesus Christ. Three credits.

SF 512: History of Spiritual Formation and Prayer

The focus of this course will be a broad overview of the practice of spiritual formation during various time periods so that the students have a broader view of

⁵ Modified from <http://www.urbansanctuary.ca/program-description#enhanced> (accessed October 5, 2010).

spiritual maturity than the modern evangelical understanding. Particular attention will be given to prayer as spiritual formation in both theory and practice. The students will be encouraged to articulate a model of their own that gives them a map of their spiritual journey. Three credits.

SF 515: Theology of Sabbath, Rest and Rhythm of Life

This course will focus on developing a rhythm or rule of life that will sustain and encourage continued spiritual growth and incorporate the practices of Sabbath and holy leisure. An examination of the Rule of St. Benedict will be the launching point for developing the values that shape a spiritual life of integrity and intimacy with Christ. Balance between intensity and light hearted humour in the life of Christ will be highlighted as an encouragement to live a life characterized by joy. Three credits.

APPENDIX 5

CONSTITUTION OF THE CENTRE FOR EVANGELICAL
SPIRITUAL FORMATION**I. NAME**

The name of the Christian retreat centre shall be the Centre for Evangelical Spiritual Formation (CESF), hereinafter known as "the Society."

II. PURPOSE

The Centre for Evangelical Spiritual Formation shall be a centre of learning for spiritual formation for the purpose of:

- Training individuals who can function as spiritual directors.
- Sponsoring retreats and hosting gatherings and conferences that support evangelical spirituality. This evangelical spirituality will be provided through:
 - The development and articulation of a spiritual theology,
 - The revival of the art of spiritual direction and soul talk,
 - The practice of Spiritual Disciplines,
 - So those participants are trained to reflect the character of Jesus Christ, deeply love the Father, and live out the power of the Spirit.
- To support individuals in their spiritual journey by providing Spiritual Direction, sacred space, and retreats designed to foster spiritual formation.
- To impact and influence Christian churches in their understanding and practice of sanctification.

III. FOUNDATIONAL BELIEFS

There is one God, who is infinitely perfect, and exists in three persons: Father, Son and Holy Spirit. Man is made in God's image. Man sinned against God when he disobeyed God's commands and thereby incurred both physical and spiritual death. Jesus Christ is the Son of God. He became Man when he was conceived by the Holy Spirit and born of the Virgin Mary. He died upon the cross in payment for our sins thereby making possible a restored relationship with God. Jesus conquered sin and death when He rose from the dead. Salvation (a right relationship with God) is

ONLY possible by believing and receiving the gift that Jesus gave us through His death. All who believe in Him are justified and redeemed through his shed blood; are born again of the Holy Spirit; receive the gift of eternal life; and become children of God. The Body of Christ (the Church) consists of all those who believe on the Lord Jesus Christ. Christ is the Head of the Body, which has been commissioned by Him to go into all the world as witnesses, preaching the gospel to all nations.

IV. ORGANIZATION

The Society, in order to carry out its purposes, shall consist of the Advisory Board, the Director, the Leadership Team, and Friends of the Society.

The Director is accountable to the Advisory Board.

The Leadership Team is accountable to the Director.

The Advisory Board

Responsibilities

- a) The Advisory Board is the essential governing body of the Society, having power to elect members of the Advisory Board, and to select the Director.

The Advisory Board gives oversight to

Constitutional changes and the interpretation of the Constitution.

The Society's Annual Budget.

The Development of Policy for the Society.

The Advisory Board is responsible to cast the vision and provide prayerful direction to the Society.

The Advisory Board will meet at least once per year for a day of prayer prior to setting a yearly plan to be presented to the Society for approval at the AGM.

Each Advisory Board member is required to attend at least one Advisory Board meeting per year, and participate in regular conference calls to oversee the business of the Society.

The Advisory Board will convene an Annual General Meeting at which the Friends of the Society and other interested parties will be informed of the operations of the Society. The AGM will be conducted in consultation and cooperation with the Director of the Society.

The Advisory Board will conduct annual reviews of the Director and make recommendations to the Society to ratify the Director's contract at each AGM.

The annual review will consist of

- An interview with the Advisory Board.
- A written review by the Leadership Team
- A written review by the Spiritual Directors.
- Feedback forms from Retreats and Institutes.

Structure

The initial Advisory Board of CESF was to be composed of 5 members.

The initial Advisory Board was elected by the original members of the Society.

