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# Ministry Focus Paper Approval Sheet

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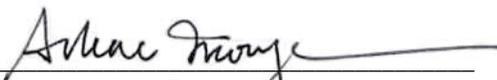
Written by

JANET SHIM

and submitted in partial fulfillment of the  
requirements for the degree of

Doctor of Ministry

has been accepted by the Faculty of Fuller Theological Seminary  
upon the recommendation of the undersigned readers:

  
Arlene Inouye

  
Kurt Fredrickson

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ENGAGING LEADERS IN SPIRITUAL FORMATION AT BEAVERTON  
FOURSQUARE CHURCH IN PORTLAND, OREGON

A MINISTRY FOCUS PAPER  
SUBMITTED TO THE FACULTY OF THE  
SCHOOL OF THEOLOGY  
FULLER THEOLOGICAL SEMINARY

IN PARTIAL FULFILLMENT  
OF THE REQUIREMENTS FOR THE DEGREE  
DOCTOR OF MINISTRY

BY

JANET SHIM  
APRIL 2016



## ABSTRACT

### **Engaging Leaders in Spiritual Formation at Beaverton Foursquare Church in Portland, Oregon**

Janet Shim

Doctor of Ministry

School of Theology, Fuller Theological Seminary

2016

The goal of this project is to develop a plan that engages leaders at Beaverton Foursquare Church in the learning and practice of spiritual disciplines to help them cultivate Christlike character in order to grow as a leader to influence people for God's purposes. A group of leaders will be selected to pilot the training first. Then a broader group of church leaders will be trained by initial project participants.

Beaverton Foursquare is a large, Spirit-filled congregation located in the heart of Beaverton, Oregon. The postmodern culture of Portland has influenced Beaverton to be a more relaxed and non-committal religious environment. In this challenging spiritual environment, Christians often choose an easier road rather than follow Christ and demonstrate Christlike character.

Part One of this paper will examine the local community surrounding Beaverton Foursquare. Special attention will be given to the open and relaxed cultural environment of Beaverton/Portland, where embracing Christian faith is countercultural. This section will explore the history of the Foursquare Church and the need for spiritual development in both young and older adults.

Part Two will explore the biblical understanding of spiritual formation by establishing relevant theological foundations. With assistance from Dallas Willard, this section will emphasize spiritual formation as taking up the yoke of Jesus, which involves both a well-informed human effort of spiritual practices and God's grace. It will conclude with specific spiritual practices that inform the ministry strategy.

Part Three will focus on creating a theologically supported pilot project with Mosaic Ministry, a multicultural, international fellowship within Beaverton Foursquare Church. This pilot project will be offered to the leaders of Mosaic Ministry first and then to other Beaverton leaders as part of spiritual formation for leadership development. This section will detail the structure, timeline, and assessment tools required to develop this new ministry initiative.

Content Reader: Arlene Inouye, DMin

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I am also grateful to the Lord for my dear family: Steve Shim, James Shim, and Jamie Shim. You supported me wholeheartedly during this journey. Thank you to my humble Mosaic servant leaders, Andre Bachiao, Christian and Arcy Tovar, Daniel and Christina Chen, Eric Endo, James Shim, Rebeca Hernandez. All of you are my kingdom partners and mighty warriors in the Lord. Special thanks go to my senior pastor, Randy Remington, and the leadership team at Beaverton Foursquare Church; to Allen and Mary Dean, who supported me with prayers and encouragements; to my content reader, Arlene Inouye, for reading my document and giving me insights and suggestions; and to Lisa Marie Sandoval, for her patience and professional work in editing this document. Due to your partnership in kingdom work, I continue to run to finish the race marked out for me.

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PART ONE

THE MINISTRY CHALLENGE

## INTRODUCTION

Beaverton Foursquare is a Spirit-filled congregation with a recently renewed vision to be a church where every generation from all ethnicities passionately follows Jesus and together shares the Gospel in homes, neighborhoods, and among the nations. The overall vision of Beaverton Foursquare is to be a “Family on Mission,” and this is accomplished by church leadership focusing on four strategies: being led by the Holy Spirit, being multi-generational, becoming multi-ethnic, and mobilizing congregants.<sup>1</sup> The establishment of this renewed vision has resulted from the effort to meet the rapid cultural changes happening within Beaverton Foursquare and its surrounding community. The rapid cultural change and not being able to respond have been principal factors contributing to the decline in attendance and members’ participation at Beaverton Foursquare.

Currently, Beaverton Foursquare is faced with the challenge of connecting visitors with its vibrant church life. Making and multiplying disciples and connecting them with active church involvement are rare in Beaverton’s rapidly changing context in Oregon. Consequently, the purpose of this doctoral project is to present a spiritual formation development plan to help adult church members grow in their Christlike character and leadership capability.

The congregation recently reestablished its vision to be “Family on Mission.” Beaverton’s intentional process of renewal includes monthly corporate worship and intercessory prayer along with an expansion of the leadership base through International

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<sup>1</sup> Beaverton Foursquare: Family on Mission, “About Us,” <http://b4church.org/about-us/> (accessed November 22, 2014).

Ministries, Marriage Mentors, Men’s Ministry, and Life Groups.<sup>2</sup> New steps include making disciples through various ministries and the creation of a family discipleship center. Beaverton Foursquare is reallocating and repurposing space to welcome “neighbors and nations” and to facilitate church family life. With renewed vision and purposes, the leadership at Beaverton Foursquare is moving forward in a relatively healthy and organic way, and the number of new multi-ethnic visitors has increased.<sup>3</sup>

While this pursuit of “Family on Mission” is good news, there is still more work to do. The Christian Church in the United States is in decline, and Beaverton Foursquare is no exception. Today’s leaders must understand that our world is changing rapidly and so are the cultural movements in the Body of Christ. Eddie Gibbs and Ryan K. Bolger discuss these changes and denominational decline in their book, *Emerging Churches*. They assert, “Both in the U.K. and the U.S., the decline of the major traditional denominations has been well documented. This decline began in the mid-1960s and continues unabated in most cases to the present time.”<sup>4</sup> Other researchers also report this dynamic. According to an article by the Barna Group, titled “Americans Divided on the Importance of Church,” 49 percent of adults interviewed say church is important and 49 percent say it is not important. When adults were asked “what helps Americans grow in their faith,” their answers were prayer, family, friends, Bible, and having children, but

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<sup>2</sup> Beaverton Foursquare: Family on Mission, “Ministries,” <http://b4church.org/ministries/> (accessed November 22, 2014).

<sup>3</sup> I started International Fellowship in 2011 to serve as a gateway to connect people from different nations to the body of Beaverton Foursquare. International Fellowship changed its name to “Mosaic Fellowship” in 2014 and now has new multi-ethnic visitors almost every Sunday.

<sup>4</sup> Eddie Gibbs and Ryan K. Bolger, *Emerging Churches: Creating Community Postmodern* (Grand Rapids, MI: Baker Academic, 2005), 19.

church was not on the top-ten list.<sup>5</sup> This reality is evident at Beaverton Foursquare, where not only attendance numbers have changed but also the nature of church attendance. Regular attenders used to be people who went to church almost every week, several times per week, or at least three or more times each month. Now people who attend once a month or less consider themselves regular churchgoers.<sup>6</sup>

The millennials, those age thirty and under, are least likely to value church attendance. According to the Barna Group, only two in ten believe church is important.<sup>7</sup> The reasons millennials give for not attending are the Church's irrelevance, hypocrisy, and moral failures of its leaders. This decline in the number of millennials attending church is also evident at Beaverton Foursquare. As a result, the Young Adult Service on Sunday had to be terminated two years ago. However, with the renewed vision to reach people from all ethnicities, International Ministries started to reach young adults and develop leaders. International Ministries has been successfully touching the lives of young adults and has blossomed into a vibrant ministry at Beaverton Foursquare.

As Christianity confronts cultural challenges globally, the Body of Christ is living through a transformational and transitional process in the history of religion worldwide. David T. Olson states that the American Church is in crisis, and we need to understand that we are living in a new world. He suggests three critical transitions that the American Church must recognize and engage: "Our world used to be Christian, but it is now

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<sup>5</sup> Barna Group, "Americans Divided on the Importance of Church," <https://www.barna.org/barna-update/culture/661-americans-divided-on-the-importance-of-church#.U7ScWPldV1Y> (accessed August 20, 2014).

<sup>6</sup> Ibid.

<sup>7</sup> Ibid.

becoming post-Christian. Our world used to be modern, but it is now becoming postmodern. Our world used to be monoethnic, but it is now becoming multiethnic.”<sup>8</sup> In the United States these transitions are happening very fast. Beaverton Foursquare is in the process of navigating these transitions and meeting the rapid cultural changes occurring within and around its church community.

To do this Christians need to understand that we are living in a new world that is being “liquefied.” Zygmunt Bauman describes this condition of the new world in his book, *Liquid Times*. He defines a liquid phase as a condition in which social forms cannot keep their shape for long. In essence, such social and relational “forms are unlikely to be given enough time to solidify, and cannot serve as frames of reference for human actions and long-term life strategies because of their short life expectations.”<sup>9</sup> This means that leaders at Beaverton Foursquare have to work hard. It takes time to build something solid and simple. Likewise, it is a challenge to build Christlike character that remains “solid at the core” in a liquefied culture—particularly because young people easily leave the Church and discipleship is not happening. In the past, “networks” used to push people’s agenda and brought them together so they could be connected. However, now many human beings stay isolated and private, thinking they can still connect through social media, such as Facebook, Twitter, and Instagram. As society moves from solid to liquid, life becomes fragmented. The instability of a liquid state causes mental anxiety. The truth in the midst of these cultural challenges and chaos is that people are still spiritually hungry.

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<sup>8</sup> David T. Olson, *The American Church in Crisis* (Grand Rapids, MI: Zondervan, 2008), 162.

<sup>9</sup> Zygmunt Bauman, *Liquid Times* (Malden, MA: Polity Press, 2007), 1.

In order to meet the spiritual needs of people in a liquefied society, the Church needs to be transformed and respond to the present cultural challenges of today's world. According to the Barna Group, adults who believe church is very important cited two reasons: to be closer to God (44 percent) and to learn about God (27 percent). The majority of people (61 percent) say they did not gain any significant or new insights regarding faith when they last attended.<sup>10</sup> Other journalistic data that supports the Church not meeting spiritual needs of Americans is documented by Gabe Lyons in his book, *The Next Christians*. He cited a *Newsweek* article titled "Spirituality in America," dated August 21, 2005, which reports that "nearly eighty percent of Americans under the age of sixty described themselves as 'spiritual.' Almost two-thirds of them prayed every day and 75 percent acknowledged that a very important reason for their faith was to 'forge a personal relationship with God.'"<sup>11</sup> However, just over a third of them attended church weekly. These statistics show that Americans value a spiritual life, but they seek spiritual satisfaction outside the framework of traditional religions.<sup>12</sup> There is a hunt for truth, but seekers may not acknowledge that the only way to God is through Jesus Christ (John 14:6).

People are hungry spiritually and are open to new pathways to faith and truth that connect with their inner longings.<sup>13</sup> Consequently, this doctoral project seeks to intersect with this hunger as it manifests in the context of Beaverton Foursquare. The goal is to address the spiritual needs of adults at Beaverton Foursquare so that their spiritual hunger

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<sup>10</sup> Barna Group, "Americans Divided on the Importance of Church."

<sup>11</sup> Gabe Lyons, *The Next Christians* (Colorado Springs, CO: Multnomah Books, 2010), 27.

<sup>12</sup> *Ibid.*

<sup>13</sup> *Ibid.*, 28.

will be met through Jesus, who is the wellspring of the Living Water (John 4:14), and grow them as leaders to influence people for God's purposes.

In today's postmodern world, the Church needs to develop authentic leaders who will influence, not dominate. It requires a new kind of leader with flexible thinking, skills, strategies, and insights in light of changing global realities. Discipleship in today's world needs innovative styles of leadership to shift from hierarchies to networks, from control to empowerment, and from superficiality to authenticity.<sup>14</sup> It necessitates a clear understanding that "a one-size-fits-all approach does not work in a highly diversified environment."<sup>15</sup> Postmoderns are sensitive to inconsistencies and hypocrisy.<sup>16</sup> They hunger for authentic leaders, who will walk with them in carrying out ministry aligned with God's purposes. This involves a "kingdom perspective" that embraces a holistic approach to the mission of God in order to meet rampant spiritual hunger.<sup>17</sup>

Likewise, Beaverton Foursquare needs to redefine leadership in a fresh way to respond to its current cultural context of rapid change. One of the ways to meet this challenge is for the church to reinstate the concept of team leadership, which embraces the gifts of many people. Team building can help churches move from a culture of hierarchy and control to that of networking and empowerment. When Christ-followers work together and minister to one another, they are able to create a more authentic community for greater impact in the lives of people in today's postmodern world.

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<sup>14</sup> Eddie Gibbs, *LeadershipNext* (Downers Grove, IL: InterVarsity Press, 2005), 60, 97-101.

<sup>15</sup> *Ibid.*, 48.

<sup>16</sup> *Ibid.*, 60.

<sup>17</sup> *Ibid.*, 203.

The postmodern culture of Portland has influenced Beaverton to be a more relaxed and non-committal religious environment. In this challenging spiritual milieu, Christians often choose an easier road rather than follow Christ and demonstrate Christlike character. To address this challenge, this ministry focus project seeks to develop a strategy that engages adult members of Beaverton Foursquare Church in the learning and practice of spiritual disciplines to help them cultivate a Christlike inner life and develop a more intimate relationship with God. The strategy involves small groups, where participants engage in solitude, the Prayer of Examen, and *lectio divina*, in order to help them mature in Christ and direct their leadership capability towards God's purposes. This will focus Beaverton Foursquare on the great commandments to love God and neighbors (Matthew 22:37-40). To achieve this, the project pilots a leadership small group followed by another pilot small group led by the trained leaders.

In the chapters that follow, Part One examines the local community surrounding Beaverton Foursquare and its unique character and ministries. It explores the surrounding postmodern cultural environment of Beaverton/Portland, where embracing Christian faith is countercultural and demonstrating Christlike character requires constant effort to live the life Jesus intends for His followers. This section also assesses how Beaverton Foursquare presently navigates through cultural changes to reflect its community, and it discusses the need for a spiritual formation plan for adults at Beaverton Foursquare.

Part Two explores the biblical mandate to make disciples and establishes relevant theological foundations. With assistance from Dallas Willard, this portion of the paper emphasizes discipleship as taking up the yoke of training with Jesus. This exploration of spiritual transformation shows how such training combines well-informed human effort

of spiritual practices and God's grace.<sup>18</sup> Specific spiritual practices that inform the ministry strategy for Beaverton Foursquare Church are discussed as well.

Finally, Part Three focuses on creating a theologically supported pilot project. The pilot project trains leaders to introduce three spiritual practices to adult congregants in a small group context with the goal of cultivating Christlike character, deepening intimacy with God, and strengthening their ministry capacity. This portion of the discussion offers details regarding the project's structure and timeline. The necessary assessment tools to evaluate this new ministry initiative also are presented.

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<sup>18</sup> Dallas Willard, *Renovation of the Heart: Putting on the Character of Christ* (Colorado Springs, CO: HarperCollins Publishers, 1997), 85.

## CHAPTER 1

### THE COMMUNITY AND CONGREGATIONAL CONTEXT: BEAVERTON FOURSQUARE CHURCH

This chapter explores the culture of the Greater Portland area, which has an impact on the neighboring city of Beaverton. The community context of Beaverton also will be examined with respect to its economics, demographics, and cultural diversity. Such discussion offers a heightened understanding of cultures affecting members of Beaverton Foursquare Church and sets the stage for how to address the need for an intentional spiritual formation strategy within the congregation.

#### **The Culture of the Larger Community Context: The Greater Portland Area**

Portland is the largest and most metropolitan city in Oregon. It is located in the Pacific Northwest, near the confluence of the Willamette and Columbia rivers. As of the 2010 Census, Portland had a population of 583,776, with some racial diversity of White alone at 76.1 percent, Non-White Hispanic or Latino at 9.4 percent, Asians at 7.1 percent,

and African Americans at 6.3 percent.<sup>1</sup> As Oregon’s most populous city—and the third most populous city in the Pacific Northwest, after Seattle, Washington and Vancouver, British Columbia in Canada—it is by far the leader of the state and attracts more residents from other states than any other city in Oregon. According to the report by the nation’s largest household moving company, United Van Lines, “Oregon was the top moving destination for 2013, with 63 percent of interstate moves inbound. . . . Oregon has been runner-up for four straight years.”<sup>2</sup>

Just like any other city, Portland has suburbs; but it has plenty of great core neighborhoods, making its culture unique and like a European city. Portland offers excellent public transit options, with fareless trains within the downtown area. Its downtown city blocks are short and have many interesting and popular shops and restaurants, international food carts, and even a park along the river, making Portland downtown a “friendly walking” city. Many neighborhoods within the city boundary have delightful boardwalks and bike paths, a deep appreciation for creative endeavors, and tasty organic food delivered from farm to table. Many young hipsters, countercultural neo-hippies, eco and organic-friendly inhabitants, cyclists, and middle-aged yoga moms distinguish the city’s culture from other places in Oregon.

Portland is also a very outdoor-friendly city. Since it rains much from October through May/June, whenever possible people who live in Portland love to get out and exercise. They like to ski, whether through water or in the snow. Hiking, cycling, walking,

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<sup>1</sup> United States Census Bureau, “State & County QuickFacts: Portland (City), Oregon,” <http://quickfacts.census.gov/qfd/states/41/4159000.html> (accessed October 10, 2014).

<sup>2</sup> Associated Press, “Oregon Is Number One for Attracting New Residents, Study Finds,” Oregon Live: The Oregonian, [http://www.oregonlive.com/today/index.ssf/2013/12/oregon\\_is\\_no\\_1\\_for\\_attracting.html# incart\\_river\\_default](http://www.oregonlive.com/today/index.ssf/2013/12/oregon_is_no_1_for_attracting.html# incart_river_default) (accessed October 10, 2014).

and fishing are also pastimes. Residents have the pleasure of visiting nearby Mt. Hood, famous Multnomah waterfalls, beaches, vineyards and enjoy doing other assorted outdoor activities because they are all a short drive away. Due to the availability of many beautiful natural wonders and outdoor sites for tour and activities within a short distance,<sup>3</sup> residents in Portland love to drive out on the weekends with their family. This makes Portland friendly, easy-going, and casual.

The postmodern culture of Portland attracts a large number of cosmopolitan young people ages twenty to thirty-nine (35 percent),<sup>4</sup> who celebrate individuality but desire community. Portlanders celebrate individuality by enjoying a variety of activities; particularly, they are enthusiastic about sports. Fanatic fans closely follow the Trail Blazers, Portland's professional basketball team, as well as the Timbers, the city's soccer team. Portlanders see their city as a place of fun. For this reason, they call Portland "Beertown,"<sup>5</sup> "Rip City,"<sup>6</sup> "City of Roses," and "Bridgetown."<sup>7</sup>

Portland's cosmopolitan yet fun nature lends itself toward being more liquid. This means that the social forms of postmodern culture of Portland have a hard time keeping their solid form. People drift in and out of relationships or compartmentalize them. There is

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<sup>3</sup> Oregon's Seven Wonders, <http://traveloregon.com/7wonders/> (accessed October 10, 2014).

<sup>4</sup> United States Census Bureau, "Profile of General Population and Housing Characteristics: 2010 Demographic Profile Data," under "Community Facts: Table Viewer," <http://factfinder2.census.gov/faces/tableservices/jsf/pages/productview.xhtml?src=CF> (accessed November 24, 2014).

<sup>5</sup> Portland.com, "Beer and Breweries in Portland," <http://www.portland.com/beer-and-breweries.aspx> (accessed October 10, 2014).

<sup>6</sup> Jason Quick, "Ill-Advised Shot from Feisty Guard Leaves Indelible Mark on Blazers," Oregon Live: The Oregonian, [http://blog.oregonlive.com/behindblazersbeat/2009/10/ill-advised\\_shot\\_from\\_feisty\\_g.html](http://blog.oregonlive.com/behindblazersbeat/2009/10/ill-advised_shot_from_feisty_g.html) (accessed October 10, 2014).

<sup>7</sup> Portland.com, "City of Roses," <http://www.portland.com/city-flower.aspx> (accessed October 10, 2014). This article explains why Portland is called "The Bridgetown" and "City of Roses."

little permanency. As a result of the culture being more liquefied, one's lifestyle becomes fragmented. This often results in loneliness, fear of missing out, and insecurity. Despite many people's desire to connect socially for community, this fragmentation and individualism have led Portland to be a non-committal environment, a dynamic that also has influenced Beaverton.

### **The Culture of Beaverton City**

Beaverton is a residential and sprawling suburbia, located seven miles west of Portland in Washington County. According to the 2010 Census, Beaverton is home to about ninety thousand residents.<sup>8</sup> There is a tiny downtown Beaverton, with a few blocks of old-time downtown stores. Nearby there is a centrally located new library, where many of the neighborhood events happen and attract people of all ages and groups within the city. Beaverton is busy, with many cars, public transportation, and bike paths; but it is also a family-friendly residential city that is expanding with attractive and well-planned neighborhoods and a vast amount of green space, with over a hundred parks.<sup>9</sup>

Beaverton has various industries and companies, and that diversity gives the city its economic strength and cultural richness. Beaverton is located in Oregon's "Silicon Forest," which is the cluster of high-tech companies. Some of these companies include Intel, "IBM, Tektronix, and now an emerging array of Bio Science firms including,

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<sup>8</sup> United States Census Bureau, "Beaverton (City), Oregon," <http://quickfacts.census.gov/qfd/states/41/4105350.html> (accessed October 10, 2014).

<sup>9</sup> Beaverton Oregon, "About Beaverton," <http://www.beavertonoregon.gov/index.aspx?nid=89> (accessed October 10, 2014).

Welch Allyn, Micro Power Electronics, Inovise and Blacktoe Medical.”<sup>10</sup> The city is also home to the famous world headquarters for athletic shoe company Nike, which is located a few blocks away from Beaverton Foursquare. The diversity of these companies operating in Beaverton and its suburban area is a catalytic factor in economic growth.

Beaverton’s cultural diversity has changed dramatically over the past fifty years. In 1960, Beaverton’s demographic data of Latinos and Asians numbered less than 0.3 percent.<sup>11</sup> A dramatic increase can be seen in the 2010 census. Hispanics now comprise 16.3 percent and Asians are at 10.5 percent. This dramatic increase in the Latino population was largely influenced by “migration internal to the U.S., from California.”<sup>12</sup> Many Hispanics arrive to Oregon looking for agricultural work and then choose to stay in Beaverton and other areas to raise children. On the other hand, the Asian immigrants moving to Oregon, from other states or overseas, seek technological work in such fields as solar power and high-tech industry; and this has contributed to the increased growth of the Asian immigrant population.<sup>13</sup> Today eighty different languages are spoken in the public schools, and about 30 percent of students speak a language other than English.<sup>14</sup>

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<sup>10</sup> Beaverton Oregon, “Jobs & Workforce,” <http://www.beavertonoregon.gov/index.aspx?NID=197> (accessed October 10, 2014).

<sup>11</sup> Amy Martinez Starke, “Beaverton: Oregon’s Most Diverse City,” IIP Digital: U.S. Department of State, <http://iipdigital.usembassy.gov/st/english/publication/2010/12/20101222111657yelhsa0.8702341.html#axzz3EqYWN7D4> (accessed September 30, 2014).

<sup>12</sup> Nikole Hannah-Jones, “Oregon’s 2010 Census Shows Striking Latino and Asian Gains,” February 23, 2011, [http://www.oregonlive.com/pacific-northwestnews/index.ssf/2011/02/2010\\_census.html](http://www.oregonlive.com/pacific-northwestnews/index.ssf/2011/02/2010_census.html) (accessed April 10, 2015).

<sup>13</sup> Ibid.

<sup>14</sup> Martinez Starke, “Beaverton.”

Beaverton is the most diverse city in Oregon. The data of the demographic changes from 2000 to 2010 in Washington County, revealed in the 2010 census, are as follows: White (11 percent), Hispanic or Latino (67 percent), and Asian (54 percent).<sup>15</sup> The Diversity Advisory Board (DAB) was created to meet the increased needs of diverse immigrant groups. Its major task is to create a “Diversity, Equity, & Inclusion Plan” for the city of Beaverton.<sup>16</sup> The diversity of the community surrounding Beaverton Foursquare is of great personal interest because the vision of International Ministries, which I started almost five years ago at Beaverton Foursquare, is to reach out to the ethnic groups in the community surrounding the church.

### **A Spirit-filled Church in the Heart of Beaverton**

Beaverton Foursquare is a Pentecostal church established on the fourfold ministries of Jesus as “Savior, Baptizer with the Holy Spirit, Healer, and coming King.”<sup>17</sup> The International Church of the Foursquare Gospel was founded by a Spirit-filled female evangelist, and the legacy of her evangelistic and missional work continues through the Foursquare churches globally. The power and the strength of dynamic ministry in the Foursquare denomination is rooted in Hebrews 13:8, in that the work and power of Jesus Christ is the same yesterday, today, and forever. The small aged wooden sign at the entrance of Beaverton Foursquare describes the congregation as “Spirit-filled Church.”

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<sup>15</sup> CensusViewer, “Population of Washington County, Oregon: Census 2000 to 2010 Interactive Map, Demographics, Statistics, Facts, and Quick Facts,” <http://censusviewer.com/county/OR/Washington> (accessed October 10, 2014).

<sup>16</sup> Beaverton Oregon, “Diversity Advisory Board (DAB),” <http://www.beavertonoregon.gov/Index.aspx?NID=1318> (accessed October 10, 2014).

<sup>17</sup> The Foursquare Church, “Mission + Vision,” <http://www.foursquare.org/about/mission> (accessed November 22, 2014).

The congregation's vision is to continue the legacy of the "Spirit-filled" ministry of Jesus Christ. Beaverton Foursquare believes the Holy Spirit expands a believer's capacity for worship, witnessing, and overcoming spiritual battles.<sup>18</sup>

### The History of the Foursquare Church

The Foursquare Church, a Pentecostal denomination, was officially named the International Church of the Foursquare Gospel by its founder, Aimee Semple McPherson. Her energetic evangelism and healing ministry resulted in the opening of Angelus Temple, located in Los Angeles, California, on January 1, 1923.<sup>19</sup> The church planting, the Echo Park Evangelistic and Missionary Training Institute, and the Foursquare missionary movement started from Angelus Temple and expanded throughout the United States and all over the world. The Foursquare Church continues to make efforts to intentionally preserve the evangelistic and missionary emphasis that characterized its founder. As of 2013, the Foursquare Church has 7.5 million members and almost 70,000 churches and meeting places globally, with missionary works in 136 countries. This is indeed a significant impact in just ninety-one years of history.

The name "Foursquare" was given by God's revelation to McPherson in July 1922 during her revival campaign in Oakland, California. It was based on her vision of the first chapter of Ezekiel, in which she saw the four faces of God as "the four phases of the gospel of Jesus Christ": Jesus as "Savior," "the mighty Baptizer with the Holy Spirit," "the Great Burden-Bearer (the Healer)," and "the Coming King." This has become the

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<sup>18</sup> Further details regarding what it means to be "Spirit-filled" will be addressed in Chapter 3.

<sup>19</sup> The Foursquare Church, "Our History," <http://www.foursquare.org/about/history> (accessed October 10, 2014). Throughout this entire section, all historic information about the denomination comes from this source, unless otherwise noted.

Foursquare, which represents the fourfold ministries of Jesus. The Foursquare also “represents that which is equally balanced on all sides, established and enduring. Such confidence in the power of the Gospel is also expressed by the verse, Hebrews 13:8, displayed in Foursquare churches proclaiming, ‘Jesus Christ the Same, Yesterday and Today and Forever.’” From this vision, four symbols were created. They entail “the cross, cup, dove and crown which stand for Jesus the Savior, Jesus the Healer, Jesus the Baptizer with the Holy Spirit, and Jesus the Soon-Coming King, respectively.”<sup>20</sup>

### Historical Overview of Beaverton Foursquare

I began attending Beaverton Foursquare in 1998, under Ron Mehl’s pastoral ministry. My deeper ministry involvement at Beaverton Foursquare started in 2006, with Korean church planting within Beaverton Foursquare. It continued as the Korean congregation transformed into International Ministries, which recently has become Mosaic Ministry with an enlarged vision. My encounter with Mehl before he went home to be with the Lord and my staff role as a pastor of International Ministries have given me an opportunity to gain intimate knowledge about the history of Beaverton Foursquare from a unique perspective.

Beaverton Foursquare has fifty-three years of rich history, and its legacy continues. It began as a church plant in 1961 by founding pastors Bill Melton and Jean Melton with just seventeen people.<sup>21</sup> In September of 1973 Mehl arrived to serve as senior pastor and

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<sup>20</sup> Ibid.

<sup>21</sup> Tom Thompson, “40 Years of Historical Moments of Beaverton Foursquare Church” (congregational document, Beaverton Foursquare Church, Beaverton, OR, 2014). He transferred his church membership from Hillsboro Foursquare to Beaverton Foursquare in 1962.

came to lead Beaverton Foursquare Church to a new level. Although suffering from leukemia during this time and receiving chemotherapy treatment, Mehl actively engaged in the Foursquare denominational activities globally as well as domestically. His contagious and gracious love and passion for both the Lord and people drew new believers to Beaverton Foursquare. Many who served during his leadership as volunteers or staff say they felt God's presence around him, and the number of people attending church increased consistently.<sup>22</sup> Under Mehl's leadership, thousands of souls were saved, and many personal lives and marriages were restored. From an initial attendance of seven to twelve people, when Mehl began his ministry, an average attendance of five thousand was reached with a record attendance of almost ten thousand on special events.<sup>23</sup> Currently, Beaverton Foursquare has an average weekly attendance of about 3,600, including children and youth,<sup>24</sup> and celebrated its fiftieth anniversary in 2011.

Before Mehl passed away, when he knew his time was near, he handpicked Randy Remington, to be his successor. At the time, Remington was in his late thirties; and when Mehl died in 2003, some people left the church. Presently, Beaverton Foursquare is entering its twelfth year without Mehl. His impact and legacy were so great that it has been a great challenge for Remington to continue with his own leadership. In 2011, Remington finally made a decision to bring changes to the fifty-year-old church

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<sup>22</sup> Tom Thompson, interview by author, Beaverton, OR, 2014; Elose Clarno, interview by author, Beaverton, OR, 2014; Michael Kinsman, interview by author, Beaverton, OR, 2012.

<sup>23</sup> Ibid.

<sup>24</sup> Gayle Potter, *Attendance Record* (Beaverton, OR: Beaverton Foursquare Church, 2011-2014).

body. He reduced the staff to accommodate the economic challenges and to reframe the church structure to encourage transformation.

Under Remington's leadership, the Korean church within Beaverton Foursquare Church was started in 2006. After nearly four years of existence, the Korean church transformed into "International Ministries." International Ministries was launched with the vision to reflect God's kingdom in Revelation 7:9, where people from every tribe, language, and ethnicity gather to worship and serve together on God's mission as His family. International Ministries' goal is to make disciples of all nations and to reach out to ethnic communities by embracing, equipping, and empowering people from diverse cultures. The aspiration of Beaverton Foursquare has been to become a welcoming church of all nations.

Before International Ministries started, the makeup of Beaverton Foursquare Church was homogenous—mostly White, middle class, and aging. However, recently the cultural diversity within the church has increased. One of the contributing factors to the increased ethnic diversity at Beaverton Foursquare is the International Fellowship. It meets on Sunday after the 9:30 a.m. service, which offers four simultaneous translations (Chinese, Korean, Nepali, Spanish). The purpose of International Fellowship is to welcome and connect visitors to the church body. New people have been visiting International Fellowship consistently through church members' invitations, and they are being connected with the people and ministries of Beaverton Foursquare. Every Sunday, people from fifteen or more different nations are represented. In this way, International Ministries has become a gateway for internationals to connect with the church, making

Beaverton Foursquare more multicultural and globally friendly. Ultimately, it serves as a catalyst in bringing ethnic diversity and liveliness to the congregation.

### **Opportunities for a New Spiritual Formation Ministry**

Although Beaverton Foursquare has a healthy culture and strong ethos, it encounters challenges making disciples who live and love like Jesus. It is evident at Beaverton Foursquare that there is a deeper desire for individualism than for community. In order to cultivate a discipleship community, a new discipleship program of Life Groups was launched in 2012.<sup>25</sup> Beaverton Foursquare's aspirational vision is to live and love like Jesus together as family, fulfilling God's mission to make disciples.

The way Beaverton Foursquare hopes to fulfill God's mission is by three conceptual ideas. The first one is "rows," where the church gathers in a large group for worship and God's Word. The second concept is "circles," in which the church huddles in small groups for discipleship. The third concept is "paths," where church members do missions together as family.<sup>26</sup> Life Groups are "circles." The purpose is to connect as "family" and grow as disciples, so together all can reach out to others around them.

In spite of the efforts to strengthen Life Groups, leaders find themselves burned out and exhausted after an extended period of leading a group. Since there is no structured church-wide spiritual formation and leadership development at Beaverton Foursquare, there is an opportunity to develop a spiritual formation plan for leaders. The

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<sup>25</sup> Beaverton Foursquare: Family on Mission, "Life Groups," <http://b4church.org/ministries/life-groups/> (accessed August 23, 2014).

<sup>26</sup> Beaverton Foursquare Church: Family on Mission, *What's It Like Here for New People*, under "I'm New," [http://04a2b6671b6aa7e7d85d-6cbb784ed00298234c7113e6ab7991c6.r38.cf2.rackcdn.com/uploaded/p/0e3520205\\_1408481083\\_pocket-guide-to-beaverton-foursquare.pdf](http://04a2b6671b6aa7e7d85d-6cbb784ed00298234c7113e6ab7991c6.r38.cf2.rackcdn.com/uploaded/p/0e3520205_1408481083_pocket-guide-to-beaverton-foursquare.pdf) (accessed November 24, 2014), 26.

goal of this spiritual formation would be to strengthen and cultivate leaders' inner being and grow their leadership capability for God's purposes.

Richard J. Foster in his classic book, *Celebration of Discipline*, writes: "Our world is hungry for genuinely changed people. . . . Superficiality is the curse of our age. The doctrine of instant satisfaction is a primary spiritual problem. The desperate need today is not for a great number of intelligent people, or gifted people, but for deep people."<sup>27</sup> Beaverton and the culture in the Greater Portland area glorify superficial values, and it is hard to find people with genuine Christian values. Even among Christians, it is rare to find people who have a deep sense of purpose that calls Christ-followers to sacrifice individual desires for the sake of a larger good. It is a great challenge to live out authentic faith. Marjorie J. Thompson in her book, *Soul Feast*, describes how today's society esteems superficial values: "Our society is facing the tide of Madison Avenue hype that seems to be sweeping our children away in a flood of unimaginative toys, name-brand clothes, and sports idols."<sup>28</sup> Beaverton Foursquare is no exception in encountering this trend. Although the region may not be as badly affected as extremely metropolitan cities, like New York or Los Angeles, Beaverton is not immune to this issue of superficiality.

Living out authentic faith does not result from superficial faith. Beaverton Foursquare congregants need to come to understand that authentic faith stems from a deep walk with Christ. Deep faith requires spiritual transformation and ongoing formation.

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<sup>27</sup> Richard J. Foster, *Celebration of Discipline* (New York: HarperCollins Publisher, 1998), 1.

<sup>28</sup> Marjorie Thompson, *Soul Feast: An Invitation to the Christian Spiritual Life* (Louisville: Westminster John Knox Press, 2005), 3.

People with profound faith understand what helps and harms their spiritual journey, and they are totally committed to engaging in developing their spiritual life. The Barna Group studies reveal that most Christians simply do not understand the obstacles they face on the spiritual journey. In particular, Barna research “identified four common barriers to transformation, including lack of commitment, unwillingness to fully repent, confusing activity for growth, and failure to engage in genuine, accountable community.”<sup>29</sup> Understanding and identifying common barriers to transformation and overcoming those barriers can free people at Beaverton Foursquare to walk spiritually with Christ and experience authentic faith.

In 2009, the Barna Group conducted a nationwide survey to investigate how many adults have a “biblical worldview,” with “biblical worldview” meaning that they place God at the center of their lives and see the world through God’s lens. The result revealed that only 9 percent of all American adults and 19 percent of born-again Christians had a biblical worldview.<sup>30</sup> Christians without a biblical worldview are easily tempted to follow the pattern of the world and lose influence.

One of the patterns of the world is being seen in marriages. The New Marriage and Divorce Statistics survey results show rampant divorce in the United States. Among adults who have been married, the Barna Group research has revealed that one out of three has

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<sup>29</sup> Barna Group, “Maximizing Spiritual Change,” December 19, 2011, [https://www.barna.org/barna-update/faith-spirituality/547-top-trends-of-2011-maximizing-spiritual-change#.VDjF\\_PldV1Y](https://www.barna.org/barna-update/faith-spirituality/547-top-trends-of-2011-maximizing-spiritual-change#.VDjF_PldV1Y) (accessed October 10, 2014).

<sup>30</sup> Barna Group, “New Marriage and Divorce Statistics Released,” March 31, 2008, <https://www.barna.org/barna-update/21-transformation/252-barna-survey-examines-changes-in-worldview-among-christians-over-the-past-13-years#.VDi1gvldV1Y> (accessed October 10, 2014).

experienced at least one divorce, even among born-again Christians.<sup>31</sup> At Beaverton Foursquare, just like other churches, marriages are being challenged and many are failing. One of the ways to strengthen marriages is to teach absolute moral truth by teaching God's Word. Part of the task of the church is to foster the kind of environment, relationships, and activities that allow the Holy Spirit to cause transformational and inner growth. The work of the Holy Spirit results in transformation and growth in congregants' inner being. This helps to produce solid biblical marriages, which contribute to the broader church family.

To accomplish the larger vision of Beaverton Foursquare becoming a "Family on Mission," it is essential to connect with the next generation of children, youth, and younger adults, although it is a challenge and a struggle. This challenge is not just a congregational issue; according to David Kinnaman, in his book, *You Lost Me*, it is a critical issue nationwide. His research indicates the following:

Ages eighteen to twenty-nine are the black hole of church attendance; this age segment is "missing in action" from most congregations. . . . Overall, there is a 43 percent drop-off between the teen and early adult years in terms of church engagement. These numbers represent about eight million twentysomethings who were active churchgoers as teenagers but who will no longer be particularly engaged in a church by their thirtieth birthday.<sup>32</sup>

Helping them grow in their spiritual formation and discovery of God's purpose and plan for their lives can bring clarity and renewal to their life, calling, and direction. In order to create a genuine community with authentic faith in young adults at Beaverton Foursquare, Mosaic Ministry (formerly International Ministries) has started leadership development by offering classes and retreats that help leaders to revisit God's purposes and to bring clarity to their calling and life direction.

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<sup>31</sup> Ibid.

<sup>32</sup> David Kinnaman, *You Lost Me* (Grand Rapids, MI: Baker Books, 2011), 22.

Part of the struggle to connect deeply with the next generation is the invasion of digital technologies. Computers and smartphones can cause disharmony within families, even though they have made communication more convenient and have been a positive influence in daily living. Such negative influences of digital technologies include children not doing their homework, taking time away from family conversation, and wasting time. As technology has become America's new addiction, Beaverton Foursquare's role is to assist families to "navigate the digital world by helping to reimagine the role of sabbatical living (i.e., taking meaningful, consistent breaks from technology) and by adding technology to discussions of stewardship."<sup>33</sup> The next-generation issue of technology at Beaverton Foursquare is an opportunity to develop a spiritual formation plan that can help followers of Christ, both young and old, to engage in spiritual disciplines so they will grow in a deeper and more intimate relationship with Jesus.

Another issue that the Beaverton Foursquare family faces is its state as a mega-church. The vast size of the congregation makes it difficult for people to establish intimate connections as a genuine community. While it is beneficial for Beaverton Foursquare to be a large church with many programs and activities available for church members to do things together, the individual newcomer can get lost. People can and do connect while serving in the context of services and engaging in programs, but even those who participate do not get the deep level of discipleship. This means there is a potential danger, as it is easy for someone to have a broad experience that is shallow in spiritual depth. This

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<sup>33</sup> Barna Group, "Top Trends of 2011: The Digital Family," December 19, 2011, [https://www.barna.org/barna-update/media-watch/546-top-trends-of-2011-the-digital-family#.U\\_IKN17n\\_X4](https://www.barna.org/barna-update/media-watch/546-top-trends-of-2011-the-digital-family#.U_IKN17n_X4) (accessed October 10, 2014).

is because spiritual depth is sacrificed when the church makes programs and activities its priority in order to satisfy and maintain its people. In essence, depth is traded for activity.

Beaverton Foursquare needs to learn to follow Jesus' example. He ministered to thousands at times, which involved a healing ministry and food distribution (Matthew 14 and 15). However, he did not invest relationally with those groups as He did with the Twelve or the Three (Peter, John, and James). This is because depth requires investment. Human beings are limited in that they cannot invest their lives in too many people or programs without those relationships ultimately suffering in some way.

As more people are invited into a genuine loving community at Beaverton Foursquare, organic growth will happen. If the members of Beaverton Foursquare live out their missional and multiplying potential, then the result will be renewed spiritual and numerical growth at Beaverton Foursquare. The spiritual growth of deepening relationship with Christ and with others who also love Him is more important than numbers. Numerical growth should be a natural result of spiritual growth.

In order to cultivate an organic environment, the spiritual growth and formation of leaders also is essential at Beaverton Foursquare. Leadership is about influence, and influence flows from a leader's depth of relationship with Jesus. The deeper the relationship, the wider the influence will be. Beaverton Foursquare needs an intentional strategy for spiritual formation for leadership development. Consequently, the purpose of this doctoral project is to develop a spiritual formation plan that engages leaders in the learning and practice of three spiritual disciplines to help them learn to cultivate Christlike character and align their life and calling with God's purposes, so in turn they may engage others in spiritual formation.

The next section, which is Part Two of this paper, delves more deeply into this idea and offers theological reflection together with a literature review and a theology of spiritual formation. In order to establish a biblical and theological foundation of spiritual formation, the literature review examines the biblical call to be Christlike in character and the role of spiritual disciplines in spiritual formation. The information weaves together to provide a framework for developing spiritual formation and believers' capacity for deeper and wider influence, while acknowledging that the formation of a Christlike character and life only can occur through the work of the Holy Spirit.

PART TWO  
THEOLOGICAL REFLECTION

## CHAPTER 2

### LITERATURE REVIEW

This chapter explores the biblical call for Christlikeness (2 Corinthians 3:18; Genesis 1:26-27; Colossians 1:15; Galatians 4:19), in order to glean a theological understanding of spiritual formation. While the concept of spiritual formation includes a theology of the Holy Spirit, for the purpose of addressing the topic of engaging leaders in spiritual formation at Beaverton Foursquare, this literature review focuses on the theological and practical side of spiritual disciplines or exercises. It also examines the nature of humanity and how individuals can be restored and renewed to live a life loving God and neighbors with all of the heart, soul, and mind as Jesus commanded (Matthew 22:37-39).

Ultimately, the purpose of this chapter is to build a framework for spiritual formation and explores how God develops leaders over a lifetime by leading them through a series of phases. This exploration helps to establish a framework for leadership development at Beaverton Foursquare. The chapter concludes with a review of the practice of spiritual disciplines to gain an in-depth perspective on the three spiritual disciplines of

solitude, Prayer of Examen, and *lectio divina* and their role in cultivating Christlike character.