As of this draft of the Constitution (May 2006), the Advisory Board consists of four members selected by the original members of the Society.

The Advisory Board shall consist of five (5) members.

- A quorum of three (3) members is required for decisions related to the Society.
- The Chair Person shall be selected annually by a majority vote of the Advisory Board.

Tenure & Selection

Members of the Advisory Board serve for a minimum of two (2) years.

Extension of their term of office is subject to a majority vote of the remaining members of the Advisory Board.

Selection of new members of the Advisory Board requires the formation of a Nominating Committee represented by three (3) members of the Advisory Board.

The Nominating Committee will consult with the Director regarding potential candidates for the Advisory Board.

Upon consultation with the Director, the Nominating Committee will consult with the Leadership Team and the Spiritual Directors as necessary.

The Nominating Committee will bring a recommendation to the Advisory Board.

Selection of new members to the Advisory Board requires a majority vote by the members of the Advisory Board.

New members will be introduced to the Society at the AGM following their selection.

The Director of CESF

The Director is appointed by and accountable to the Advisory Board.

The Director is responsible to implement the vision of the Society as outlined generally in the Constitution, and annually by the Advisory Board.

The Director is the primary officer of the Leadership Team.

The Director will submit to an annual review conducted by the Advisory Board.

The Director is responsible for the day-to-day operations of the Society.

The Director may delegate responsibilities as deemed necessary.

The Director is responsible for hiring individuals to assist in the functioning of the Society.

Any hiring is to be conducted in consultation with the Chair of the Advisory Board.

The Director will have met all the requirements to be a Spiritual Director

The Director will have served as a Spiritual Director for a minimum of two years.

The Director will receive spiritual direction on an on-going basis.

The Director will provide monthly reports (written/electronic) to the Advisory Board.

The Director selects the members of the Leadership Team. Before final selection is made the Advisory Board is notified of the name(s) of each selection.

The Director is responsible for calling regular meetings of the Leadership Team and overseeing the necessary operational, financial and legal aspects of the Society.

The Leadership Team

The Leadership Team is selected by and accountable to the Director.

The Leadership Team is responsible to assist the Director in the fulfillment of the mission and vision of the Society, and assist in the operations of the Retreat centre.

The Leadership Team is composed of as many qualified individuals as are deemed necessary by the Advisory Board and the Director for the productive functioning of the Society.

Spiritual Director

All Supervision of Spiritual Directors is the responsibility of the Director of CESF.

All Spiritual Directors are accountable to the Director of the Society.

The path to becoming a Spiritual Director consist of Progressing through four stages of spiritual formation.

- Stage I – Learn the spiritual disciplines.
- Stage II – Learn sacred companionship.
- Stage III – Learn to minister to others.
- Stage IV – Learn and confirm my calling.

Apprentice Spiritual Directors

Sense a calling to be a Spiritual Director

Commit to the learning process to become a Spiritual Director.

Achieved Stage III of spiritual formation.

Spiritual Directors Have achieved Stage IV of spiritual formation

Will be commissioned by the Society as a "called" Spiritual Director.

Have Completed 60 hours of supervised spiritual direction

Will contribute to the Society by offering Spiritual Direction (four hours per week) to the Society.

Friends of the Society

Anyone who is a financial supporter of, a volunteer with, or participant in any of the activities and events of the Society is considered a “Friend of the Society.”

This individual is on the regular mailing list of the Society, and may receive special notices from the Society as are deemed necessary by the Advisory Board or the Director.

Friends of the Society are invited to be part of the Annual General Meeting of the Society.

Working Committees

Working Committees shall be established or dissolved as required to carry out such specific tasks as are assigned to them by the Director, in consultation with the Leadership Team.

Working Committees shall consist of a Chairperson appointed by the Director and the Leadership Team. These committee chairpersons shall have power to choose additional members as necessary.

The Working Committees are accountable to the Director of the Society.

VI. ELECTORAL PROCEDURES

Election of the Director shall be conducted in the following manner:

In the event of a vacancy in the position of Director, the Advisory Board will first create a Search Committee of three (3) Board members.

The Search Committee is responsible to review the needs of the Society. In the process of doing so, they will consult the Spiritual Directors and the Leadership team with a view to gathering a proper sense of the needs of the Society.

The Search Committee will be responsible for posting notices regarding the search for a Director, and reviewing the resumes and submissions and pursuing references.

The Search Committee will then recommend their selection to the Advisory Board.