### ***Renovation of the Heart* by Dallas Willard**

*Renovation of the Heart* provides a strong foundation and framework for spiritual formation. The purpose of this book is to help believers to take on the character of Christ through the transformation of their spirits. True disciples of Jesus are spiritually transformed into Christlikeness in the essential parts of the human self, which includes the spirit, mind, body, social, and soul. Willard says this spiritual transformation can occur by “well-informed human effort”<sup>1</sup> and the gift of God’s grace—which to Willard means implementing a kingdom vision, with firm intention, and embracing the means toward Christlikeness.

*Renovation of the Heart* is divided into two major sections. The first section begins by introducing spiritual formation. Willard asserts how true spiritual formation is not just about the external behavior; it is more about obedience and conformity to Christ, resulting from an inner transformation accomplished through the grace of God in Christ.<sup>2</sup> In the second half of the book, Willard articulates that the major stumbling block to spiritual formation is self-worship. Self-denial is the foundation for the heart’s renovation. Willard explains that spiritual formation is the process by which one moves from self-worship to Christ-centered self-denial.<sup>3</sup> In order for spiritual formation to be fruitful, this

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<sup>1</sup> Willard, *Renovation of the Heart*, 23.

<sup>2</sup> Ibid., 22.

<sup>3</sup> Ibid., 77.

self-denial needs to happen in the six basic aspects of a human life: thought, feeling, choice, body, social context, and soul.<sup>4</sup> The second section of this book also contains a strategy to help believers engage in the formation process, which will lead to transformation by the grace of God, in each of these essential dimensions toward Christlikeness, as they undertake an intentional apprenticeship under the lordship of Jesus.

With his background in academics and philosophy, and by providing vital background information that systematically support his points, Willard takes readers through a process of spiritual transformation in an organized and clear way. This spiritual transformation can happen if Christ-followers leave behind heavy burdens and “step into the yoke of training”<sup>5</sup> with Jesus to learn a way of gentleness and humility from Him (Matthew 11:28-30). Willard says that the obstacles to taking off the old person and taking on the new person can be removed or mastered when Christ-followers choose to apprentice with Christ. Such apprenticeship can “enable us to walk increasingly in the wholeness, holiness, and power of the kingdom of the heavens.”<sup>6</sup> Willard argues that this process of growing into the fullness of Christ does not require special programs, techniques, or budget; rather, one need only remain faithful to engage in the process of spiritual formation in Christlikeness.<sup>7</sup>

The most significant contribution Willard makes to help leaders engage in spiritual formation at Beaverton Foursquare is the insight that transformation needs to

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<sup>4</sup> Ibid., 30.

<sup>5</sup> Ibid., 10.

<sup>6</sup> Ibid., 10-11.

<sup>7</sup> Ibid., 11.

happen in the inner world of the individual and not merely through changing one's behavior. When effort is focused on changing one's behavior without inner transformation, Willard says the result is "what we see in the current shallowness of Western Christianity . . . in the notorious failures of Christian leaders."<sup>8</sup> To help the Church avoid such "shallowness" that leads to sin, Willard teaches his VIM model (Vision, Intention, Means).<sup>9</sup> VIM is "a derivative of the Latin term 'vis,' meaning direction, strength, force, vigor, power, energy, or virtue."<sup>10</sup> He emphasizes it not as a formula but as a general pattern of personal transformation and as a way to grow in Christlikeness. Utilizing this VIM model as a framework for personal transformation can help Christ-followers to be spiritually formed in Christ. The VIM model offers a major contribution in the spiritual formation of leaders at Beaverton Foursquare.

Instead of aimlessly presenting the need for spiritual formation in human beings and then giving suggestions on how to do it, Willard systematically lays his foundation for understanding the failure and restoration of human nature. His presentation of a plan for spiritual formation brings valuable insights to this doctoral project. Willard could have offered a compartmentalized path to spiritual formation when he differentiated the six basic aspects of human life. However, his perspective focuses on the transformation of each aspect of human life and how these areas need to work in an integrative and holistic manner for spiritual formation to truly occur. This approach provides a valuable contribution in developing leaders as Jesus' true disciples at Beaverton Foursquare. True

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<sup>8</sup> Ibid., 79.

<sup>9</sup> Ibid., 85.

<sup>10</sup> Ibid.

disciples of Christ are those whose inner lives are transformed into Christlikeness, which means “doing the words and deeds of Christ is not the focus but is the natural outcome.”<sup>11</sup> Although Willard is a deep theological thinker and the book provides keen and helpful insights on renovation of the inner human, the practical aspects of the spiritual disciplines, which can help renovation of the heart, are lacking.

### ***The Making of a Leader by Robert Clinton***

*The Making of a Leader* helps to provide a framework for leadership development. There is a need for the cultivation of godly and spiritual leadership in churches to impact the current world. According to Robert Clinton, God calls leaders and uses processes to develop leaders for His purposes.<sup>12</sup> Clinton documents his research with his students and over three thousand lives of historical, biblical, and contemporary leaders and offers insights that are transferable to the lives of readers. The purpose of this book is to provide valuable insights into the patterns and processes that God uses to shape and develop a leader over a lifetime. Clinton conceptualizes the development of leaders as a series of phases, where a man or woman with God-given capacity can grow in influencing God’s people toward His purposes.

The summary of Clinton’s argument is that God uses processes and patterns to develop a leader through life phases, and recognizing these phases gives leaders a capacity to track progress in their development. From extensive research, Clinton formulates leadership emergence theory, which views a leader’s life with long-range

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<sup>11</sup> Ibid., 240.

<sup>12</sup> Robert Clinton, *The Making of a Leader* (Colorado Springs, CO: NavPress, 2012), 10.

perspectives. He has discovered a generalized timeline of five different phases that represents the general flow of a leader's life and the insights that can transfer to other leaders' lives. These five phases are "Sovereign Foundations," "Inner-Life Growth," "Ministry Maturing," "Life Maturing," and "Convergence."<sup>13</sup> Clinton's five developmental phases represent major segments of a leader's life. He argues that those who utilize insights from patterns and processes God uses in shaping their life and ministry will be better prepared as leaders, and they will finish well.<sup>14</sup>

Clinton's research results and insights are helpful to leaders. As they revisit God's purposes and plan for their lives, the process brings focus and clarity to their life direction and contribution to God's kingdom. The concept of understanding leadership development from God's perspective as God shaping people over a lifetime is one of the most significant contributions to leadership development at Beaverton Foursquare. All five phases are based on spiritual dynamics that highlight how effective ministry flows from one's being. Cultivating Christlike character in leaders and their capability for God's purposes is the goal of this paper. Clinton talks about developing a godly character in Phase II, the Inner-Life Growth phase. In this phase, God uses testing experiences to develop an emerging leader's character: integrity checks, obedience checks, word checks, and the ministry task.<sup>15</sup> Exploring and implementing these four process items contributes

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<sup>13</sup> Ibid., 26.

<sup>14</sup> Ibid., 187.

<sup>15</sup> Ibid., 50.

to the testing of an emerging leader's intentions and a leader's personal growth and ministry expansion.<sup>16</sup>

Another contribution that Clinton makes is his concept of leadership as a non-professional position without a formal title or institutional training. His definition of leadership is "a dynamic process in which a man or woman with God-given capacity influences a specific group of God's people toward His purposes for the group."<sup>17</sup> In essence, Clinton's leadership is about influence and Christ-followers using their gifts to guide God's people into living in alignment with God's purposes. Making a paradigm shift from a personal perspective to God's perspective of acknowledging leadership as influence can result in the organic growth of a leader's character and ministry. Utilizing God's perspective on leadership is foundational to the strategy at Beaverton Foursquare and cultivating leadership capability for God's purposes. While this book is a great resource for personal and leadership development, readers easily can be distracted by the cumbersome terminology Clinton employs to describe the processes and patterns of his leadership emergence theory.

***Celebration of Discipline: The Path to Spiritual Growth***  
**by Richard J. Foster**

*Celebration of Discipline* is useful for developing a framework for understanding the spiritual disciplines. Foster renews the practice of spiritual disciplines from the ancient spiritual masters, including the Master Jesus, which have been forgotten and ignored by many modern Christians. Foster calls readers to move from superficial living

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<sup>16</sup> Ibid., 62.

<sup>17</sup> Ibid., 10.

to deep living. Contrary to popular thought that spiritual disciplines are difficult, Foster shows that the spiritual disciplines can bring joy as practitioners journey into mature Christian spirituality.<sup>18</sup> This book is influential because Foster offers important and practical information regarding self-discipline for living a holy life, which opens the door to true freedom and joy in the Christian life. The purpose of this book is to help liberate Christians from their slavery to self-interest and fear and to integrate their inner and outer lives, by providing a comprehensive practical guide to spiritual disciplines.

Foster argues that the superficiality of today's era resulting from instant satisfaction is a primary spiritual problem, and there is a desperate need for spiritually deep people.<sup>19</sup> Foster has seen how the deep spirituality embedded in the older Christian classics, including those written by mystics, flowed from a self-disciplined life. He argues that it is only by and through such spiritual practices as fasting, prayer, worship, and celebration that the true path to spiritual growth can be found.<sup>20</sup> This is because they provide a means of God's grace, where the Spirit of God can work in and with those who follow Him.<sup>21</sup> Foster motivates the reader to consider disciplines as a door to draw Christians into a closer relationship with God and as a means of receiving God's grace.<sup>22</sup> The spiritual disciplines allow Christ-followers to place themselves before God to experience His grace and transformational work. Foster's goal in this book is to

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<sup>18</sup> Foster, *Celebration of Discipline*, 192.

<sup>19</sup> *Ibid.*, 1.

<sup>20</sup> *Ibid.*, 3.

<sup>21</sup> *Ibid.*, 8.

<sup>22</sup> *Ibid.*, 7.

encourage believers to see and embrace the spiritual disciplines as a way to experience freedom in Christ, instead of turning them into a set of laws. The spiritual disciplines “are meant to bring the abundance of God into our lives.”<sup>23</sup> To help overcome the spiritual problem of superficiality in the spiritual life, Foster presents valuable and deep insights from the spiritual masters within Christian history.

To encourage an easy and practical approach to the practice of spiritual disciplines, Foster categorizes them as inward,<sup>24</sup> outward,<sup>25</sup> and corporate.<sup>26</sup> These approaches for a balanced spiritual life offer significant contributions to the strategy for Beaverton Foursquare. The inward disciplines of meditation, prayer, fasting, and study offer pathways for personal examination and transformation. The outward disciplines of simplicity, solitude, submission, and service can help Beaverton leaders to develop an inner life that results in an outward lifestyle and manifestation. The corporate disciplines of confession, worship, guidance, and celebration hold the potential to draw participants closer to one another and to God.

Of all these spiritual disciplines, this project’s interest focuses on the specific spiritual disciplines of solitude, Prayer of Examen, and *lectio divina*. The insights from Foster’s seventh chapter on the discipline of solitude are specifically helpful. He provides wisdom regarding the purpose of the discipline of solitude and says it is useful in being able to see and hear God; ultimately, the fruit of solitude is increased sensitivity and

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<sup>23</sup> Ibid., 9.

<sup>24</sup> Ibid., 13.

<sup>25</sup> Ibid., 77.

<sup>26</sup> Ibid., 141.

compassion for others.<sup>27</sup> Understanding the concept of solitude is valuable for Beaverton Foursquare leaders, because they need to be able to serve others with compassion flowing with God's love. Foster's statement about the solution to loneliness is important to the strategy, because loneliness is connected with the state of one's inner being, and "Jesus calls us from loneliness to solitude. . . . We can cultivate an inner solitude and silence that sets us free from loneliness and fear."<sup>28</sup> It directly addresses what many feel in today's liquid, fragmented culture.

Foster's wealth of examples demonstrates how these disciplines can become part of daily life and how they can help guide Beaverton Foursquare away from superficial habits to invite the life of God more deeply into the heart and mind moment by moment. Also, the crucial insights from the spiritual masters from Christian history add to the biblical foundation for developing a framework for one's overall spiritual discipline. Foster's approach to the spiritual practices can be shared as an exciting adventure. Those who engage in them can experience inner joy and be set free from the slavery of self-interest.

While this book is a comprehensive guide to spiritual disciplines and a great source for building a framework for spiritual disciplines, it can pose a danger for immature Christians. There is the potential for them to become overwhelmed by the pressure to engage in all the disciplines written in the book. They may not know that spiritual disciplines do not transform them. When presenting the disciplines, it is important to emphasize that the practices only serve to open human hearts to the

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<sup>27</sup> Ibid., 98.

<sup>28</sup> Ibid., 96.

transformation that the Spirit of God wants to bring. Readers need to understand that practicing spiritual disciplines is not a quick way to becoming spiritual giants.

***Soul Feast: An Invitation to the Christian Spiritual Life***  
**by Marjorie J. Thompson**

The purpose of *Soul Feast* is to present theological and spiritual perspectives on spiritual formation with practical suggestions and interactive exercises. The goal of the experiential and interactive spiritual exercises is to help Christians to be conformed to the image of Christ to live out their fullest spiritual life, by the indwelling of the Holy Spirit.<sup>29</sup> For this reason, the spiritual exercises that Thompson introduces in her book are highly practical and usable in both form and function. She offers a variety of helpful quotations that illuminate the text, presents invitations to explore, gives questions to contemplate, and suggests topics for written reflection. More importantly, the book's ecumenical nature will attract people from a wide range of religious experiences and faith at Beaverton Foursquare.

Thompson introduces eight disciplines as a nourishing guide to spiritual growth: spiritual reading, prayer, worship, fasting, examination of conscience, spiritual guidance, hospitality, and developing a rule of life.<sup>30</sup> As she introduces each discipline, she includes historical, theological, and biblical references, along with practical exercises to learn the discipline. Thompson is clear and direct but does not pressure or manipulate. She simply and graciously invites readers to open their spiritual space for God's presence and work.

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<sup>29</sup> Ibid., 7.

<sup>30</sup> M. Thompson, *Soul Feast*, vii.

Even though there are many resources on Christian spirituality from a theological, intellectual, and historical perspective to deepen one's appreciation for spirituality, there are few books written on how spirituality can be lived and practiced by believers. By providing a balanced text that integrates theory and practice, with a greater emphasis on the spiritual exercises, Thompson gently argues for the importance of the practice of the spiritual disciplines to help grow one's spiritual life. Her thesis that only through spiritual disciplines can believers live a spiritual life agrees with Foster's emphasis on spiritual discipline described earlier in this chapter.

Thompson's presentation of spiritual formation and spiritual life in this book is foundational and Spirit-led. Thompson refers to spiritual life as the increasing vitality and the presence of God's Spirit in believers.<sup>31</sup> The Holy Spirit helps Christ-followers move toward relational communion with both God and the world. Christians are called to conform their life to the image of Christ (2 Corinthians 3:17-18; Galatians 4:19; Romans 12:2; Philippians 2:5); and it is the work of the Holy Spirit in followers of Jesus that transforms them toward a Christlike image or character. Due to humans distorting this likeness by falling short in the "Fall," reshaping is the basic meaning of spiritual formation in the Christian tradition. Drawing from Paul's theology, Thompson defines spiritual formation as "conformation to the image of Christ by the indwelling of the Holy Spirit."<sup>32</sup>

*Soul Feast* will be used as an experiential and interactive reference for the topic on spiritual disciplines. One of the valuable ways *Soul Feast* informs the ministry

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<sup>31</sup> Ibid., 6.

<sup>32</sup> Ibid., 7.

strategy at Beaverton Foursquare is through its simple introduction to the nature and practice of spiritual reading—specifically, where she uses the image of chewing the bread of the Word.<sup>33</sup> Unlike reading newspapers, the intention, attitude, and manner Christ-followers bring to the Word in spiritual reading is like devouring a personal handwritten letter from a loved one. The practice of spiritual reading in the Christian Church developed in the sixth century, by Saint Benedict, is referred to by its Latin title, *lectio divina*.<sup>34</sup> The content of the second chapter of *Soul Feast*, which covers the nature and practice of spiritual reading, is particularly helpful in understanding and learning the spiritual discipline of *lectio divina*.<sup>35</sup>

Thompson's work in *Soul Feast* makes significant theological and practical contributions in developing a framework for spiritual disciplines. Since she provides user-friendly practical exercises, Protestants whose background does not include the spiritual disciplines can engage easily and deeply discover these wonderful spiritual exercises. Thompson makes a firm case that the way leading to the presence of God is by practicing spiritual disciplines. Overall, Thompson does an excellent job in helping the reader understand what the spiritual disciplines are and offers practical suggestions for how to begin to practice them in a faithful way. She appeals to readers to remain accountable to themselves, to take seriously the personal well-being of their spiritual lives, and to make a careful application of the spiritual disciplines.<sup>36</sup> Thompson's *Soul*

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<sup>33</sup> *Ibid.*, 25.

<sup>34</sup> *Ibid.*, 24.

<sup>35</sup> *Ibid.*, 25-27.

<sup>36</sup> *Ibid.*, 152.

*Feast* does not have limitations in light of Beaverton Foursquare's specific ministry context and the practice of spiritual disciplines for the purpose of spiritual formation.

***Ignatius Loyola: Spiritual Exercises***  
**by Joseph A. Tetlow<sup>37</sup>**

Joseph A. Tetlow is an expert on Ignatian spirituality. In *Ignatius Loyola: Spiritual Exercises*, he presents the life and work of the founder of the Jesuits and author of the famous *Spiritual Exercises*.<sup>38</sup> *Spiritual Exercises* was formally approved and printed about 450 years ago, and it is still being used by many to train men and women skillfully with good results.

Ignatian spirituality is valuable and relevant for spiritual growth of Christians today, because it is spiritual wisdom and a guide from ancient spiritual leaders who have learned that turning to the depths of the spirit and soul is the way to a fuller life. Developed from Ignatius' personal conversion experience, his *Spiritual Exercises* has helped evangelize and transform many lives. Ignatius' original *Spiritual Exercises* was studied and translated by Tetlow. He carefully has formulated both texts from the spiritual guide and commentary to give the reader the chance to encounter the writings and advice of an ancient spiritual master.<sup>39</sup> By providing a modern translation and extensive commentary, Tetlow's hope is to present a time-proven method of life transformation and spiritual growth for Christ-followers from Ignatian spirituality.

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<sup>37</sup> Joseph A. Tetlow, *Ignatius Loyola: Spiritual Exercises* (New York: Crossroad, 1992).

<sup>38</sup> St. Ignatius of Loyola, *Spiritual Exercises of St. Ignatius of Loyola*, trans. S. J. Mullan (New York: P. J. Kenedy & Sons, 1914), Christian Classics Ethereal Library, <http://www.ccel.org/ccel/ignatius/exercises.i.html> (accessed November 22, 2014).

<sup>39</sup> Tetlow, *Ignatius Loyola*, 15-18.

According to Tetlow's resource, Ignatius' dynamic conversion came after reading two books that are deeply devoted to Jesus Christ: *Life of Christ* written by Ludolph of Saxony, a Carthusian Dominican, and *Lives of Some Saints* by Jacobus de Voragine, an Italian Dominican.<sup>40</sup> During his contemplative time with God in mystical illumination, Ignatius gained deep insight into how all creation came from God in Christ and returns to God in Christ. From this experience, the principle that God has a great plan for each man and woman and that individuals are part of His plan became a theological framework for the *Spiritual Exercises*. Since God is the Creator, He can teach people how to work with Him and what their contributions should be to His plan. Through the exercises, Ignatius postulates that God as Creator has intentions for those who follow Him and seekers can know them by aligning their will and life with His will and life.<sup>41</sup> From this Ignatian spiritual experience, the "Prayer of Examen" was developed.<sup>42</sup> The content of the spiritual discipline of the Prayer of Examen is valuable and contributes to the project by helping participants to set aside for thankful reflection on the events of the day. The primary aspects are consolation and desolation within a framework of gratitude. Tetlow argues that the *Spiritual Exercises* can help contemporary men and women make wise life choices and gain mastery over themselves for a well-ordered life.<sup>43</sup>

Even though the *Spiritual Exercises* is a structured religious experience, as Beaverton participants pray through the exercises they will have the opportunity to find a

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<sup>40</sup> Ibid., 20.

<sup>41</sup> Ibid., 53.

<sup>42</sup> Ibid., 60-68.

<sup>43</sup> Ibid., 117-126.

profound freedom and wonderful experience of God. *Spiritual Exercises* is a thirty-day retreat divided into four sections. The first section focuses on God's mercy and human sin,<sup>44</sup> the second presents Jesus' incarnation and public life,<sup>45</sup> the third considers His passion and death,<sup>46</sup> and the fourth concentrates on His resurrection and continued life in the world.<sup>47</sup> *Spiritual Exercises* invites readers to make solid life choices and to change the way they see the world. It opens them to the Holy Spirit's teaching, which means they can find God in all things, as the Holy Spirit works actively within the world and invites them to partner with God in His wonderful work for His purposes. While this book is a rich resource with practical guidance and wisdom for the spiritual disciplines and the Prayer of Examen, it is not easy reading—especially for believers who do not have knowledge or experience in spiritual disciplines.

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<sup>44</sup> Ibid., 36.

<sup>45</sup> Ibid.

<sup>46</sup> Ibid.

<sup>47</sup> Ibid.

## CHAPTER 3

### THEOLOGY OF SPIRITUAL FORMATION

This chapter explores the biblical and theological understanding of spiritual formation with the goal of being conformed to Jesus by being with Him and following His practices. It examines Jesus' strategy of communing with the Father by the Holy Spirit and how He called and trained His earthly disciples. The chapter also offers a theology of spiritual disciplines and introduces three key practices: solitude, Prayer of Examen, and *lectio divina*. As demonstrated from Church history, when the spiritual disciplines are practiced intentionally and regularly, the inner world of adults can be transformed to be like the inner being of Christ Himself and result in the formation of a Christlike character and life.

#### **The Definition of Spiritual Formation**

Spiritual formation, in broad terms, is the process of spiritual shaping and growth. Just as one's outer human form is being shaped all the time, since one is a spiritual being, the inner aspect also is shaped and formed by what one hears, watches, says, reads, thinks, and experiences. Willard says that spiritual formation, "without regard to any specifically religious context or tradition, is the process by which the human spirit or will is given a

definite ‘form’ or character.”<sup>1</sup> So everyone is being spiritually formed all the time, whether Christian or not. Spiritual formation can shape the way people see the world and themselves; it can direct their choices, guide their actions, and mold their character. This leads to understanding how Christian spiritual formation can form a person to have a Christlike character and behave like Christ. Christian spiritual formation, being conformed to the image of Christ, is a process. God created human beings in the image and likeness of God, but they fell short of the glory of God and distorted His image. Since Christ is “the image of the invisible God” (Colossians 1:15), when believers are clothed with Christ, their distorted image is restored.

In his 2005 “The Making of the Christian” interview, Willard made an important distinction: spiritual formation is an integral component of discipleship. He commented:

Spiritual formation is character formation. Everyone gets a spiritual formation. It’s like education. Everyone gets an education. . . . Spiritual formation in a Christian tradition answers a specific question: What kind of person am I going to be? It is the process of establishing the character of Christ in the person. You are taking on the character of Christ in a process of discipleship to him under the direction of the Holy Spirit and the Word of God.<sup>2</sup>

He explained further that discipleship has been misunderstood in society pursuing three gospels—forgiveness of sins, faithful to church, and Jesus is in favor of liberation—but not connecting them with transformation of character. Willard critiqued:

In our country, on the theological right, discipleship came to mean training people to win souls. And on the left, it came to mean social action—protesting, serving soup lines, doing social deeds. Both of them left out character formation. What sometimes goes on in all sorts of Christian institutions is not formation of people

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<sup>1</sup> Willard, *Renovation of the Heart*, 19.

<sup>2</sup> Agnieszka Tennant, “The Making of a Christian,” *Christianity Today*, September 16, 2005, <http://www.christianitytoday.com/ct/2005/october/9.42.html> (accessed November 19, 2015).

in the character of Christ; it's teaching of outward conformity. . . . It is so important to understand that character formation is not behavior modification.<sup>3</sup>

People of today are not interested in “behavior modification,” so they live in a generation where Jesus and discipleship do not seem relevant to their lives. Understanding this essential difference in the making of a Christian is key. Spiritual formation is about inner character formation that overflows into action, not external show, and should not be left out in the discipleship process.

Often people get confused about the relationship between two essential words, “discipleship” and “spiritual formation.” The word “disciple” in the early Church was the most popular name for believers, which meant “learner” or “apprentice.”<sup>4</sup> It connoted much more than simply being a church member. A disciple followed Jesus (Matthew 4:20, 22), listened to His teachings (Matthew 5:1-2), identified with Him (Matthew 16:16), and lived with Him (Mark 3:14). Disciples learned not just by listening to what Jesus taught but also by doing what Jesus did (Matthew 10:1). Christian discipleship equates with the process of becoming lifelong learners of Jesus. This means that a disciple can learn the ways of Jesus, being the person that He is and doing the things that He did under the direction of the Holy Spirit and the Word of God (Acts 3:6; 5:12).

Discipleship was Jesus' method of winning the world to Himself, which was foundational to His ministry. When it was time for Him to leave His disciples, Jesus commissioned them to go and make disciples of all nations, by baptizing them and teaching them to obey His Word (Matthew 28:19-20), so that His work would continue.

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<sup>3</sup> Ibid.

<sup>4</sup> *Harper's Bible Dictionary*, 1985 ed., s.v. “learner.”

Jesus called twelve disciples and taught them so that they might be able to teach and make other disciples. Therefore, Christian discipleship is about making disciples of Jesus, who obey His Word to expand His kingdom on earth. By looking at Jesus' ministry and the early Church, it is evident that holistic discipleship involved Jesus training His disciples in and through relationship, His Word, and communal experience so that their inner being could be formed into the character of Christ and so their actions could conform to God's will.<sup>5</sup>

In Christ, this reshaping of God's image in believers is the basic meaning of spiritual formation in the Christian tradition. It is evident that the apostle Paul believed Christ could be formed in his followers. For this reason, he said, "My little children, for whom I am again in the pain of childbirth until Christ is formed in you" (Galatians 4:19) and "Do not be conformed to this world, but be transformed by the renewing of your minds" (Romans 12:2). Both verses imply transformation. Renewal of mind means to have the same mind as Christ (Philippians 2:5). The work of the Holy Spirit is to conform Christ-followers into the image of Jesus. Paul writes: "And all of us, with unveiled faces, seeing the glory of the Lord as through reflected in a mirror, are being transformed into the same image from one degree of glory to another; for this comes from the Lord, the Spirit" (2 Corinthians 3:17-18). Drawing on Paul's theology, Christian spiritual formation can be understood as the process of being restored into the image of God through Jesus Christ by the Holy Spirit. Jesus set the precedence for this when He said, "It is for your good that I am going away. Unless I go away, the Counselor will not come to you; but if I

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<sup>5</sup> Details regarding Jesus' process of disciple-making are offered later in this same chapter.

go, I will send him to you. When he comes, he will convict the world of guilt in regard to sin and righteousness and judgment. . . . he will guide you into all truth” (John 16:7-13). Jesus was showing compassion and encouraging His disciples, who were filled with grief when He told them He was going to return to the Father. He wanted to assure them that they would not be abandoned. As the Holy Spirit provided guidance into all truth, the disciples would be transformed and conformed to the image of God.

True transformation is the conformation to Christ. The result of this process is that believers come to live their lives as He would. As one’s inward conformity takes on the same character as Christ, one’s outward conformity to God’s Word and the signs of life transformation in words and actions rise toward fullness. In essence, disciples become more like Christ and share in His vision, will, love, feelings, and habits. This conformation to Christ is established by being with Jesus in companionship with the Master of life and following into His practices. Through the companionship with the Master and the work of the Holy Spirit, disciples become more like Christ as they are changed into His image (Romans 8:9; 2 Corinthians 3:18). For this reason, Jesus called His disciples and said, “Follow me” (Luke 9:59; Mark 12:26; John 2:14). To follow Jesus means to be with Him first and imitate what He does. Conformation to the image of Christ happens through a process: when a believer decides to be with Jesus, through the spiritual disciplines, learns who He is and engages in His Spirit-led actions.

### **Spiritual Formation in Christlikeness**

Before Jesus left His disciples, Jesus commissioned them to train other disciples to obey His Word. Jesus said in Matthew 7:24-25 that those who hear Him and do what He says are like those wise people who build their homes on solid rock, where rain and

floods and winds cannot destroy them. Jesus' Word shows that it is possible to hear and do what He says. As Christians hear and obey Jesus' Word, their lives will be transformed and conformed to the image of Christ (2 Corinthians 3:17-18; Galatians 4:19; Romans 12:2; Philippians 2:5).

It is the work of the Holy Spirit in followers of Christ that helps them obey His Word, transforming and conforming the lives of believers toward a Christlike image and character. When Jesus announced to His disciples that He would be leaving them soon, He gave them a statement of great encouragement: "And I will ask the Father, and he will give you another Counselor to be with you forever—the Spirit of truth" (John 14:16-17). The Greek word translated "Counselor" in this verse is *parakletos*, which also can be translated as "Helper" or "Advocate."<sup>6</sup> The Holy Spirit teaches disciples all things and helps them remember what Jesus has said to them (1 Corinthians 2:13; John 14:26). The Spirit reveals Christ and glorifies and testifies of Christ (John 15:26; 16:14-15). As the followers of Christ hear and obey God's Word, the Spirit dwelling in them will transform them into His likeness (Romans 8:9; 2 Corinthians 3:18).

In *Divine Conspiracy*, Willard suggests two primary objectives for training in Christlikeness. The first objective is "to bring apprentices to the point where they dearly love and constantly delight in that 'heavenly Father' made real to earth in Jesus and are quite certain that there is no 'catch,' no limit, to the goodness of his intentions or to his power to carry them out."<sup>7</sup> In other words, the most important step for transformation is to encounter Jesus personally in His love, life, and power. When apprentices encounter

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<sup>6</sup> Logos Bible Software, 6<sup>th</sup> ed., s.v. "parakletos."

<sup>7</sup> Dallas Willard, *Divine Conspiracy* (New York: HarperCollins Publishers, 1997), 321.

Jesus in an intimate way, through the work of the Holy Spirit, their minds are filled with the wonderful things of God. The natural response of those filled with the wonderful things of God's love and grace gradually becomes obedience to God and His commands. Obedience to Jesus's commands rises as an organic response flowing from love for God (1 John 5:3). Such obedience to His Word results in transformation and conformation to Christlike character.

The second primary objective of training in Christlikeness is to “remove our automatic responses against the kingdom of God, to free the apprentices of domination, of ‘enslavement’ (John 8:34; Rom. 6:6), to their old habitual patterns of thought, feeling, and action.”<sup>8</sup> Willard is referring to those fleshly, earthly reactions that are grounded in human thoughts, feelings, actions, and slavery to sin against God. Therefore, the objective is to purposefully disrupt “automatic thoughts, feelings, and actions by doing different things with our body. And then, through various intentional practices, we place the body before God. . . . that our whole self is retrained away from the old kingdoms,”<sup>9</sup> positioning both life and self to be transformed into a new kingdom person. Willard says that these two primary objectives of training in Christlikeness are to be pursued interactively and simultaneously, not separately.<sup>10</sup> It is critical that as apprentices encounter the love of God, they bring themselves before God through various intentional practices so that the whole self can be retrained and conformed to the image of God with

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<sup>8</sup> Ibid., 322.

<sup>9</sup> Ibid.

<sup>10</sup> Ibid.

the help of the Holy Spirit. It is an act of voluntary surrender emotionally, physically, and spiritually.

The various intentional practices that can bring Christ-followers before God and help them focus on conforming to the image of God are spiritual disciplines. In *Celebration of Discipline*, Foster argues that it is only by and through engaging the mind, body, and emotions in spiritual disciplines that true spiritual growth can be found.<sup>11</sup> This is because spiritual disciplines not only help Christ-followers to bring themselves before God, they draw them into a closer relationship with God. Such focused practices also open the door for freedom from slavery to self-interest and fear.

Discipline is any activity within our power that we engage in to enable us to do what we cannot do by direct effort. Spiritual disciplines are disciplines designed to help us be active and effective in the spiritual realm of our own heart, now spiritually alive by grace. . . . to help us withdraw from total dependence on the merely human and to depend also on the ultimate reality, which is God and his kingdom.<sup>12</sup>

In this way, spiritual disciplines can help leaders at Beaverton Foursquare to live a life of true freedom and joy in His kingdom. The spiritual disciplines also can help them develop an inner Christlike life that results in outward lifestyles by bringing them closer to God to receive His abundance into their lives.

Willard introduces the “Golden Triangle” of spiritual growth in his book, *Divine Conspiracy*. This diagram is a simple picture to describe how transformation of one’s inner life into Christlikeness can happen. The Holy Spirit is placed at the apex of the triangle to point out His power and involvement in the entire process. Ordinary events of

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<sup>11</sup> Foster, *Celebration of Discipline*, 192.

<sup>12</sup> Willard, *The Divine Conspiracy*, 353.

one's life journey dealing with temptations and spiritual disciplines for transformation are located on the bottom of the triangle. Centering in the mind of Christ is located inside the triangle to indicate its primary importance of transformation and spiritual growth. As disciples center themselves in the mind of Christ (Philippians 2:12-15; Romans 13:14), by hearing His Word and resisting temptations (James 1:2-4; Romans 5:1-5), through intentional spiritual disciplines to put on a new heart (Colossians 3:12-17; 2 Peter 1:5-10), the Holy Spirit intervenes to transform the inner life to be Christlike (John 3:5; Romans 8:10-13; Galatians 5:22-26).<sup>13</sup> Upon conversion, the Holy Spirit enters the human mind to present Jesus and the reality of His kingdom through the Word of God. The Spirit continues to work within Christ-followers to do the kinds of work Jesus did through the gifts of the Holy Spirit and to grow the kind of inward character that manifests the fruit of the Spirit (Galatians 5:22-23).<sup>14</sup>

Although the Scripture does not specify any systemic way or formulas for how to walk the process of transformation into Christlikeness, Jesus modeled it with His life. He communed with the Holy Spirit. When Jesus was baptized by John the Baptist, heaven opened and the Spirit of God descended like a dove on Him (Matthew 3:16; Luke 3:21-22). Right after the baptism, Jesus, full of the Holy Spirit, was led by the Spirit into the desert to be tempted by the devil (Matthew 4:1; Luke 4:1). This was the beginning of Jesus focusing on the Holy Spirit in preparation for His ministry on earth. Then, Jesus in the power of the Spirit boldly started to teach and read the prophecy about Himself in the

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<sup>13</sup> Ibid., 347.

<sup>14</sup> Ibid., 348.

synagogue (Isaiah 61:1-2). Isaiah prophesied of the Messiah about 700 BC<sup>15</sup> and said that He would be anointed to preach, heal, and proclaim “liberty to captives” and “freedom to prisoners” (Isaiah 61:1-2; Luke 4:18-19). This prophecy was fulfilled as Jesus started His ministry. As He communed with the Holy Spirit (Matthew 3:1), Jesus modeled His ministry for His disciples to see and learn that it involved teaching, preaching the good news of the kingdom, and healing the sick and demon-possessed (Matthew 4:23; 8:1-4, Mark 5:1-13; 21-43; John 9:1-7).

In order for the disciples to carry out His ministry, Jesus modeled that hearing God in prayer and obeying God’s plan was the priority in ministry. Jesus said He could not do things by Himself, and He only would do what He saw the Father doing (John 5:19-20). This means that in order to obey the Father’s plan, Jesus needed to see and hear His Father. Jesus’ priority was to spend time with the Father in prayer to hear Him so that His heart would remain aligned with the Father’s heart, especially when confronted by temptations in His human form. When Jesus heard about the beheading of John the Baptist, He withdrew privately to a solitary place to hear the Father’s plan in prayer (Matthew 14:13). Here it is likely that Jesus received comfort from the Holy Spirit, who guides and advocates disciples into all truth (John 16:13). Before choosing the Twelve, Jesus went to a mountainside to spend the night praying for the Spirit’s guidance (Luke 6:12). After miraculously feeding the five thousand with five loaves of bread and two fish, Jesus retreated by Himself to pray (Matthew 14:23) and likely to restore His spiritual and emotional strength. Scripture also records Jesus talking to the Father in prayer and Jesus

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<sup>15</sup> According to John Walvoord and Roy Zuck, *Bible Knowledge Commentary* (Wheaton, IL: Victor Books, 1989), 1029, Isaiah ministered in Jerusalem as a prophet to Judah during the reign of four kings of Judah for at least fifty-eight years (729-681 BC).

hearing the Father's voice (John 12:28). When it was time for Him to go to the cross, Jesus prayed in Gethsemane and asked "Abba" Father to confirm His will (Mark 14:36). Hearing God in prayer and responding with obedience to the Father's will were important, ongoing, and consistent steps for Jesus in His ministry.

Jesus' ministry entailed His venturing throughout Galilee teaching, preaching, and healing sickness (Matthew 4:23). Among the many things He did, Jesus was notably involved in healing and delivering people from evil spirits. Jesus had compassion for people. Isaiah prophesied future actions in the past tense and said, "He took up our infirmities and carried our diseases," which also were fulfilled by Jesus's Spirit-led actions with the diseased and demon-possessed (Matthew 8:16-17). In order to continue this ministry through His disciples after He returned to the Father, Jesus encouraged and assured them that anyone believing in Him would do the same miracles (John 14:12). Today, the gifts of the Spirit are the means by which the Holy Spirit advances that work of Christ. The Spirit distributes the gifts to and through the members of Christ's Body as He determines (1 Corinthians 12:7-13).

Jesus waged spiritual warfare to break spiritual strongholds. The Scripture teaches that Christ-followers need to put on the full armor of God in order to take their stand against the devil's schemes because their battle is not against flesh but the powers of this dark world and the spiritual forces of evil in the spiritual realms (Ephesians 6:11-12). The apostle Paul also acknowledged the existence of strongholds and that Jesus' disciples are given the divine power to demolish those (2 Corinthians 10:4). However, this requires the discernment of the Holy Spirit.

With the discerning Spirit, Jesus was able to see and cast out demons in people's lives. Jesus met two demon-possessed men and commanded the demons to leave and enter into the large herd of pigs (Matthew 8:28-34). As a result, two men were healed, and the large herd of pigs rushed down into the lake and died. Another example of Jesus breaking a stronghold is in the life of the Samaritan woman, who experienced shame and self-condemnation from her sexual sin (John 4). When Jesus revealed her secrets and spoke the Living Word to her, she was healed and became free from the strongholds of shame and self-condemnation in her life. Jesus taught the disciples by His example in waging war against the dark powers of the world, in the spiritual realms, and showed how the strongholds in the lives of people can be revealed and broken by the Holy Spirit and the Word of God. Breaking such strongholds and entrenched patterns of sin is an important element of Christian spiritual formation.

Willard points out that the process of transformation in Christlikeness is a journey that takes place as one walks with a person, Jesus, in the power of the Holy Spirit.<sup>16</sup> Jesus assured His disciples that with the help of the Holy Spirit they would be able to carry on His ministry during His physical absence from earth (John 14:12). For this reason, before He was taken up into heaven Jesus commanded His disciples not to leave Jerusalem and to wait for the Holy Spirit that the Father had promised (Acts 1:4-5). Jesus assured them that they would receive power when the Holy Spirit came upon them (Acts 1:8). This promise was written again in Luke 24:49 and asserted that His disciples would be clothed with power from on high, which was fulfilled on the Day of the Pentecost.

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<sup>16</sup> Dallas Willard, "GM720: Spirituality and Ministry" (lecture, Mater Dolorosa Passionist Retreat Center, Sierra Madre, CA, June 2010).

When the Holy Spirit came upon the disciples, they received power and miraculously began speaking in other tongues, languages they had not learned, as Jesus had prophesied (Mark 16:17).

The apostles demonstrated how they walked with Jesus in the power of the Holy Spirit. Peter boldly proclaimed Jesus Christ as Savior and King. As the Word was proclaimed with power and strength by Peter, thousands were deeply moved miraculously and got baptized (Acts 2:41). The gifts of speaking in other tongues and prophecy were demonstrated when they received the power of the Holy Spirit (Acts 2:16-18; 10:44-47; 19:5-6; 1 Corinthians 14:1-5, 14-18, 39). With the power of the Holy Spirit, Peter also was able to heal the crippled beggar (Acts 3:6). Throughout the New Testament, the miraculous works of the apostles were recorded as they continued to walk with Jesus in the blessing of the Holy Spirit.

The process of transformation into Christlikeness involves taking off the old self and putting on the new self in the journey of walking with Jesus, which happens on a personal level (Romans 6:6; Ephesians 4:22; Colossians 3:9). Paul's letter to the Colossians is possibly the best series of lessons on the spiritual formation of the disciples. In first two chapters, Paul points disciples to the supremacy of Christ for their encounter with Jesus (Colossians 1:15-20; 2:2-3, 9-12), which corresponds to the first primary objective of training in Christlikeness. Paul then moves right away to the second primary objective in Colossians 3:5, by advising, "Put to death, therefore, whatever belongs to your earthly nature: sexual immorality, impurity, lust, evil desires, and greed." These are the automatic earthly responses grounded in sin against God. Paul urges readers, "Rid yourselves of all such things as these: anger, rage, malice, slander, and filthy language

from your lips” (Colossians 3:8). Then he commands the readers to take concrete action for Christlike living:

Clothe yourselves with compassion, kindness, humility, gentleness and patience . . . forgive whatever grievances you may have against one another . . . put on love. Let the peace of Christ rule in your hearts . . . let the word of Christ dwell in you. . . . whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him. (Colossians 3:12-17)

This is how Paul pursued the primary objective of training in Christlikeness by encountering Jesus, interactively and simultaneously, with the secondary objective of taking off the old self with spiritual disciplines. Paul shares this advice so that all believers might experience his same transformation into Christlikeness.

## VIM

Willard introduces “VIM” as the general pattern for spiritual formation in his book, *Renovation of the Heart*. As mentioned in Chapter 2 of this discussion, the term VIM originates from the Latin term *vis*, meaning direction, strength, power; and it is the acronym for Vision, Intention, and Means.<sup>17</sup> Willard states that Vision, Intention, and Means together comprise the path by which Christ-followers truly can become empowered in the Lord. This happens in His mighty power through the Spirit entering into the inner being of a person. Implementing the pathway of transformation, the Vision, Intention, and Means can be a mighty tool for Christ-followers in their spiritual formation into the image of Christ.

As the first step of the VIM model, Vision involves embracing God’s kingdom and a new kind of life through Jesus. Jesus started His ministry by proclaiming the good

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<sup>17</sup> Willard, *Renovation of the Heart*, 85.

news: “The kingdom of God is near. Repent and believe the good news!” (Mark 1:15). Willard rephrases it as this: “Jesus then came into Galilee announcing the good news from God. ‘All the preliminaries have been taken care of,’ he said ‘and the rule of God is now accessible to everyone. Review your plans for living and base your life on this remarkable new opportunity.’”<sup>18</sup> Willard further explains this new life in God’s kingdom: “This is a call for us to reconsider how we have been approaching our life, in light of the fact that we now, in the presence of Jesus, have the option of living within the surrounding movements of God’s eternal purposes, of taking our life into his life.”<sup>19</sup> The new kind of life, which is available to humanity through Jesus, means taking one’s human existence and choosing to align oneself with God’s eternal purpose.