The Director shall be appointed by a majority vote of the Advisory Board.

The Director will be accountable to the Advisory Board through an annual review.

VI. FINANCES

The basic financial support for the Society and physical operations shall be provided by fees for services and retreats, donations from supporters of the Society, the retreat – related business dealings of the centre, and any fundraising events held by the Society.

The work of the CESF shall be carried out without the purpose of financial gain for its volunteers or participants. Any profits or other accretions to the organization shall be used in promoting the mission of the Society.

In the event of dissolution or winding-up of the organization all its remaining assets, after payment of liabilities, shall be distributed to one or more recognized Christian charitable organizations in Canada.

Signing Authority

Signing Officers must be approved by the Advisory Board. All cheques must be signed by two (2) members of the Leadership Team. These individuals are approved by the Advisory Board after submitting the appropriate

Police Record Checks.

The financial statements will be presented at the end of each fiscal year at the AGM. These financial statements shall be audited by three Friends, appointed by the Society at the previous AGM.

These three (3) individuals shall not be a member of the Leadership Team, nor related by blood or marriage to any Spiritual Director, or member of the Advisory Board, or the Director, or the Leadership Team.

One member of the auditing team shall be designated the Chief Auditor.

The auditors shall make a report on the fairness and accuracy of the financial statements of the Society at the AGM following the AGM of their appointment. Such report shall be given to the Society for review at least one week prior to the AGM.

In the event no individuals are available for conducting such an audit, a certified Auditor will be hired by the Society to conduct an annual audit.

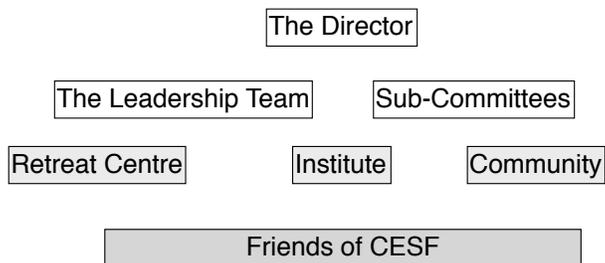
VII. BY-LAWS

The Advisory Board may establish by-laws for the conduct of business provided they are consistent with the Constitution. These by-laws will be reported at the subsequent Annual General Meeting.

AMENDMENTS

The Advisory Board may amend the Constitution as necessary. Amendments require a majority vote by a quorum of the Advisory Board. These amendments will be reported at the subsequent Annual General Meeting.

ORGANIZATIONAL CHART



APPENDIX 6

URBAN SANCTUARY SPIRITUAL DIRECTION
TRAINING REQUIREMENTS**Level 1 Training**

16 hours of classroom instruction.

15 hours of supervision at a 1:1 ratio (1 hour of direction to 1 hour of supervision).

Must be completed within a specified time (usually 10 -12 months).

A time of peer supervision (once a month for 10 months), which will include readings and assignments given in a group context.

Assessment of how you are doing after completion of the 15 hours. A written letter of assessment will be given by your supervisor regarding your preparedness to engage in soul talk, for the purpose of presenting to a church leadership.

Cost: \$200 for training course, \$1000 for supervision and peer supervision meetings.

Level 2 Training

16 hours of classroom instruction.

15 hours of supervision at a 2:1 ratio (2 hours of direction to 1 hour of supervision).

Must be completed within a specified time (usually 10 -12 months).

A time of peer supervision (once a month for 10 months), which will include readings and assignments given in a group context.

Assessment of how you are doing after completion of the 45 hours of supervised direction. A written letter of assessment will be given by your supervisor regarding your preparedness to engage in soul talk, for the purpose of presenting to a church leadership.

Cost: \$200 for training course, \$1000 for supervision and peer supervision meetings.

Level 3 Training

16 hours of classroom instruction

5 hours of supervision at a 3:1 ratio (3 hours of direction to 1 hour of supervision).

Must be completed within a specified time (usually 10 -12 months).

A time of peer supervision (once a month for 10 months), which will include readings and assignments given in a group context.

A final 3 hour assessment of how you are doing after the completion of the 60 hours of supervised direction. A written description of your strengths and weaknesses will be explained by your supervisor. A certificate of completion will be issued for the purpose of presenting to a church leadership regarding your preparedness to engage in spiritual direction.

Cost: \$200 for training course, \$500 for supervision and peer supervision.
Note: Completion of this training does not mean Urban Sanctuary will use you as a spiritual director or will endorse you as a licensed spiritual director. The Leadership Team interviews prospective spiritual directors and generally requires 60 hours of supervision, unless there is an equivalent training in the applicant's resume.