As Jesus started His ministry by announcing and teaching the availability of the kingdom of the heavens (Mark 1:15), He emphasized how life transformation for spiritual formation needs to start from a vision of the kingdom of God. Preaching the availability of life in the kingdom of God is the reason Jesus was sent (Luke 4:43). The kingdom of God is where God rules and His will is done. Through Jesus, believers can choose to transfer from a life in their own “kingdom” to live a life under the reign of God. For this reason, Jesus instructs His followers to pray to the Father, “Your kingdom come, your will be done, on earth as it is in heaven.” The hope is for God’s kingdom to be fulfilled here on earth (Matthew 6:10; Luke 21:31; 22:18). The kingdom of God is already present on earth (Luke 17:21) and available to those who seek it (Matthew 11:12; Luke 16:16). For those who love and seek first the kingdom of God and His righteousness, all things

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<sup>18</sup> Willard, *Divine Conspiracy*, 15.

<sup>19</sup> *Ibid.*, 16.

will work together for their good (Romans 8:28). This is because nothing can separate Christ-followers from God's love (Romans 8:38-39). This is the vision of life in the kingdom that is available now and here on earth, to everyone, through Jesus.

The second step in the VIM Model is Intention. A believer who has the vision to live new life in the kingdom, where God rules, will need to make a decision to follow up with action and purposeful choice. For spiritual formation to start, Christ-followers must realize the vision of life in the kingdom and seek to make a decision to be a kingdom person and to live according to God's will. Such intent unites choice and action together in the life journey with Christ and positions believers to learn from Him. God has provided everything that His people need to be Christ-followers; but since human beings have free will, a concrete decision needs to be made by the Christ-follower. God has given people the right, the privilege, and the power to decide. Spiritual formation will not happen if Intention does not involve a decision for action. It is the realization of the Vision of life in God's kingdom that causes Christ-followers to have intention and decision to obey the Word and sustain the life journey with Him.

The third step in the VIM Model, Means, entails exploration and discovery of methods that can help believers undertake the effort to actually obey Christ. For the purposes of this discussion, the method that can be employed for conformation to the image of Christ is called "spiritual disciplines."<sup>20</sup> The Vision and the Intention to obey Christ cause people to seek out the Means for spiritual formation.

If Christ-followers can see the vision of life in the kingdom of God and truly intend to obey Jesus Christ, they must decide to become the kind of person who is able to

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<sup>20</sup> Spiritual disciplines will be discussed further later in this same chapter.

obey and follow the Master Jesus. The path that will help them journey from their decision to action is the Means. The Means for spiritual formation for Christlikeness need to be a clear path that invites the Holy Spirit. In essence, those who seek Jesus by the power of the Holy Spirit can follow a path that invites the transformation of their thoughts, feelings, and habits so they can be like Jesus.

The Christian journey is an intentional and continual commitment to a lifelong process of growth toward wholeness in Christ, and it can be done through spiritual disciplines. Through the spiritual disciplines this lifelong process of growth becomes possible to engage in, as one walks towards the measure of the stature of the fullness of Christ (Ephesians 4:13). This process of spiritual formation is supported by grace but is not passive. Willard defines grace and says, “It is opposed to earning, not to effort.” As Christ-followers engage in VIM, they must approach it with the understanding that truly becoming Christlike only happens with well-directed effort on the part of people by the power of the Holy Spirit. In order to help leaders at Beaverton Foursquare undertake this effort to obey and open their lives to the transformation of becoming Christlike, three spiritual disciplines (solitude, *lectio divina*, Prayer of Examen) will be explored.

### **Spiritual Disciplines for Spiritual Formation**

Spiritual disciplines allow Christ-followers to place themselves before God to experience His grace, love, and transformational work by the power of the Holy Spirit to become more like Jesus in character. Foster describes this transformational work as bringing “abundance of God into our lives.”<sup>21</sup> Solitude, which helps to calm one’s inner

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<sup>21</sup> Foster, *Celebration of Discipline*, 9.

space, is one of the three spiritual disciplines that will be addressed in this paper. *Lectio divina* is another discipline that will be examined as a way for Christ-followers to dwell in God's Word, to satisfy the longing and thirst of the soul. Then the Prayer of Examen comes into play as a means of self-examination to help develop ongoing spiritual awareness of God's presence in one's life.

### Solitude

Foster defines solitude well and inextricably links it with the essential practice of silence. He writes: "Jesus calls us from loneliness to solitude. . . . We can cultivate an inner solitude and silence that sets us free from loneliness and fear. Loneliness is inner emptiness. Solitude is inner fulfillment."<sup>22</sup> The solution to loneliness is important to this strategy, because loneliness is connected with the state of one's inner being. It directly addresses what many feel in today's fragmented culture. While loneliness is feeling sad from being alone or isolated from other people, the spiritual discipline of solitude can usher in the feeling of connectedness with one's inner being. Solitude helps develop an inner life that results in an outward lifestyle and manifestation. This discipline is useful in being able to see and hear God and can result in increased sensitivity and compassion toward others.

Silence is an essential part of solitude, and they always go together. Silence deepens the experience of solitude, because it involves the absence of speech but always involves the act of listening to God. There is a connection between inner solitude and inner silence. The purpose of the spiritual discipline of silence and solitude is to be able

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<sup>22</sup> Ibid., 96.

to see and hear God. Biblical readers learn from Ecclesiastes 3:7 that it is necessary to maintain a time of silence as a balance to the time spent speaking. In the discipline of silence, practitioners learn when to speak and when to refrain from speaking. The key to silence is control. The well-disciplined person in the practice of solitude and silence is able to see and hear from God, because the human tongue is being controlled. While exercising such self-control (Galatians 5:23; 2 Peter 1:6), they come to know what needs to be done and when it needs to be done. In this way, they become more sensitive to God's will.

Engaging in solitude was a routine practice for Jesus. Before Jesus started His ministry, He spent forty days alone with God in the desert (Matthew 4:1-11). When Jesus heard about the beheading of John the Baptist, He withdrew to a solitary place (Matthew 14:13). Before He called His twelve disciples, He spent the night alone on the mountainside praying to God (Luke 6:12). After Jesus fed the five thousand, He went up on a mountainside alone to pray (Matthew 14:23). In Mark 6:31, Jesus said to His apostles, "Come with me by yourselves to a quiet place and get some rest." Very early in the morning, while it was still dark, Jesus went off to a solitary place to pray (Mark 1:35). When the news about Jesus' healing spread, the crowds of people came to Him, but "Jesus often withdrew to lonely places and prayed" (Luke 5:16). Jesus took His three disciples up to a high mountain to seek a solitary place to demonstrate the transfiguration (Matthew 17:1-9). In preparation for His sacrificial work on the cross, Jesus went with His disciples to an uncrowded place, Gethsemane, to pray to God (Matthew 26:36-46). Through these scriptural examples, Jesus demonstrated the example of practicing the discipline of solitude to His disciples.

Essentially, solitude is about staying in a quiet place away from the busyness in one's life. *The Christian Post* reports the findings of Michael Zigarelli, associate professor of Management at the Charleston Southern University School of Business, who conducted a study about Christians and activity. He described a vicious cycle of cultural conformity to busyness. He observes:

It may be the case that (1) Christians are assimilating to a culture of busyness, hurry and overload, which leads to (2) God becoming more marginalized in Christians' lives, which leads to (3) a deteriorating relationship with God, which leads to (4) Christians becoming even more vulnerable to adopting secular assumptions about how to live, which leads to (5) more conformity to a culture of busyness, hurry and overload. And then the cycle begins again.<sup>23</sup>

In order to break the vicious cycle of cultural conformity to busyness and to help Christ-followers engage in their spiritual growth, the spiritual discipline of solitude can be utilized as a regular life practice.

The fruit of solitude is knowing and experiencing God's unconditional love, which motivates believers to love others. Thomas Merton describes his experience of practicing solitude. He writes: "It is in deep solitude that I find the gentleness with which I can truly love my brothers. The more solitary I am the more affection I have for them. . . . Solitude and silence teach me to love my brothers for what they are, not for what they say."<sup>24</sup> It is through solitude that the craving for a deeper and fuller experience of His presence can be satisfied. The discipline of solitude serves as an invitation to God,

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<sup>23</sup> Audrey Barrick, "Survey: Christians Worldwide Too Busy for God," *The Christian Post*, under "CP Politics," July 30, 2007, <http://www.christianpost.com/news/survey-christians-worldwide-too-busy-for-god-28677> (accessed October 23, 2015).

<sup>24</sup> Thomas Merton, *The Sign of Jonas* (New York: Harcourt, Brace, 1953), 261.

to open the door to His love and grace, which leads to loving others for who they are. This is how transformation towards Christlike character can take place through solitude.

This is why the discipline of solitude will be utilized to help leaders at Beaverton Foursquare to grow in love and compassion for others. Since “Mobilization” is one of the pillars of Beaverton Foursquare’s vision,<sup>25</sup> and there is much busyness and many activities in congregants’ lives, understanding the concept of solitude becomes a valuable counterbalance for leaders. Church leadership desires for the congregational body to be able to serve others with a compassion that flows from their love for God, but those who lead must learn to live it first.

### *Lectio Divina*

It is natural for human beings to have a longing and thirst in the heart. The human condition of longing and thirst is described in Psalm 42:2 in the metaphor of a deer desperately panting for streams of water. The Scripture uses the term “thirst” to connote the soul-emptiness and soul-restlessness that need to be filled. This is why Psalm 42:2 reads: “My soul thirsts for God, for the living God.” God desires for spiritual thirst and longing to drive people to receive His love and grace. Larry Crabb, a Christian psychologist and lecturer, describes the human condition of longing in this way: “Beneath the surface of everyone’s life, especially the more mature, is an ache that will not go away. It can be ignored, disguised, mislabeled, or submerged by a torrent of activity, but it will not disappear. . . . An aching soul is evidence not of neurosis or

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<sup>25</sup> See Chapter 1 for details.

spiritual immaturity, but of reality.”<sup>26</sup> This “aching soul” causes restlessness and emptiness. People try to relieve this human condition by filling it with relationships, activities, materials, relative experiences, or by purposefully denying their longing and doing anything to distract themselves from it.

Satisfaction that may come from longings filled with the things of the world is only temporary and not sufficient, because this longing originates in the soul. It is spiritually connected. The “aching soul” that Crabb defines will not go away. The only way to satisfy this pain or deep longing is through Jesus Christ.

Jesus said that He could quench the thirst of human souls. He told the woman at the well, “Whoever drinks the water I give him will never thirst. Indeed, the water I give him will become in him a spring of water welling up to eternal life” (John 4:14). The Living Water that leads to eternal life is available through Christ and provided by the Holy Spirit (John 7:37-39). The spiritual discipline that can help fill the emptiness and satisfy the thirst of the soul is *lectio divina*. The Latin phrase, *lectio divina*, translated as “divine reading” is “a contemplative way of praying with sacred texts where we encounter God in a profoundly intimate and direct way.”<sup>27</sup> It is an approach to the Scripture that opens people to a life-transforming encounter with God through the biblical text.

*Lectio divina* is an ancient practice of the early mothers and fathers of the Christian faith, and this practice of the devotional reading of Scripture was especially popular

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<sup>26</sup> Larry Crabb, “Longing for Eden and Sinning on the Way to Heaven,” in *Christian Educator’s Handbook on Spiritual Formation*, eds. Kenneth Gangel and James Wilhoit (Grand Rapids, MI: Baker Books, 1997), 88; see also James C. Wilhoit and Evan Howard, *Discovering Lectio Divina* (Downers Grove, IL: InterVarsity Press, 2012), 13.

<sup>27</sup> Christine Valters Paintner, *Lectio Divina* (Woodstock, VT: SkyLight Paths Publishing, 2014), 3.

among those who retreated to the deserts for prayer and renewal. By the sixth century, much of the Christian Church accepted this practice of devotionally reading Scripture. According to James C. Wilhoit and Evan Howard, in *Discovering Lectio Divina*, one of the earliest to use the phrase “*lectio divina*” was Benedict of Nursia (480-547), who developed a set of guidelines that wove Scripture and prayer into the very fabric of community life for his monastic community.<sup>28</sup> According to Timothy Fry, this includes “specified periods for manual labor as well as for prayerful reading.”<sup>29</sup> Practicing *lectio divina* stems from an understanding of the power of Scripture and prayerful and meditative reading to transform and shape the Christ-followers. Historically, since *lectio divina* has the power to renew lives, it was used as a means of spiritual formation to grow in Christlikeness.<sup>30</sup>

*Lectio divina* is a formational reading of the biblical text. The goal of this formational reading is not for gaining knowledge, but for transforming the hearts. *Lectio divina* is a slower, meditative, and reflective reading of the text that allows the Scripture to take readers before God, where the thirsts of the soul can be met so deeply as to open the inner self to experience the presence of God.

It is a means of facilitating and deepening intimacy with God, which can result in Christlike formation in the lives of those who follow Jesus, and involves four practical

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<sup>28</sup> Wilhoit and Howard, *Discovering Lectio Divina*, 17.

<sup>29</sup> Timothy Fry, *Rule of Saint Benedict in English* (Collegeville, MN: Liturgical Press, 1982), 69; see also Wilhoit and Howard, *Discovering Lectio Divina*, 17.

<sup>30</sup> Wilhoit and Howard, *Discovering Lectio Divina*, 8 .

actions: read (*lectio*), reflect (*meditatio*), respond (*oratio*), and rest (*contemplatio*).<sup>31</sup> The first step is *lectio* or reading the Scripture or Divine Word. This is done in a manner of “‘listening’ and a ‘hearing,’ attuned to the inspired word and attentive to the Speaker.”<sup>32</sup> It is important for readers to quiet the body and mind before starting, so the whole person can be focused to hear the living Word from the Speaker, the Lord God. Reading a select portion of Scripture happens several times, slowly. The text is absorbed like a love letter, not perused or studied for information but for transformation. Anticipation to hear from God through the text expresses a reader’s willingness to receive from the Lord. Readers imbibe the passage slowly and listen for the Word, selecting words and phrases addressed to them personally.

In the second step, *meditatio*, there is a focus on reflection. This is for all but particularly for those who are more intuitive and “might gain more understanding by savoring the truth or insight inherent in the passage, deeply interiorizing what Jesus is saying by allowing His words to repeat themselves slowly again and again, in the depths of the heart, until it is deeply penetrated with Jesus’ assuring love, and spontaneously responds in kind.”<sup>33</sup> In this segment of *lectio divina*, a reader can reflect on how the passage connects with daily personal life. Further reflection includes what specifically in one’s life right now that needs to hear from God. Here readers place themselves in the biblical scene and meditate on how contemporary life experiences can connect and intersect with God’s story.

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<sup>31</sup> Ruth H. Barton, *Sacred Rhythms* (Downers Grove, IL: InterVarsity Press, 2006), 57-58.

<sup>32</sup> Thelma Hall, *Too Deep for Words* (Mahwah, NJ: Paulist Press, 1988), 36.

<sup>33</sup> *Ibid.*, 40.

The third step, *oratio*, is where the Word touches the depth of the heart. Again, the reader reads the passage slowly. This step leads to a spontaneous movement of the heart, as a reader becomes responsive to the leading of the Spirit. In other words, participants in *oratio* engage with active effort to keep their heart open for the Holy Spirit to move spontaneously and guide the inner self, so that God's action supersedes one's own will. The effect of *oratio* is the increase of holy desire to align with God. This step invites God to create in Christ-followers a greater capacity for Himself as they surrender and reach out toward Him. In this step a reader asks, "What is my response to God based upon what I have read and encountered?"<sup>34</sup> and enters into a personal dialogue with God, sharing the feelings of love, joy, and sorrow.

This leads into the last step, *contemplatio*. After the final reading, the reader returns to a place of resting and waiting on God yet still listening to His voice. Then the readers write down what they sense God is saying to them. During *contemplatio*, practitioners of *lectio divina* remain in a posture of abandonment to the Lord, like a weaned child leaning against its mother (Psalm 131:2).

*Lectio divina* is especially helpful in the formation of leaders. It helps their lives be shaped by God's Word and the Holy Spirit. Through the reading of the Scripture, they will learn how to receive God's word and consider how to respond to what they heard from God. It helps them to open up to more ways to hear from God, experience and respond to God individually and communally. Since *lectio divina* is contemplative and formational reading, the benefit is that there is less temptation to read only to consume information. As the leaders learn to hear God's voice through devotional reading, they

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<sup>34</sup> Barton, *Sacred Rhythms*, 57.

will learn to respond, which will result in transformation of their inner life and actions toward Christlikeness to influence the lives around them.

### Prayer of Examen

One of the major things God does is to help Christ-followers examine themselves. This might be uncomfortable for some who have been shaped by culture and resist entering into deeper levels of self-knowledge for fear of feeling guilt or shame. It also might be unnerving for those who possess a low sense of self-worth or strive for perfectionism to face the truth of their own darkness. Nevertheless, one of the longings of human heart is to be accepted and to be known by others. The human heart desires to be loved unconditionally and recognized as significant, but the problem is that there is fear of rejection hiding under the surface. Human beings would prefer to be accepted and loved unconditionally without having to take the risk of letting someone know their weakness and sinfulness. As Christ-followers become more spiritually aligned with God, they become painfully aware of negative thought patterns and sinfulness. They see in the inner self that they are incapable of love and too selfish to sacrifice. Wounds and pains that have been experienced cause the heart to harden and solidify into strongholds that manifest in daily life. The person who knows Jesus desires and cries out to be released from bondage to be free.<sup>35</sup>

People who acknowledge their human weaknesses and strongholds can have breakthroughs and transformation, when they are brought into the presence of God. M. Robert Mulholland Jr. talks about this transformation: “Our cross is the point of our

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<sup>35</sup> Ibid., 92.

unlikeness to the image of Christ, where we must die to self in order to be raised to God into the wholeness of life in the image of Christ. . . . So the process of being conformed to the image of Christ takes place right there at that point of our unlikeness to Christ.”<sup>36</sup> Due to human weakness, it is easy to waver between the tendency to hide the truth of who one is and the longing to be transformed. There is a desire to have deeper freedom and spiritual transformation but also a desire to avoid the yoke that is required to remain in step with Jesus (Matthew 11:29-30). This is where the spiritual discipline, Prayer of Examen, serves as a great means to create the habit of bringing such weaknesses and brokenness into the presence of God for breakthroughs and transformation.

The Prayer of Examen stems from the Ignatian spiritual experience. The famous *Spiritual Exercises* was written by Ignatius Loyola, the founder of the Jesuits. Although it was printed nearly half a century ago, it remains valuable and relevant for the life transformation and spiritual growth of Christ-followers today. It is filled with wisdom and guidance from ancient spiritual leaders who have learned that turning to the depth of the spirit and soul is the way to a fuller life. Through the exercises, Ignatius claimed that God has plans for those who follow Him, and seekers can know them by aligning their will and life with His will and life.<sup>37</sup>

The Prayer of Examen is based on examination of the self, which is a practice that opens one to the love and presence of God. It facilitates “an awakening to the presence of God as God really is and an awakening to ourselves as we really are.”<sup>38</sup> Self-examination

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<sup>36</sup> Ibid., 92-93.

<sup>37</sup> Tetlow, *Ignatius Loyola*, 53.

<sup>38</sup> Barton, *Sacred Rhythms*, 93.

“leads us into a greater sense of God’s constant loving presence in our life, it fosters a celebration of our created self, it offers us a safe place to see and name those places where we are not like Christ, and it opens us up to deeper levels of spiritual transformation”<sup>39</sup> This process of self-scrutiny is articulated in Psalm 139:23-24: “Search me, O God, and know my heart; test me and know my thoughts. See if there is any wicked way in me, and lead me in the way everlasting.” This verse starts by acknowledging that God knows everything. God has the power and the ability to search all parts of a human being and to know one’s heart. He understands all thoughts and feelings, every part of the inner and outer being. God comprehends the intimacies of every human life (Psalm 139:1-4). There is nothing that God does not know (Psalm 139:7). There is no place where people can go beyond His presence. Since He already knows everything, nothing can surprise Him. The self-examination facilitates to notice God’s presence so that people can know themselves more intimately without their self-worth crumpling. This self-examination process opens Christ-followers to the presence of God, whose healing and holy presence brings a sense of security and love.

Tetlow argues that the spiritual exercises can help contemporary men and women make wise life choices and gain mastery over themselves for a well-ordered life.<sup>40</sup> The Prayer of Examen helps participants to reflect on the events of the day in order to detect God’s presence and discern His specific direction. Even though the discipline of the Prayer of Examen is an ancient exercise, it has withstood the test of time to play a meaningful role in the spiritual growth of Christ-followers. The Prayer of Examen can

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<sup>39</sup> Ibid.

<sup>40</sup> Tetlow, *Ignatius Loyola*, 36.

help leaders at Beaverton Foursquare develop an awareness of God’s presence in their lives, who will guide them into making wise life choices to fulfill their life purposes. Jesus already set the precedent for the practice of such spiritual disciplines, which the disciples discovered as they followed Him during His ministry on earth.

### **Jesus’ Plan of Disciple-Making**

When Jesus completed His ministry on the earth, He did not leave behind an institution or government. Instead, He left behind twelve disciples whom He had trained for three years. Instead of building a nation of followers, Jesus formed a small group of disciples. This was not because He lacked leadership skills or was incapable of making more disciples. Throughout the New Testament Scriptures, people followed Him. A crowd of many thousands followed to listen to His teaching (Luke 12:1; 14:25; Mark 1:38), and a large group of people even wanted to force Him to be their king (John 6:15). However, attracting a large group or becoming an earthly king was not His vision or intention. As Robert Coleman states, Jesus’ concern was “not with programs to reach the multitudes but with men whom the multitudes would follow.”<sup>41</sup> A well-planned program did not attract the followers; rather, it was men who were trained in conformity to the image of Christ. In order to develop Christlike men whom the multitudes would follow, Jesus’ strategy was to create a small group of disciples, with whom He walked a three-year life journey, so they could bear witness to His life. Jesus gave His trained disciples, the Twelve, the sole responsibility to carry on His mission to “make God’s full nature,

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<sup>41</sup> Robert Coleman, *The Master Plan of Evangelism* (Grand Rapids, MI: Revell Co., 1993), 21.

character and purpose visible and active ‘on earth as it is in heaven.’<sup>42</sup> In making disciples, Jesus not only had a clear intention but also established means. The basic plan of Jesus’ disciple-making included five stages: bridging, embracing, equipping, empowering, and engaging.