APPENDIX 7

EXAMPLE OF A COMPLETED CRITIQUE FORM USED
IN SUPERVISED SPIRITUAL DIRECTION TRAINING
BY URBAN SANCTUARY

Critique Form:

Name of Director:

Name of the Directee:

Phone #

Important Dialogues, Images, Interactions

Tape Count

*080 My wife died yesterday**290 I lost my job last week**396 I listen to country music habitually**399 DR: If you don't stop listening to country music I will stop directing you**420 DR: I apologize for my outburst. What is are you really trying to tell me?**512 I spent time talking to God for over an hour yesterday and felt His comfort*

I. Think Beneath.

1. What do I think is the real battle going on underneath the present reality?

Despite all of the losses in the DE's life I sense that he has rarely ever experienced the comfort of God and uses many substitutes to bring comfort to his wounds.

2. What evidence do I have of the DE's flesh nature? What are the DE's weaknesses or propensities?

The alcohol abuse, the dependence on music to comfort him. He likes to drink from broken cisterns and tends towards addictions

3. What evidence do I have of the movement of the Spirit in the DE's life?

He desires to spend time with God and allowed Him to bring comfort to his soul

4. How have first things become second things in the DE's life?

The DE uses legitimate friendships and activities to crowd out his connection with God.

II. Think Vision (Take time to pray for the DE and ask God to reveal His vision)

1. What does spiritual formation look like in the DE's life?

That the comfort and communion with God that he desires will become more important than any second thing.

2. How might this be my vision rather than God's vision?

Maybe my aversion to country music has prejudiced me to see things that aren't there but I think the general pattern is there for him.

III. Think Passion

1. What aspect of my flesh nature is getting in the way of Soul Talk during this session?

I got angry and stopped being present in the session. My flesh tendency to demand results is getting in the way of really being a safe person for my DE.

2. What have I done about this obstacle? Think about the spiritual cycle - brokenness, repentance, abandonment, confidence and release.

I apologized in the session but I am talking to my spiritual director about the bigger issue of my demands and the stories that are behind that demand. I am broken and have reached a small level of repentance but more work with my director is in order to help me see what the bigger issue is

IV. Think Story

1. What is the hidden story in the DE's life?

He grew up in a family that never recognized emotions and his mother was emotionally distant. He has developed a strategy of hiding emotionally from himself and the people closest to him. He is starting to become aware of the invitation of God to bring deep comfort and to see himself in a completely different way.

2. How could I have reframed in a better way? (write out specific dialogues along with tape counter numbers)

290 – DE: *I lost my job last week*

DR: *Not again, for crying out loud!*

Instead I could have said: Wow, that must have been a shock?

DE: *It sure was!*

DR: *What did you do?*

DE: I went to the bar after I got my pink slip but it wasn't open

DR: That is interesting...Do you think God had anything to do with the timing of things.

3. How could the DE live out God's story rather than the story they tend to be writing right now?

The DE could be intentionally receiving God's comfort each day instead of going to the various addictions. Beyond that the DE could be examining his identity.

V. Think Movement

1. Is God moving? How?

Yes, The bar being closed was part of God's intervention but more importantly the Spirit is awakening desire for communion and hatred for the old ways.

2. Did the DE move? How?

Yes, he listened to the Spirit's promptings to pray for over an hour when he was tempted to do other things He is becoming open to God's comfort.

3. Did I move? How?

I apologized and I listened much better in the second half hour. I am also recognizing that I am not secure in who I am and that comes out in demands to other people

4. Is a burden developing in you for the DE? Write it out as best you can

I would love to see the DE live out of true masculinity, where he is able to share his emotions and also know that God loves his responses that are vulnerable. I have a burden for the DE to grab onto a new identity that is gentle and yet also powerful

5. What had God given me to say and is there freedom to speak?

The burden I wrote above is clear but I am not sure that the time is right to speak. I do tend to be reserved so I am praying about whether it is my flesh holding me back or whether I am discerning God's timing

VI. Think Big Picture

1. What did I learn about spiritual direction during this session?

Patience is critical. I almost lost credibility with my outburst.

2. What is God saying to me about my own heart?

I have prejudices that need to go!

3. What gift can I give to the DE in the next session?

A Johnny Cash CD might really help but more importantly a heart that really is safe.