During the first stage of discipleship, Jesus sought to connect with people and used relationship as a bridge. Jesus bridged with people in three ways. First, Jesus bridged divinity with humanity. Jesus came to earth as the Incarnate Word (John 1:14); and through Jesus, God restored relationship with human beings in whom the image of God had been broken. This was necessary, because all have sinned and fall short of the glory of God (Genesis 1:27; Romans 3:23; Galatians 4:19; 2 Corinthians 3:18; Colossians 1:15). This restoration of the image of God is the process that can happen only in the new life of the kingdom of God. As Jesus bridges with broken human beings, a new existence lived in the kingdom of God becomes available to them.

The second way Jesus bridged with people was by connecting with the poor, sick, and demon-possessed. They are the crowd of people who had deep emotional, physical, and spiritual needs. He went out of His way to connect with human beings and even broke cultural rules to do so. Against the belief of the Pharisees and the teachers of the law, Jesus healed the man with the shriveled hand on the Sabbath (Luke 6:6-9). On another occasion on the Sabbath day, Jesus healed a woman who had been crippled for eighteen years (Luke 13:1-13). Jesus visited with Zacchaeus, a wealthy chief tax collector, who was considered a sinner by people (Luke 19:1-6). Jesus even touched a man with leprosy with

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<sup>42</sup> Gareth W. Icenogle, *Biblical Foundations Small Group Ministry* (Downers Grove, IL: InterVarsity Press, 1994), 117.

His own hand and healed him (Matthew 8:1-3). He also stopped as He lived daily life to show compassion and minister to the needy. At a town called Nain, Jesus felt compassion toward the mother of an only son, who died and was being carried out to the burial site. Jesus went up and touched the coffin and raised him up from dead (Luke 7:11-15). On the way to Jairus' house to heal his only daughter, who was dying, He was stopped by a woman who had been bleeding for twelve years. Seeing her faith, Jesus paused to restore her before continuing on and healing Jairus' daughter (Luke 8:42-48).

The third way Jesus bridged with humanity was by establishing relationships with the followers comprising His small group. A. B. Bruce in *The Training of the Twelve* describes these followers and says they “were simply believers in Him as the Christ, and His occasional companions.”<sup>43</sup> Bruce goes on to describe the process and how they became His constant companions: “[They] first became acquainted with Jesus, accompanying Him at a marriage in Cana, at a Passover in Jerusalem, on a visit to the scene of the Baptist's ministry, and on the return journey through Samaria from the south to Galilee.”<sup>44</sup> It is not clear how many Jesus invited; but Andrew, Peter, Philip, Nathaniel, and another unnamed followed when He said, “Come . . . and you will see. . . . Follow me” (John 1:35-50). They were more motivated than the surrounding crowd of people. They hungered and thirsted for God, with a curiosity to know Jesus and His kingdom.

Bridging led to Jesus' second stage of discipleship, in which He embraced those who followed Him. Jesus selected disciples from the occasional followers, with intentionality, and drew them to Him as “apostles” (Mark 3:13-19). Those selected

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<sup>43</sup> A. B. Bruce, *The Training of the Twelve* (Grand Rapids, MI: Kregel Publication, 1988), 11.

<sup>44</sup> Ibid.

followers were the Twelve, who responded to Jesus' call to be His apprentices, with a goal to carry on His mission. They were not highly educated or proven leaders. Most of them were raised in the poor and despised area of Galilee. This group of disciples included fishermen (Matthew 4:18), a tax collector (Matthew 9:9), and a temperamental and impulsive zealot who had anger issues and an offending personality (Mark 3:16-19). Although they were "unschooled, ordinary men," they were noticed by people who saw them as different because they walked with Jesus (Acts 4:13).

After choosing to spend more and more time with Jesus, they became teachable, ever more inquisitive, and never stopped learning. They did not like the hypocrisy of the religious leaders. They were not satisfied with passivity, and some of them were revivalists following John the Baptist (John 1:35). They longed to find the truth and saw the vision of life as it could be lived in God's kingdom, as Jesus proclaimed. Gareth W. Icenogle describes this small group of twelve as "the small community who gathered with Jesus in their midst . . . the visible 'kingdom' on earth."<sup>45</sup>

Jesus' plan was to use this small group strategy to fulfill His purpose to expand this "kingdom" on earth as it is in heaven. The Twelve made a serious commitment to Jesus' calling. The response to their calling involved putting their faith in Him (John 2:11), surrendering everything (Luke 14:33), and following Him at a high cost, including leaving their families and secular occupations (Matthew 4:21-22). In essence, Jesus embraced them, and they embraced Him back by becoming disciples with a serious commitment, consciously choosing to follow Jesus even after He left this earth. Jesus'

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<sup>45</sup> Icenogle, *Biblical Foundations for Small Group Ministry*, 117.

disciple-making plan was intentional, and His strategy was to start by calling and embracing the chosen Twelve.

However, once they began embracing Him, Jesus moved into the third stage of discipleship in which He focused on equipping them. The Twelve were called by Jesus so “that they might be with Him and that He might send them out to preach and to have authority to drive out demons” (Mark 3:14-15). From Mark 3:13-15, Icenogle identifies the beginnings and the purpose of this small group: “(1) Jesus called to himself those he wanted; (2) Jesus appointed twelve; (3) Jesus wanted them to be with him; (4) Jesus sent them out to proclaim; and (5) Jesus sent them out to have authority.”<sup>46</sup> When Jesus organized this small group, He had two things in mind: to be with Him and to learn to do the ministry—in other words, “being” and “doing.”

When the Twelve accepted Jesus’ call to be His disciples, they began apprenticeship with Him to follow into His steps to be like Him in character and do what Jesus did in ministry (John 14:12). Their apprenticeship with Jesus included teaching and training. Jesus taught about life in the kingdom of God and its availability to all (Mark 1:15) and gave them on-the-job training in their ministry context, so they could learn and practice the skills to do ministry (Luke 9:1-2; 10:1-11). Jesus understood that teaching involves cognitive understanding and that training entails experiential learning that complements knowledge acquisition.

This equipping stage included spiritual formation, which is the process of spiritual shaping and growth. The core of this equipping rested on who Jesus is as the Incarnate Word of God. Due to the corruption of God’s image in humanity by sin, God sent Jesus,

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<sup>46</sup> Ibid., 118.

who is the image of the invisible God (Colossians 1:15), to restore His image in His people. Through a discipleship process, the image of Christ can be formed in the followers of Christ, and they can be transformed into the likeness of Christ (Galatians 4:19; 2 Corinthians 3:18). Disciples absorbed these truths through teaching and training, as their characters were transformed and as they engaged in ministry with Him during the course of just three years.

Then Jesus led them through the fourth stage in which He empowered them. Jesus promised that the Holy Spirit, who fueled His own ministry and was a member of the Trinity Godhead, would help them, lead them into all truth, and enable them in His power to be divine witnesses. They had seen Jesus perform miracles (Matthew 4:23; 8:1-8; 14-16), and they also became involved personally in the supernatural ministry of Jesus. For example, Jesus sent the Twelve together to drive out all demons, cure diseases, preach the kingdom of God, and to heal the sick (Luke 9:1-2). Also, Jesus appointed seventy-two other disciples and sent them out two by two, ahead of Jesus to every town to heal the sick and to proclaim the availability of the kingdom of God (Luke 10:1, 9). However, the biggest miracle is that through the Holy Spirit, disciples participated in the process of conformation to the image of Christ and were able to carry on Jesus' ministry, authority, and victory in His name after the crucifixion and resurrection. For this reason, the apostle Paul writes about the importance of the Word of Christ dwelling in disciples, which can be accomplished by meditative reading and Scripture memorization (Colossians 3:16). Paul also writes about the spiritual discipline of worship as he encourages disciples to sing psalms, hymns, and spiritual songs with thankfulness (Colossians 3:16).

Finally, the last stage of Jesus' discipleship process involved engaging the world after He left to be with the Father. To prepare His disciples to engage in kingdom work in the world, Jesus first appointed seventy-two disciples and sent them out two by two to every town and place before Him (Luke 10:1). To Jesus, sending these seventy-two disciples was like sending out lambs among wolves. Lambs do not possess weapons to fight the wolves, but they have to trust the shepherd to guide and protect them. Like the lambs, the disciples had to trust completely in the power of Jesus for their guidance and the fight against the enemy. When the disciples obeyed what Jesus had instructed them and ministered to people in the surrounding towns of Jerusalem, they returned with joy and said, "Lord, even the demons submit to us in your name" (Luke 10:17). These disciples experienced power and authority when they obeyed His command, which resulted in joy. This power and authority in the name of Jesus was given to anyone who has faith in Jesus to carry on His mission (John 14:12). In order to carry on His mission, the disciples had to be sent out so that they could learn to engage in ministry through the Holy Spirit after Jesus' physical absence from the earth.

After Jesus employed these five stages (bridge, embrace, equip, empower, and engage) to train His disciples so they could carry out the mission given by the Father, the disciples followed in His footsteps. They formed a small group that became the Church, the Body of Christ, in Jerusalem (Acts 13:1). Then they formed house churches in Ephesus, Galatia, Corinth, Rome, and many other places. This was to fulfill the Great Commission to make disciples of all ethnic groups by baptizing them in the name of the Father, the Son, and the Holy Spirit and teaching them that the kingdom of God is available for all (Matthew 28:19-20). Understanding the five stages of Jesus' disciple-making strategy is

helpful in informing and developing a plan for leaders at Beaverton Foursquare, who seek spiritual formation into Christlikeness in their inner being and ministry.

### **The Nature of the Church**

The Church of Jesus Christ is not a building, but a people. It is a special people who have received salvation and standing in relationship with God through Jesus Christ, by the work of the Holy Spirit. As reputable theologian Stanley Grenz states, “Theologically, the church is a people in covenant.”<sup>47</sup> The Body of Christ is a people in covenant with God and is to be understood in light of the New Testament Greek word *ekklesia*, which is commonly used to designate a congregation.<sup>48</sup> The word *ekklesia* connotes a public assembly in Acts 19: 32, 39, and 41. Grenz notes that *ekklesia* is derived from two words: a verb *kaleo*, which means “to call,” and the preposition *ek*, which means “out of.”<sup>49</sup> From this etymological basis, the idea of “the called out ones” became a part of the noun *ekklesia*.<sup>50</sup> The church is an assembly of the people brought together by the Holy Spirit, bound to one another through Christ—therefore standing in covenant with God, as God’s people.

New Testament writers use human images to describe the Church. They are the people of God (1 Peter 2:10), the Body of Christ (Romans 12:5; 1 Corinthians 12:27; Ephesians 4:12), and the temple of the Holy Spirit (1 Corinthians 6:19). God made a

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<sup>47</sup> Stanley Grenz, *Theology for the Community of God* (Grand Rapids, MI: Wm. B. Eerdmans, 1994), 464.

<sup>48</sup> Millard J. Erickson, *Christian Theology*, 2<sup>nd</sup> ed. (Grand Rapids, MI: Baker Books, 1998), 1041.

<sup>49</sup> Grenz, *Theology for the Community of God*, 464.

<sup>50</sup> *Ibid.*

decision to make believers His people when He said, “I will live with them and walk among them, and I will be their God, and they will be my people” (2 Corinthians 6:16). Churches are made up of God’s people, who belong to Him. The more complete image of the church is the Body of Christ (1 Corinthians 12:27; Ephesians 1:22-23) of which Christ is the head (Colossians 1:18). All believers are individual members or parts of His Body. All things were created in Christ, through Him, for Him; and in Christ, all things hold together (Colossians 1:16-17). Paul emphasizes the connection of the believers with Christ: “Christ in you, the hope of glory” (Colossians 1:27), and “Christ lives in me (Galatians 1:20).” It is Christ in the believer, who holds together individual members as the Body of Christ.

The church is to be a unified Body of Christ indwelt by the Spirit. Paul teaches that there should be “no division in the body (1 Corinthians 12:25)” and that every believer is part of the Body (1 Corinthians 12:27). Like the human body, the church is a unified body made of many parts, baptized by one Spirit into one body (1 Corinthians 12:1-3). Not all members of a church have the same function, but all have the same goal to be concerned for one another and to use their gifts in service to edify the Body. Paul urges the Corinthians to understand that the believers are “God’s temple” and “a temple of the Holy Spirit” (1 Corinthians 3:16; 6:19). It is by the Spirit, through Jesus Christ, that believers become the temple of the Holy Spirit. God’s presence is not in a special building but in each believer of Christ, which makes up the Church, by the Holy Spirit.

The nature of the Church includes all believers anywhere in the world who are related to Christ through salvation. The inclusiveness of all believers on earth or in heaven, who have lived and been part of His Body at any given time, is described in

Hebrews 12:23: “to the church of the firstborn, whose names are written in heaven.” The Church is gathered as the visible fellowship of believers in a specific location. The local gathering of believers is a concrete visible form of the Church. Therefore, each local church is the miniature form of the Body of Christ, and has the same mandate as the Church to represent Christ (2 Cor. 5:14-20).

The Church as the Body of Christ is called to continue the work of Jesus by proclaiming the Gospel, which is the universal availability of the kingdom of God. The “kingdom of God” occurs sixty-seven times in the New Testament.<sup>51</sup> It means “the rule of God, the divine kingly authority.”<sup>52</sup> This authority has been conferred on the Son by the Father, and the Son has conferred it on the believers to carry on His work on earth for His kingdom (Luke 22:29). The Son Jesus Christ will exercise this rule until He has destroyed all the powers of the enemy. When Christ has put all enemies under His feet, He will return the kingdom to the Father (1 Corinthians 15:24-28). Until Jesus returns the kingdom to the Father, believers are called to complete the work of Christ by proclaiming the Gospel.

The Church as the Body of Christ is called to live and love like Jesus, which means embracing the daily reality of the kingdom of God. Willard argues that “this kingdom is not something to be ‘accepted’ now and enjoyed later, but something to be entered now (Matt. 5:20; 18:3; John 3:3, 5).”<sup>53</sup> This is supported when Jesus announced and taught the availability of the kingdom (Mark 1:15). The role of the Church is to

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<sup>51</sup> *Evangelical Dictionary of Theology*, 1984 ed., s.vv. “kingdom of God.”

<sup>52</sup> *Ibid.*

<sup>53</sup> Willard, *The Divine Conspiracy*, 28.

preach the availability of life in the kingdom of God, which was the reason Jesus was sent (Luke 4:43). Through Jesus, believers can choose to transfer from a life in their own “kingdom” to live a life in the reign of God. For this reason, Jesus instructs His followers to pray to the Father, “Your kingdom come, your will be done, on earth as it is in heaven.” The hope is for God’s kingdom to be filled here on earth (Matthew 6:10; Luke 21:31; 22:18). The power of the kingdom is already at work and available for anyone who chooses to follow Jesus. The Body of Christ can experience the divine reign daily in their life as they respond to their call to live and love like Jesus.

### **The Purpose of the Church**

The purpose of the Church is to give glory to God. The ministry of the Church should be aligned with God’s ultimate purpose for His people. God created His people in His image (Genesis 1:27). God’s purpose for creating people in His image was for His glory, and Scripture suggests that the fundamental purpose of all creation is to glorify God (Psalms 19:1; 147:1). The Church, God’s people, exists ultimately for the sake of the glory of God. Although God made His people in order to praise and glorify His name, something has gone wrong and distorted the image of God. The people He created sinned and fell short of the glory of God (Romans 3:23). However, God so loved His creation that He sent His Son Jesus to save the world (John 3:16). Through Jesus Christ, “God directs his saving action toward bringing us to participate with all creation in glorifying God.”<sup>54</sup> This is why Jesus prayed the prayer before His crucifixion: “Father, the time has come. Glorify your Son, that your Son may glorify you. . . . I have brought you glory on

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<sup>54</sup> Grenz, *Theology for the Community of God*, 487.

earth by completing the work you gave me to do” (John 17:1, 4). The ultimate purpose of the Church is to bring glory to God the Father.

In order to do so, Jesus instituted the Church as the primary vehicle for expressing the love of God. Jesus walked the process of discipleship and spiritual formation with His followers so that their hearts and relationships could be restored to the image of God. The role of the Church in the life of believers is to help them mature. The Church is to engage disciples in the process of spiritual formation so that they can become mature and come to reflect Christ in their being and doing, measuring up to the full and complete standard of Christ (Ephesians 4:11-13). As each mature believer does God’s work, the Body of Christ grows and expresses the love of God in ever deeper ways (Ephesians 4:14-16).

Churches are to be the fellowship of these believers who are joined together by the love of God in Jesus (Acts 2:42-47; Ephesians 4:1-6), through the power of the Holy Spirit (Acts 1:8; 1 Corinthians 12:4-11), demonstrating humble service to one another and the world (Matthew 5:13-16; John 13:35; Romans 12:13; Ephesians 4:12; 1 John 3:14, 16). As believers live and love like Jesus, they reflect what God is like, mirroring the divine image. As a result, they bring glory to Him, for they demonstrate the love of God.

The church is a unified body of spiritual beings with an eternal destiny in God’s kingdom. The present day is an era of the already and not yet reality of God’s kingdom. Believers already have tasted the goodness of the eternal kingdom and now experience fellowship with God through Christ. At the same time, they have not entered into the fullness of God’s future kingdom, which is heaven, but wait eagerly and expectantly for the consummation of God’s divine plan. Paul reminded the Corinthians of the importance

of such hopeful involvement in God's eternal vision and intention (1 Corinthians 15:58). The involvement of the Church in the work of consummation is motivated by eschatologically inspired hope, the reality of God's eternal kingdom. For this reason, the mandate for the Church includes evangelism. Jesus proclaimed that "this gospel of the kingdom will be preached in all the world and then the end will come" (Matthew 24:14). Jesus promised that the Church will complete its task of evangelism throughout the world with the empowerment of the Holy Spirit (Matthew 28:19-20; Acts 1:8). Jesus continues His mission through the Church in proclaiming the Gospel, because the Holy Spirit empowers believers collectively to do God's will here on earth as it is in heaven. Part Three of this project presents how Beaverton Foursquare can participate in this eternal task.

PART THREE  
PRACTICAL MINISTRY STRATEGY

## CHAPTER 4

### GOALS AND PLAN

This chapter develops a ministry plan to help Mosaic leaders at Beaverton Foursquare to bridge, embrace, equip, empower, and engage as Jesus did in His ministry. This flows from the introduction of three key spiritual disciplines with the intention of helping leaders cultivate a more Christlike character and develop an intimate relationship with God. This ministry plan introduces three spiritual disciplines in five movements of spiritual formation that span seventeen sessions and are offered as leadership development classes. The format of these movements include teaching, facilitated spiritual practices, and opportunities for individual practice. As the pilot group, Mosaic participants will evaluate their experience and intentionally prepare for the next steps to incorporate these spiritual practices and begin passing them on to others.

#### **Theological Implications of Adult Spiritual Formation**

Spiritual formation is a process of spiritual shaping and growth that helps to mold a person's worldview and guide choices and actions. The process shapes Christ-followers and leaders in character. More specifically, Christian spiritual formation involves taking on the character of Christ through a process of discipleship to Jesus and the power of the

Holy Spirit and the Word of God. In essence, it is a process where the inner being of the Christ-follower is being formed into the character of Christ and His actions, so the outer being can be conformed to His will. This conformation to Christ is established by being with Jesus first and then following His practices (Mark 3:13-14).

In training toward Christlikeness, two objectives need to be pursued interactively and simultaneously. The first objective is to experience encountering Jesus in personal ways, through the work of the Holy Spirit, which results in one being filled with the wonderful things of God—such as the joy and peace that abound with God’s love and grace. Then the natural and organic response is obedience to God’s commands (1 John 5:3). With the empowerment of the Holy Spirit, obedience to God’s Word ultimately leads to transformation and conformation to Christlike character. The second objective of training in Christlikeness is to purposefully remove one’s automatic responses grounded in thoughts, feelings, actions, and slavery to sin against God. Through intentional spiritual practices, Mosaic leaders at Beaverton Foursquare Church can place their bodies before God to be trained away from their “old kingdoms” and be transformed into the new kingdom person, with the help and sovereign guidance of the Holy Spirit.

The various intentional practices that bring Christ-followers before God and help them to conform to the image of God are spiritual disciplines. The ancient spiritual fathers, including the Master Jesus, practiced spiritual disciplines and have demonstrated the deep spirituality flowing out of a self-disciplined life.<sup>1</sup> Spiritual disciplines help Christ-followers to bring themselves before God, draw closer in relationship with God, and open the door to freedom from slavery to self-interest and fear. The Christian journey

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<sup>1</sup> See Part Two of this discussion for further details.

is an intentional and continual commitment to a lifelong process of growth toward wholeness in Christ, and it requires the Vision, Intention, and Means that comprise spiritual discipline and well-directed effort.

The community surrounding Beaverton Foursquare has been influenced by the postmodern culture of Portland to be a more relaxed and noncommittal religious environment. Embracing Christian faith in this challenging spiritual environment is countercultural. Although Christians often choose an easier road rather than follow Christ, human beings by nature have longings and spiritual thirst. People who are spiritually hungry are open to new pathways to faith and truth that connect with their inner longings.<sup>2</sup> The goal of this doctoral project is to address the spiritual needs of adults at Beaverton Foursquare so that their spiritual longings will be met through Jesus, who is the wellspring of Living Water (John 4:14), and help them grow as leaders to influence people for God's purposes. The preferred future at Beaverton Foursquare is for adult leaders to practice spiritual disciplines to cultivate their inner life and develop an intimate relationship with God in order to grow as leaders, equip congregants, and bless all who cross their path in daily life. The five processes that Jesus used in His disciple-making strategy are implemented in this project and conceptualized as bridge, embrace, equip, empower, and engage.

### **Goals**

The purpose of this project is to develop a plan that engages leaders at Beaverton Foursquare in the learning and practice of spiritual disciplines. It will help them cultivate

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<sup>2</sup> Lyons, *The Next Christian*, 27.

Christlikeness in their character and actions, so that they will grow as leaders to influence for God's purposes. In order to do so, there are five goals established for this practical ministry strategy. The first goal is to help participants bridge with God. The second goal is to lead participants to embrace their calling and purpose in life. The third goal is to equip participants with practices that foster an environment in which their inner life will be developed and grow. The fourth goal is to empower them to minister to one another. The last goal is to send them out as lay ministers to the larger body of the church and the marketplace, to engage them in ministry.

These five goals are derived from Jesus' strategy of disciple-making. Jesus bridged with people. Leading up to His ultimate salvific act, He embraced His calling and purpose by investing in committed followers, who received His calling to be His apprentices. Jesus equipped and empowered them with the Word and the Spirit of God, so they could be sent out as ministers to engage in the community and help fulfill the Great Commission. Employing Jesus' model of disciple-making undergirds the development of this ministry plan for leaders to grow in their Christlike character and actions.

In order to achieve all of this, three domains of learning will be reflected in the goals. These domains of learning are "cognitive, affective, and psychomotor." The cognitive learning includes knowledge and understanding,<sup>3</sup> while the affective involves attitude, emotion, and feeling.<sup>4</sup> The psychomotor learning domain encompasses

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<sup>3</sup> The Second Principle: The Work of Leslie Owen Wilson, Ed. D., "Three Domains of Learning: Cognitive, Affective, Psychomotor," <http://thesecondprinciple.com/instructional-design/threedomainsoflearning/> (accessed January 30, 2016).

<sup>4</sup> Ibid.

behavioral, experiential, and skill development.<sup>5</sup> In order to construct a holistic curriculum for this ministry initiative, well-rounded learning experiences must be included that accommodate various learning styles. This is the key reason why all three domains will be used.<sup>6</sup> Leslie Owen Wilson, an educational expert, says that using all three domains helps learners to create more neural networks and pathways, which aid the remembrance and recall of previously learned material.<sup>7</sup> Even Jesus followed this example. He guided His disciples cognitively, affectively, and behaviorally. He taught the Word of God for their knowledge and understanding. The disciples' cognitive understanding helped to transform their attitudes and feelings. When their attitudes and feelings started to alter and align with Christ, their behaviors also changed.

#### Goal #1: Learning How to Bridge with God

The first goal is for participants to learn how to bridge with God. This means that participants come to understand their need for personal transformation. The participants in this strategy are already followers of Christ and have a solid identity in Him. Consequently, this strategy intersects with their present level of discipleship: to participate in ongoing fellowship with the Triune God and allow Him to prune them for greater effectiveness in His kingdom.

Personal transformation will bridge participants cognitively in the mind, and the hoped for outcome is a deeper emotional connection with God. The plan is to help them

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<sup>5</sup> Ibid.

<sup>6</sup> Ibid.

<sup>7</sup> Ibid.

understand in their minds that their spiritual life is an ongoing journey with God. Connecting with God will involve three learning domains: cognitive, affective, and psychomotor.<sup>8</sup> When participants understand the need for personal transformation intellectually, they will start to hunger for it and become emotionally motivated to change their attitude to obey God, which ultimately can result in behavioral action. Exploring their life journey and understanding the need for personal transformation will help them to connect with God mentally, emotionally, and spiritually in a personal way. When this happens, with the help of the Holy Spirit, they can experience the love of the Father in areas of their life that may have remained hidden or untouched by their walk with God up to the present point in time.

#### Goal #2: Embracing One's Purpose

The second goal is for participants to embrace their life direction and personal calling. In order to reach this goal, participants will experience a process called "Focused Living," created by Terry Walling. In the Focused Living process, participants will create their personal post-it note Time Line.<sup>9</sup> The Time Line exercise will help participants to see the big picture of their life journey. This will aid in their understanding of how God has been at work shaping and developing them over a lifetime through specific people, events, and circumstances in life. The goal reflects all three learning domains: cognitive, affective, and psychomotor. The hoped for outcome is for participants to embrace their

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<sup>8</sup> Terry Walling, *Focused Living Participant's Workbook* (Chico, CA: Leader Breakthru, 2014). While much of this information stems from Terry Walling, *Focused Living Kit*, 2<sup>nd</sup> ed. (St. Charles, IL: ChurchSmart Resources, 1999), I have received training from Walling and am a certified coach/facilitator with Leader/Breakthru, "We Can Train You," <http://leaderbreakthru.com/training/> (accessed January 18, 2016).

<sup>9</sup> Terry Walling, "OD#757: Organic Leadership Development" (lecture, Fuller Theological Seminary, Pasadena, CA, March 2013).

life direction and personal calling, which ultimately necessitates a change in their perspectives and attitude to live a life more focused to finish well in kingdom work.

### Goal #3: Equipping through Key Spiritual Disciplines

The third goal is to equip participants by guiding them to develop and grow their inner life. This means that the participants will seek to deepen their intimacy with God by practicing the disciplines of *lectio divina*, solitude, and the Prayer of Examen. This goal reflects all three learning domains: cognitive, affective, and behavioral. The desired outcome of practicing the discipline of solitude is the development of an inner life that results in an outward lifestyle and manifestation. The outward manifestation would be the participant's growth in love and compassion toward others. The desired result of the discipline of *lectio divina* is also a deepening intimacy with God that engages in a closer walk with the Holy Spirit to foster a lifestyle of love and compassion. The expected outcome of engaging in the Prayer of Examen is awakening to the presence of God and to oneself, which increases one's sense of security and love.

As the participants practice the spiritual disciplines, they will open themselves to experience the deeper love of God in their inner being. As a result, they will be better able to overflow with an outward manifestation of the love of Christ. Experiencing the overflow of God's love can empower participants towards tangible actions of sharing Jesus with others in the way that they have been uniquely equipped by the Holy Spirit.

### Goal #4: Empowered to Minister

The fourth goal is to empower participants to minister to one another. Participants will learn how they can operate in the power of the Holy Spirit in their daily life for

ministry effectiveness and will come to see how the practice of spiritual disciplines can serve as a grounding influence as they do so. Participants will walk through Scriptures in order to understand the supernatural ministry of Jesus. They will discover that the power of the Holy Spirit is the key to ministry and will learn how to operate in their spiritual gifts in the Spirit's power and wisdom.

Additionally, participants will learn how to activate spiritual gifts: speaking in tongues, offering words of encouragement and prophecy, praying for healing, and engaging in spiritual warfare to break strongholds. They will have an opportunity to learn what the gift of speaking in tongues is and will pray, opening themselves to practice this gift. They also will learn about words of encouragement, what the gift of prophecy means, and how to give both by practicing hearing God. They also will come to understand how Jesus prayed for healing and engage in a practicum to pray for healing as Jesus did. Since Christ-followers have been given spiritual weapons in the name of Jesus to fight spiritual battles against the enemy, participants will learn how to use their walk with the Spirit to break the strongholds of the enemy. As with the previous goals, this aim reflects cognitive, affective, and behavioral learning domains. The overall desired outcome is for participants to experience their activation and confidence in operating in the spiritual gifts. When participants are equipped to minister through their spiritual gifts, they will contribute to cultivating a culture mirroring the supernatural ministry of Jesus in power.

#### Goal #5: Engaging as Ministers of Jesus Christ

The fifth goal is to engage participants, who are trained and empowered by the Holy Spirit and the Word, as lay ministers in the marketplace. As Jesus sent out His

disciples two by two, the empowered participants will be released two by two. They will be released to pray and offer spiritual words to encourage and build up the Body of Christ at the monthly all-church prayer night at Beaverton Foursquare.

The empowered leaders also will be released for street evangelism. They will pray and give the Word as encouragement to people in the shopping mall, at work, or in the streets of Portland. The primary domain of learning for this goal is behavioral. The hopeful outcome of this goal is to see an increased number of lives touched and encouraged through this evangelistic activity.

### **The Content and Environment**

The strategy for establishing a safe environment and providing content for this ministry initiative involves various learning stages, elements, domains, and processes. The content will be based on five stages: Bridge, Embrace, Equip, Empower, and Engage. These stages are formulated from Jesus' strategy of disciple-making. Each stage will have two to five sessions. Each session will have five parts: Opening, Teaching, Spiritual Exercise, Sharing/Personal Ministry, and Homework to maximize the learning capacity. All session stages will occur in a small group, classroom setting at church—except the second stage, Embrace. Embrace will happen in a small group classroom setting at a retreat center. In the Embrace stage, the Focused Living process created by Walling will be used. A certified facilitator for Walling's Leader/Breakthru will guide Focused Living for leaders in a 1½-day experience at the retreat center. For maximized learning, the content will include

teaching and experiential elements. In creating this teaching-experiential content, all three learning domains (cognitive, affective, and psychomotor) will be incorporated.<sup>10</sup>

### The Role of VIM

The vehicle of meeting the objectives for this project is the VIM pathway, introduced by Willard in *Renovation of the Heart*.<sup>11</sup> VIM, by which Christ-followers truly can become empowered in the Lord and in His mighty power through the Spirit, will help leaders at Beaverton Foursquare grow in their inner life and activate their spiritual gifts to fulfill their life purpose. VIM will be employed in this project as a pathway to transformation and conformation to the image of Christ. VIM connects all three domains of learning to help guide a participant's expansion of knowledge and understanding in order to contribute to effectual shifts in attitude and feeling, resulting in changes within the behavioral domain. Utilizing the VIM strategy as a pathway for transformation to Christlikeness at Beaverton Foursquare can help leaders grow in their inner and outer life for influence in the lives of others.

As the first element of VIM, Vision will be imparted at the beginning of each training session. The Vision that needs to be imparted is the availability of new life in the kingdom of God. In order to live this new kind of life in Jesus, participants will learn about the Means to experience and participate in life in the kingdom of God. For the purpose of this doctoral project, the Means are three spiritual disciplines. Specifically, solitude, *lectio divina*, and the Prayer of Examen will be taught and practiced to meet the

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<sup>10</sup> For further details, see earlier discussion on "Goals" in this same chapter.

<sup>11</sup> Willard, *Renovation of Heart*, 85-90.

goals of Bridge and Equip. Since life transformation needs to start from seeing the Vision of life in the kingdom of God, the content will seek to connect Vision with the three spiritual disciplines and how they undergird and interlace with practical ministry.

As the second element of VIM, Intention will help participants understand the need to commit consciously to the personal practice of the spiritual disciplines. A Christ-follower who realizes the Vision of life in God's kingdom must follow up with personal intent and make a decision to be a kingdom person, which means opting for a life modeled after Jesus. For this reason, the content of each session will guide participants to learn how Intention involves an active decision to engage in a life journey with Christ to learn from Him. The content in each stage of the ministry strategy will guide participants into a firm understanding that spiritual formation will not happen if their Intention does not involve a decision for action. From the teaching and training content, participants will learn that the Intention to practice spiritual disciplines and decisively carrying it out in action will activate faith. Activating faith ultimately releases passion for Jesus, which can catalyze Christ-followers to seek ways to be with Jesus and follow into His practices. This means having a heart that surrenders the will of the flesh to an Intention to live in the kingdom. This will aid participants in their commitment to the personal practice of disciplines.

The Means is the last element of the VIM. It is the method that will help participants undertake the effort to actually obey Christ. The method that will be utilized for transformation into Christlikeness is the practice of solitude and silence, *lectio divina*, and the Prayer of Examen. With the incorporation of this last element of VIM, participants will come to connect content with their Vision and Intention to follow and obey Christ, which will cause them to seek out Means for spiritual formation to foster an

environment in which their thoughts, feelings, habits, and actions can be transformed. Solitude and silence, *lectio divina*, and the Prayer of Examen will be practiced in sessions and individually at home. The plan is to collectively share and experience spiritual formation in the safe place of a small group, encourage individual practice at home, and then empower participants to use their knowledge and experience of Christ as they are sent out to the larger body of the church, the marketplace, and the streets of Portland.

### The Presentation of Content in the Five Stages of the Strategy

The teaching-experiential content will be staged in five movements containing multiple sessions.<sup>12</sup> Each session will start with the “Opening.” This includes welcoming, candle lighting, and worship. The purpose of the Opening is to start the group in a way that establishes a warm and relaxed environment and then invite the presence of the Holy Spirit through worship. After worship, teaching will follow to impart knowledge. Then the session will transition to practice spiritual exercises for experiential learning. Participants will share their experiences with fellow members of a small group. Then the personal ministry time will provide the group with an opportunity to pray for a person who has a prayer need. If there is more than one person, then prayer will happen one at a time for each individual. Homework will be assigned to reinforce a participant’s experience of spiritual practices at home.

In the Bridge stage, participants will explore the concepts of spiritual journey and transformation, with the overall goal of connecting with God. This stage has two sessions. The first session will study the Christian spiritual life, so participants can begin seeing it

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<sup>12</sup> See the Appendix for a general outline of this curriculum.

as a sacred journey with the aim to become more like Christ. It also will set forth the definition of spiritual formation as a lifelong process of conforming to the image of Christ. The second session will examine the Gospel of the kingdom of God. The purpose of this is for participants to see the Vision of their new life lived in the kingdom and its availability to all. Hopefully, seeing the Vision will result in Intention (decision plus action) that can transform lives. The content in Bridge will be drawn from Willard, specifically *Renovation of the Heart* and *Divine Conspiracy*,<sup>13</sup> as well as Thompson and Stephen D. Bryant's *Exploring the Way*.<sup>14</sup>

The Embrace stage will have five sessions from Walling's Focused Living experience, as facilitated by Leader/Breakthru.<sup>15</sup> It will be delivered in a retreat setting at a retreat center near the church. Through the Focused Living sessions, participants will discover and embrace their life direction and personal calling. The resources of Focused Living include PowerPoints, facilitating notes, and a participant's workbook. These are available to the facilitators who are trained and certified by Leader/Breakthru. The workbook will guide participants to work on their Post-It Note Timeline, core values, and a personal calling statement. Pre-assignment of a small group facilitator at each table will be helpful in journeying through this process with participants. Each session will include a specific format: worship, teaching, workbook, and sharing time at the end. No homework will be assigned in this stage, because the environment is a retreat center.

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<sup>13</sup> Willard, *Renovation of the Heart*, 85-91; Willard, *Divine Conspiracy*, 1-33.

<sup>14</sup> Marjorie J. Thompson and Stephen D. Bryant, *Exploring the Way* (Nashville: Upper Room Books, 2005), 11-72.

<sup>15</sup> Walling, *Focused Living Participant's Workbook*, 3-37.

In Equip, the participants will learn the individual practice of three spiritual disciplines: *lectio divina*, solitude, and the Prayer of Examen. Since the objective here is to equip participants in their inner life by practicing spiritual disciplines, sessions in this stage will have the same format of an opening, teaching, spiritual exercise, sharing, and personal ministry time. All three sessions will have homework assignments to practice spiritual disciplines at home. The resources for the content of Equip will be drawn from Foster's *Celebration of Discipline*,<sup>16</sup> Ruth H. Barton's *Sacred Rhythms* and *Invitation to Solitude and Silence*,<sup>17</sup> and Richard Peace's *Contemplative Bible Reading*.<sup>18</sup>

In the Empower stage, participants will learn how to discover and use spiritual gifts. Since the objective is to empower leaders to minister to one another, participants will learn what Scripture teaches about the baptism of the Holy Spirit, praying in other tongues, how to offer words of encouragement and engage responsibly in the gifts of prophecy and healing, and how to engage in spiritual warfare to break strongholds. They will learn that the spiritual gifts are from the Holy Spirit and are available to any Christ-follower who desires them for the purpose of edifying one's spirit and others in the Body of Christ. The participants also will learn how to hear spiritually and practice hearing God. The practice of hearing God will help develop the gift of prophecy to encourage and edify others. They will learn how Jesus prayed for healing and will practice praying for one another. Participants will see how God created them in His image. Although distorted

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<sup>16</sup> Foster, *Celebration of Discipline*, 96-109.

<sup>17</sup> Barton, *Sacred Rhythms*, 29-77, 91-129; Ruth H. Barton, *Invitation to Solitude and Silence* (Downers Grove, IL: InterVarsity Press, 2010), 136-139.

<sup>18</sup> Richard Peace, *Contemplative Bible Reading* (Colorado Springs, CO: NavPress, 1998), 11-102.

by sin, God wants to restore His image in people through Jesus. This stage will have four sessions. Each session includes an opening, teaching, spiritual exercise, sharing, and personal ministry time. All four sessions will have homework assignments to practice spiritual gifts. The content will be drawn from John Decker and Sonya Decker's *Doing What Jesus Did*,<sup>19</sup> Brian Brennt and Mike Riches' *Freedom Class Manual*,<sup>20</sup> and Kris Vallotton's *Basic Training for the Prophetic Ministry*.<sup>21</sup>

In Engage, participants will cultivate the culture of risk by being sent out and engaging in ministry. This stage will have three sessions and mostly involve practicing what has been learned. At this point, the content centers on peers sharing what they have learned as they are sent out in pairs to engage in ministry. A homework assignment will encourage them to practice and demonstrate what they have absorbed in previous lessons, and there will be an opportunity for participants to gather for debriefing their ministry experiences.

### **Target Population**

The selection of participants will be phased in several steps. The initial pilot project will start with selected leaders from Mosaic Ministries. After their participation, along with initial assessment and evaluation, the refined ministry initiative will be offered to a second group of participants. These will be chosen from those in Mosaic who did not

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<sup>19</sup> John Decker and Sonya Decker, *Doing What Jesus Did* (Los Angeles, CA: Foursquare Media, 2007), 48-295.

<sup>20</sup> Brian Brennt and Mike Riches, *Freedom Class Manual* (Tacoma, WA: City Central Publishing, 2007), 17-24.

<sup>21</sup> Kris Vallotton, *Basic Training for the Prophetic Ministry* (Shippensburg, PA: Destiny Image Publishers, 2014), 15-30, 47-58.

participate the first time and leaders of other ministries within Beaverton Foursquare Church who express interest. The second assessment and evaluation will be helpful in selecting the next target population for this ministry initiative.

The initial target population will be the key leaders who already have been trained in Mosaic Ministries at Beaverton Foursquare. They are Christ-followers who desire to grow deeper spiritually, foster their passion for Christ, and discover their personal calling and gifts to fulfill the Great Commission. They already have been trained to pray, and many of them practice praying in tongues privately.

Also, there will be certain criteria for choosing participants. The leaders from Mosaic Ministries will be chosen because they embrace the distinctive vision and perspective of Mosaic Ministries. Initially, thirty participants will be invited to join the “pilot project” led by me as the pastor of Mosaic Ministries. The participants will be selected from both genders, range in age between twenty and sixty, and come from different ethnic backgrounds in order to serve multi-generational and multi-ethnic populations. The selection will be based on their passion and hunger for kingdom work. Since the Mosaic leaders already have been trained and mentored by me as the pastor of Mosaic Ministries, I know each participant’s specific strengths and weaknesses. I will spend time in prayer for this new ministry initiative and interview potential participants to assess their interest and commitment level. After selecting the participants, the implementation process for this practical ministry strategy will start, which is the focus of discussion in Chapter 5 of this project.

## CHAPTER 5

### IMPLEMENTATION AND EVALUATION

This chapter describes the implementation process of the new ministry initiative, which involves introducing leaders of Beaverton Foursquare Church to three spiritual disciplines. The intent of the initiative is to help leaders develop their inner life and deepen their intimacy with God so they will grow in their leadership and minister more effectively to others. This chapter includes a summary of the strategy's pilot project, timeline, and additional resources needed to conduct the pilot project. This chapter also offers an overview of the assessment plan that will be used to evaluate if the goals of this new ministry strategy are being met.

#### **Pilot Project Summary**

The pilot project is designed to test the new ministry initiative, in order to allow an opportunity to refine and improve the overall process. The pilot run serves as a small-scale experiment of the proposed ministry initiative. The selected participants from Mosaic Ministries will help guide and direct the future ministry initiative, so a refined version of the project can be offered to more members of Mosaic. Afterwards, a honed

version of the project will be initiated on a larger scale and involve leaders in other ministries of Beaverton Foursquare.<sup>1</sup>

As the first phase of the new ministry initiative plan, the spiritual formation and leadership development class that engages Mosaic leaders in the learning and practice of spiritual disciplines and spiritual gifts will be offered in a five-stage teaching and experiential training. Each session will be one to two hours in length, in either a small group class setting at church or at a retreat center. There will be an effort to create a warm, safe, and conversation-friendly environment in all sessions.

### Stage One: Bridge

The objective of Bridge is to connect with God by understanding one's spiritual journey and transformation. Bridge has two sessions and will meet once a week in a small group and round-table setting at church. Each session will start with the "Opening." The purpose of the Opening is to welcome the participants and to create a warm environment. The facilitator will welcome the participants verbally, light the candle to remind them of Christ's Light, and read Scripture to prepare hearts. Then participants will sing together for worship, and a brief prayer will be offered.

The first session explores the spiritual journey. The resource for the first session will be drawn from Thompson and Bryant's *Exploring the Way*.<sup>2</sup> In Session #1, the facilitator will introduce the concept of "Spiritual Journey" by exploring two views of

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<sup>1</sup> For the purposes of this project, discussion will focus on Mosaic Ministries.