4. What areas of Biblical confusion do I need to study and learn about?
Why did God create country music or is it an invention of the devil?

APPENDIX 8

NewWay MINISTRIES' STATEMENT OF FAITH⁶

Vital to our message is a statement of faith that provides the theological "river banks" for the development of resources. This statement of faith intends to do this while not unnecessarily alienating those we desire to reach.

We believe in one God, Creator and Lord of the Universe, the co-eternal Trinity; Father, Son, and Holy Spirit.

We believe that Jesus Christ, God's Son, was conceived by the Holy Spirit, born of the Virgin Mary, lived a sinless life, died a substitutionary atoning death on the cross, rose bodily from the dead and ascended to heaven where, as truly God and truly man, He is the mediator between God and man.

We believe that the Bible is God's authoritative and inspired Word. It is without error in all its teachings, including creation, history, its own origins, and salvation. Christians must submit to its divine authority, both individually and corporately, in all matters of belief and conduct, which is demonstrated by true righteous living. True Christians *desire* to submit to the Bible and obey God.

We believe that all people are lost sinners and cannot enter the Kingdom of God except through the new birth. Justification is by grace through faith in Christ alone. Good works have no place in justification. We are fully dependant on God for *both* justification and sanctification.

We believe in one holy, universal, and apostolic Church. Its calling is to worship and witness concerning its Head, Jesus Christ, preaching the Gospel among all nations and demonstrating its commitment by compassionate service to the needs of human beings and by promoting righteousness and justice. Its central calling is to become a spiritual community where people profoundly connect with God and each other.

We believe in the necessity of the work of the Holy Spirit for the individual's new birth and growth to maturity, and for the Church's constant renewal in truth, wisdom, faith, holiness, love, power, and mission. The resources of the New Covenant

⁶ From <http://www.newwayministries.org/faithstatement.php> (accessed Dec 23, 2009).

provide salvation and empower personal growth.

We believe that Jesus Christ will personally and visibly return in glory to raise the dead and bring salvation and judgment to completion. God will fully manifest His kingdom when He establishes a new heaven and new earth, in which He will be glorified forever and exclude all evil, suffering, and death.

APPENDIX 9⁷SYLLABUS FOR THE SCHOOL OF SPIRITUAL DIRECTION
OFFERED THROUGH *NewWay* MINISTRIES

<http://www.newwayministries.org/pdfs2/SSD-Syllabus.pdf>

FORMAT

- 7 full days, 30 students, all meals together.
- Daily schedule:
 - 7:30 breakfast
 - 9:00 - 12:00 teaching session
 - 12:00 - 1:00 lunch
 - 1:15 - 2:45 triads (four afternoons, three students practicing one core component of spiritual direction), or personal spiritual direction (one afternoon).
 - 2:45 - 5:30 reflection, rest and reading
 - 5:30 - 6:30 dinner
 - 7:00 - 9:30 teaching session

CONTACT HOURS; 46

CURRICULUM

- Comprehensive manual provided for each student.
- Intensive training in spiritual direction, including:
 1. introduction to spiritual journey
 2. overview of spiritual direction
 3. epistemological foundations of spiritual direction, from evangelical perspective
 4. detachment/attachment dynamic
 5. presentation of passion/wisdom model, with detailed attention given to:
 - a. responding to presenting reality
 - b. resisting "pull"
 - c. awareness of director's interior processes
 - d. vision setting
 - e. discernment of impediments and avenues to growth, with focus on discerning flesh vs. Spirit dynamics
 - f. categories for listening to directee tell his/her story

⁷ <http://www.newwayministries.org/pdfs2/SSD-Syllabus.pdf>

- g. recognizing and flowing with process of spiritual formation
- h. celebrating availability and activity of the Spirit
- 6. live demonstration of spiritual direction ongoing through week with one student or couple and Dr. Crabb
- 7. individual spiritual direction session with one of three faculty

OBJECTIVES

1. to develop awareness of an evangelically based model of spiritual direction
2. to internalize conceptual model as preparation for directing others
3. to grow in dependence on the Spirit as personal inadequacy is embraced, not overcome
4. to gain discernment into specifics of the spiritual journey in someone's life, to identify God-centered vision, and to learn what it means to discover one's true self through brokenness, repentance, abandonment, confidence, and release.

* Those who have attended the School will be equipped to enter into more spiritually meaningful conversations in ways that advance spiritual formation through the giving of oneself to another in transcendent curiosity and with genuine spiritual passion.

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