<sup>2</sup> M. Thompson and Bryant, *Exploring the Way*.

life.<sup>3</sup> The first view is that life starts from birth and ends with death. The second view is that life is an eternal journey encompassed by the mystery of God. In order to understand the spiritual life journey of Christ-followers, Scripture that relates to spiritual formation and a definition of Christian spiritual formation will be introduced. As an experiential spiritual exercise, a journaling reflection assignment of creating “Above and Below the Line” will be introduced.<sup>4</sup> Then participants will gather for sharing their experience and will pray for one another. The importance of journaling as a spiritual practice will be emphasized. The participants will be asked, as the homework assignment, to reflect on their lives and jot down thoughts or questions using words, images, and phrases in their life journal notebook. Journaling is a spiritual practice to notice God’s presence in daily life,<sup>5</sup> and it can help participants understand God’s guidance and respond to it. There will be a brief opportunity to share what they wrote down in their life journal at the beginning of the next session.

The second session explores the concept of spiritual transformation. Before Session #2 starts, participants will be asked to share their experiences written in their life journal. After a brief time of sharing, the new portion will start with the Opening, as in the first session. In the teaching segment, the Gospel of the kingdom of God will be introduced. The content will be drawn from Willard’s *Divine Conspiracy* and *Renovation of the Heart*.<sup>6</sup> Participants will learn that the Gospel of the kingdom of God means the

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<sup>3</sup> At this point in time, I will serve as facilitator since I am the pastor of Mosaic Ministries.

<sup>4</sup> M. Thompson and Bryant, *Exploring the Way*, 36-38.

<sup>5</sup> *Ibid.*, 38.

<sup>6</sup> Willard, *Divine Conspiracy*, 1-34; Willard, *Renovation of the Heart*, 85-91.

availability of new life in Jesus now and for everyone. Also, the need for spiritual transformation and spiritual disciplines to help the participants live in God's kingdom will be discussed. As a spiritual exercise, *lectio divina* will be introduced. The session facilitator will read the Scripture on God's kingdom aloud and guide the meditation steps of *lectio divina* corporately.<sup>7</sup> Then the session will close with sharing and personal ministry. Again, homework will be assigned. Participants will reflect upon their spiritual experiences in their life journal and record any questions that may surface for them individually.

### Stage Two: Embrace

The objective is to embrace one's life direction and personal calling by understanding one's purpose in life. In this stage, Focused Living offered by Leader/Breakthru will be used. This source was chosen for the Embrace stage, because it is a "personal development process that assists a Christ-follower in discovering and clarifying one's life direction and personal calling."<sup>8</sup> A facilitator, who has received training and certification, has permission to teach and use Leader/Breakthru resources. Embrace will be an intensive 1½ days comprising Sessions #3 through #7. It will be held at a retreat center over the weekend, starting Friday evening at 7:00 p.m. and ending on Saturday at 5:00 p.m. Session #3 will launch Embrace on Friday evening, with the rest of the sessions taking place the following day. Hosting it at the retreat center will allow participants to have a focused time of learning and reflection away from daily life and

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<sup>7</sup> The four practical steps for *lectio divina* will include the following: read (*lectio*), reflect (*meditatio*), respond (*oratio*), rest (*contemplatio*). See Chapter 3 for further details regarding *lectio divina*. In the pilot program, I will be the session facilitator.

<sup>8</sup> Walling, *Focused Living Participant's Workbook*, 5.

busy schedules. Although homework will not be assigned, since this is held at a retreat center, participants will be encouraged to share their stories, informally process their personal discoveries, and fellowship with one another during their free time. Each session of Embrace will have table dialogues led by a table facilitator, in paired partners, smaller groups of four, and the whole table group for peer-facilitation and coaching guided by the session facilitator. In this pilot project, the table facilitators will be assigned by the table group. However, in the revised future ministry event, the facilitators will be selected from those leaders who have completed Focused Living.

Since Session #3 will be the first session of Embrace, it will start with worship followed by an overview of the process and a brief introduction using Ephesians 2:10. Then the overview of the Post-It Note Time Line will be presented, based on Scripture, Jeremiah 29:11, and time will be given to create it. The Post-It Note Time Line will help participants to see the big picture of their life journey from God's perspective. They will start to observe how God has been at work shaping them over a lifetime through people, events, and circumstances in life. Process items and self-examination questions (e.g., integrity check, obedience check, faith challenge, and the like) will be introduced to interpret the Time Line.<sup>9</sup> The session will end with participants sharing their story and praying for one another.

Session #4 will start at 9:00 a.m. on Saturday and also will begin with worship. The topic of this session is "Defining Core Values."<sup>10</sup> Time for devotion on Jeremiah 17:7-8 will be offered to talk about the heat and drought experience of Christ-followers.

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<sup>9</sup> Ibid., 10.

<sup>10</sup> Ibid., 11.

From the completed Time Line, which was finished in the previous session, the turning points of life will be identified and the lessons learned from the turning points will be discussed. Lessons learned from turning points will help participants define their core values, which are life messages and entrustments deposited by God. Core values reflect the convictions and key assumptions of an individual. A ten-minute restroom break will be given at the end of this session.

Session #5 will start immediately after the brief break. The goal of Session #5 is to work on the “First Order Call.”<sup>11</sup> The First Order Call describes why a person lives each day and the individual’s biblical purpose. It is a statement summarizing one’s reason for being. As Jesus called His disciples to be with Him before He sent them out for “doing” ministry, Jesus called them to “being” first (Mark 3:13-14). As participants learn from Jesus’ life, they will discover how “doing” flows out of “being.” Deep relationship with Jesus is the key to one’s influence in ministry. Participants will revisit those Scriptures that have played an important role in shaping their relationship with God. In their *Focused Living Workbook* purchased from Leader/Breakthru,<sup>12</sup> they will list those verses and summarize why these verses are important to them. Then, from their summary, participants will write a statement of being. This statement asserts one’s core passion and desire in terms of personal relationship with Christ. This session will end with participants sharing their First Order Call with their small group before breaking for lunch.

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<sup>11</sup> Ibid., 15-18.

<sup>12</sup> Ibid., 17.

After lunch, participants will gather for Session #6. This time frame involves a “Vision Retreat” to work on the “Second Order Call.” In the Vision Retreat, participants are given time to ask God to speak to them about what’s next and record their thoughts and what God has revealed to them.<sup>13</sup> Since participants will have worked on their statement of “Being” as their First Order Call, in this session they will craft their statement of “Doing,” which is their Second Order Call. Session #6 focuses on one’s vision and the future. It helps to describe where participants are headed as followers of Christ, which captures their personal passion to live daily with Jesus.

Together these vision statements envision a possible future life according to God’s perspective. The statements represent participants’ best understanding to date of what Christ desires them to do. To help participants originate their statements, they will be given ample examples to view. This session will end with group members sharing their Second Order Call statement. Since the workbook provides space for drafting the Core Values, First Order Call, and Second Order Call, participants will use this resource as a guide for all Saturday sessions.

In the final session of Embrace, participants will consolidate their work to draft their “Personal Calling Statement.”<sup>14</sup> The Personal Calling Statement synthesizes “My First Order Call (the call to be),” “My Second Order Call (the call to do),” and “My Core Values (the convictions I choose to live by).”<sup>15</sup> Each participant will have an opportunity to share their personal calling and to hear the personal statements of others. Participants

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<sup>13</sup> Ibid., 21.

<sup>14</sup> Ibid., 24.

<sup>15</sup> Ibid.

will be reminded that the personal calling statement at this point in time is a draft. They will continue to hone and make adjustments during their life journey. They will be advised not to remain rigid but to approach such self-reflection with flexibility. Session #7 will end with a time of prayer and commissioning as a conclusion to the retreat experience.

### Stage Three: Equip

The Equip stage contains Sessions #8 through #10. All sessions will have the same format as in the Bridge stage. They begin with the Opening and continue with teaching, a spiritual exercise, sharing/personal ministry, and homework. For these sessions, participants will meet weekly and gather round-table style in a classroom setting at church. The objective is to equip participants in their inner life by practicing spiritual disciplines regularly in their lives. The spiritual disciplines covered in this stage are solitude, *lectio divina*, and Prayer of Examen. As mentioned in Chapter 4 of this paper, the content for Equip will be drawn from Foster's *Celebration of Discipline*, Barton's *Sacred Rhythms and Invitation to Solitude and Silence*, and Peace's *Contemplative Bible Reading*. The reason why these resources are used is because they offer information and spiritual exercises for the three disciplines covered in this project, which seek to help participants get in touch with God.

Session #8 will explore the discipline of *lectio divina*. The teaching will include what it is, why it is beneficial, and how to do it, along with a brief history of the practice. For their spiritual exercise, participants will be taught how to do *lectio divina* on their own. The teaching will emphasize that *lectio divina* is a formational approach to

Scripture and not an informational approach.<sup>16</sup> It is spiritual reading that helps move participants from knowledge about God to knowledge of God, resulting in transformation. To give participants an example, the session facilitator will walk them through a spiritual reading of a selected biblical passage that is familiar to everyone as a group first. Then the facilitator will explain the four movements (*lectio, meditatio, oratio, contemplatio*) of *lectio divina*.<sup>17</sup> Participants will receive a guide containing the four movements to engage in *lectio divina* individually for Psalm 127:1-2. Psalm 127:1-2 is chosen because it is short and a vibrant passage that highlights God's sovereignty as the builder of human beings, individually and collectively. After practicing the individual spiritual exercise, participants will gather to share their experience and to pray for one another. The homework assignment will be to engage in *lectio divina* and journal about the experience in their life journal notebook so they can share at the beginning of the next session.

When participants return for Session #9, they will debrief how they practiced *lectio divina* at home. The session will move into candle lighting and worship as the Opening, as in previous sessions. The core of this session will explore the discipline of solitude. The teaching will include a definition of solitude and Scriptures supporting the discipline of silence and solitude. Also, various ways to practice solitude and the fruit of the discipline of solitude will be presented. After the teaching time, participants will be given time to practice it individually with a guided sheet. Then they will be gathered to share their experience and to pray for one another.

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<sup>16</sup> M. Thompson, *Soul Feast*, 23.

<sup>17</sup> *Ibid.*, 25-27.

Session #10 will debrief how participants practiced solitude at home. Using the same format as previous sessions, it will cover the Prayer of Examen. The definition, history, and desired fruit of this practice will be introduced. The exercise of the Prayer Examen will help participants to notice God in their daily life.<sup>18</sup> They will be guided through four basic movements. First, they will ask God for His presence through a simple repeated prayer. The second movement will be to guide them to reflect on their past twenty-four hours, focusing on the experiences and encounters that center on the goodness and generosity of God, which will result in thankfulness. Then they will review their actions in the past twenty-four hours, specifically including recognition of behavior not in line with God's will and ways, and making confession for their shortcomings. The final step will allow participants to journal or pray, expressing their thoughts regarding the actions, attitudes, feelings, and interactions they have remembered as a part of this exercise.

Homework assignments for all Equip sessions will be the same. Participants will practice a specific spiritual discipline and journal about it. Afterwards, they will debrief their experience at the beginning of the next session.

#### Stage Four: Empower

The objective of this stage is to empower leaders to minister to one another by learning and using spiritual gifts. Empower comprises Sessions #11 through #14. Participants will meet once a week in round-table style in a classroom setting at church. The Opening for these sessions seeks to create a warm environment and to prepare hearts,

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<sup>18</sup> Adele Ahlberg Calhoun, *Spiritual Disciplines Handbook* (Downers Grove, IL: InterVarsity Press, 2005), 53.

so it will have the same format as Bridge and Equip. All four sessions will have teaching components to impart biblical truth and will focus on one spiritual gift per session, which includes the gift of tongues, prophecy, healing, and waging spiritual warfare to break strongholds. Then, as a spiritual exercise, participants will experience a practicum in which to practice their spiritual gifts with one another. Here is where *Doing What Jesus Did* by J. Decker and S. Decker will be used.<sup>19</sup> It will be very important to create a safe environment for participants to learn, practice, and activate the gifts of the Spirit. The facilitator will encourage participants to risk and provide a safe environment in which to make mistakes, since it might be their first time trying out the spiritual gift. It will be emphasized that Christ-followers cannot grow in the gifts of the Spirit without making mistakes.

Session #11 will explore the gift of speaking in tongues. The teaching about the power and the gift of the Holy Spirit will be based on Acts 1:8. The biblical reasons for speaking in tongues will be presented to help participants understand the biblical truth about this gift. The common misunderstanding about speaking in tongues will be discussed for their better understanding. After the teaching portion, participants will be invited to the practicum to explore speaking in other tongues. Prior to this session, certain leaders in Mosaic Ministries who practice praying in other tongues regularly will be asked to participate as practicum leaders to work one on one with those who desire to receive the gift of speaking in other tongues. The practicum leaders will need to minister with sensitivity and humility. Most important, it will be clearly communicated that participants should not feel inferiority or shame if nothing happens during or after the practicum, since

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<sup>19</sup> J. Decker and S. Decker, *Doing What Jesus Did*, 48-295.

the gift of speaking in other tongues is not necessarily a sign of spiritual maturity. The experience of speaking in tongues is only a small part of the total experience of a personal relationship with Jesus and the Holy Spirit. The homework will be assigned to practice praying in other tongues and to journal the experience. Participants will share from their life journal at the beginning of next session.

Session #12 of Empower will explore the receiving and delivering of words of encouragement and the gift of prophecy. The biblical teaching will be on how the Lord still speaks today and how to listen for the voice of the Holy Spirit. The teaching component will be based on 1 Corinthians 14:3-4. Participants also will learn how to discern God's voice and what His voice sounds like. The teaching will include God's promise that He will pour out His Spirit on all people in the last days, because "whoever calls on the name of the Lord will be saved" (Acts 2:17-23). It will be clearly communicated that spiritual gifts are available to all believers. The apostle Paul exhorts believers to follow the way of love and eagerly desire spiritual gifts, especially the gift of prophecy to strengthen, encourage, and comfort the Body of Christ (1 Corinthians 14:105). It is essential to teach participants how to exercise their spiritual gifts from God's perspective and not their personal perspective. In other words, if one sees the way God sees—essentially, inviting God's perspective—then one comes to see the circumstances, events, and people of this world differently. Instead of focusing on life-crushing negativity, one can embrace the life-edifying aspects of even a fallen world, because Jesus came so humanity could have abundant life in Him (John 10:10). Therefore, participants will learn the value of laboring to fan into flame the gift of God (2 Timothy 1:6-7). To do this, the practicum will encompass the practice of hearing God.

The practicum leaders will be pre-assigned from Mosaic Ministries and will be selected individuals experienced in hearing from God. As a spiritual exercise, a person who has an urgent prayer need from the group will sit in a chair in the middle of the group. The person in the chair will share his or her prayer need very briefly, in one sentence or a few words, with the group. Everyone in the group will stand and gather around the person in the middle, praying over the individual.

When those who pray begin to hear from God, they will sit down and briefly record on paper any impressions received—for example, words, images, or Bible verses. When everyone has something recorded, participants will begin sharing what they perceived the Lord may be saying about the need. As with speaking in tongues, the practicum leaders will need to minister with sensitivity and humility. It needs to be communicated that participants should not feel inferiority or shame if nothing happens during or after the practicum. After everyone has shared, the person in the middle will be asked if what was shared confirmed anything he or she already knew. In this way, the person in the middle confirms if the group is actually hearing from God. After the one receiving ministry gives feedback, the group will rise and pray over the person according to the impressions. The practicum will conclude with thanksgiving and praise for whatever God has done and will do. Homework will be assigned. It will involve practicing hearing from God and recording in the life journal notebook what is heard.

Sessions #13 and #14 will explore the gift of healing and waging spiritual warfare to break strongholds. In Session #13, participants will learn how to pray and heal the sick. The teaching will stem from John 14:12-14 and cover what the Scripture says about healing and how Jesus healed the sick. The role play of the practicum of praying for

healing will be demonstrated by experienced practicum leaders. Then participants will engage in the practice of healing the sick guided by the practicum leaders. In this practicum, they will pray for someone in the group who has actual healing needs. The practicum leaders will follow the practicum instruction sheet for their guidance.<sup>20</sup> Session #14 will follow similar steps, exploring and teaching how to wage spiritual warfare to break strongholds. The teaching will stem from 2 Corinthians 10:4 and will include how God created human beings in His image with purpose.

The essence of salvation is freedom, because Christ brought it to humanity through His death and resurrection (2 Corinthians 1:10). Participants will learn the importance of realizing that Satan is a thief and a destroyer (John 10:10; 1 John 1:9), how strongholds are areas of human lives controlled by Satan, and how Jesus gives His authority and weapons to His people for use in setting captives free (2 Corinthians 10:4).

A fill-in worksheet will be distributed to participants for them to identify their personal strongholds (anger, fear, passivity, shame, rejection, or unforgiveness) and to guide their prayerful practice of breaking these strongholds in their lives.<sup>21</sup> A guided sheet on how to pray to break the strongholds will be distributed, and they will follow the instruction in pairs.<sup>22</sup> The role play will be demonstrated by two trained facilitators. The homework assignment will be to practice at home what they have learned. As in previous

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<sup>20</sup> John Decker and Sonya Decker, *Practicum 3: Let's Practice – Learning How to Heal the Sick* (Bend, OR: MTC, 2009). This is a practicum sheet that is available from the Ministry Training Institute, founded by the authors; see also J. Decker and S. Decker, *Doing What Jesus Did*, 318-319.

<sup>21</sup> Brennt and Riches, *Freedom Class Manual*, 53-81. Along with detailed steps, this resource also provides a fill-in worksheet and guided prayer instructions for how to pray to break strongholds. The facilitator will guide participants through this process.

<sup>22</sup> Ibid.

sessions, participants will record their experience in their life journal notebook and debrief at the beginning of the next session.

### Stage Five: Engage

Engage is the last stage of this ministry initiative, and the objective is to participate as leaders in ministry within the Body of Christ and in the marketplace. The fourteen sessions up to this point have provided knowledge and hands-on experiential learning to prepare participants. Now they will be ready to be sent out to engage in ministry beyond the walls of the classroom. They will be released in pairs, as Jesus sent out His disciples for ministry (Luke 10:1).

In Session #15, they will gather for prayer before they are sent out into the larger body of Beaverton Foursquare. After the prayer, participants will attend the monthly all-church prayer night. The purpose of being sent out to the all-church prayer night is to practice within the Body of Christ what they have learned. During this prayer night, the participants will be encouraged to pray for healing, to give prophecy and words of encouragement and edification, and to pray for strongholds in the lives of people.

Session #16 will start with candle lighting and worship. Then participants will debrief and share their experience from the all-church prayer night, just as Jesus' disciples debriefed with Him (John 10:17). At the end, they will pray for one another for encouragement and strength. Homework will be assigned for this session, which will include engaging in the marketplace. Participants will be partnered in pairs again and make a plan to go to the mall, downtown streets, or bus transfer stations and engage in conversation with people on the streets for encouragement, prayer, and evangelism.

Participants will gather for one last time for Session #17. The purpose of this is for fellowship and encouragement. Participants will share a meal and testimonies to celebrate how God has been transforming their lives through this ministry initiative. At this time, an announcement will be made regarding their participation in assessing this ministry project.

### **Timeline and Additional Resources**

The timeline of the new ministry initiative includes three phases. The first phase involves the pilot project with selected leaders from Mosaic Ministries. The second phase will involve mainly the members of Mosaic Ministries but remain open to other Beaverton leaders who desire to participate. Then the third phase will focus on selected leaders from other ministries of Beaverton Foursquare.

The resources will be developed by the summer of 2016, so the selection process for the initial participants will happen during the summer of 2016. The pilot project will be offered in the fall of 2016. Evaluation and analysis of this ministry initiative and next steps will be discussed in the spring of 2017. After adjustments are made, the refined ministry initiative likely will be offered to members of Mosaic Ministries in the fall of 2017 and any other Beaverton leader who desires to participate. The implementation process generally will happen during the fall and spring seasons, because the summer season is filled with camp activities and people are often out of town at various times. Ultimately, the dream of this ministry initiative is to train leaders from Mosaic Ministries

and release them to the larger body of Beaverton Foursquare to lead this new ministry initiative, perhaps in the fall of 2018.<sup>23</sup>

Beyond the content resources that will be utilized in the strategy,<sup>24</sup> there are physical resources and human resources needed for this ministry initiative. The room for this pilot project will be held in the Loft, at Beaverton Foursquare. The audio visual equipment to be reserved includes an LCD projector, white board and pens, microphone, and sound system. The estimated total budget will be \$2,000 to cover materials, refreshments, and retreat fees for the session facilitator and those participants who need financial aid. For the initial pilot project, written teaching notes of handouts will be distributed. After the evaluation of the pilot project, these written handout notes will be formulated into a Beaverton Foursquare workbook. As the facilitating pastor, I will prepare the written materials and then the workbook. An administrative assistant will help with class registration. Once the room is reserved, the custodial team will prepare the room for each session.

### **Assessment and Evaluation**

Questionnaires and interviews will be used as the primary tools of gathering evaluation data. The assessment process will involve participants filling out evaluation forms before and after the pilot experience. They also will complete surveys regarding the facilitation of the leader in order to help future facilitators to make improvements.

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<sup>23</sup> This part of the ministry initiative is beyond the scope of this present project, since current discussion focuses on Mosaic participants.

<sup>24</sup> See Chapter 4 for a detailed description of content resources to be used in each stage of the strategy.

The learner outcomes and experiential learning sessions will serve as the criteria for evaluation questions.<sup>25</sup> A pre-strategy questionnaire will be used to establish baselines, and the post-strategy questionnaires will measure changes in participants' attitudes and behaviors. Also, a number of participants will be selected for interviews to gather feedback that the questionnaires may not cover. The results will be evaluated and analyzed for refinement and improvement during the next steps of this ministry initiative.

For the Bridge stage, the goal is for the participants to learn how to bridge with God by understanding the need for personal transformation. Questionnaires and interviews will seek to uncover if participants understand the need for personal transformation cognitively, if they have been motivated affectively to change their attitude to obey God, and if there have been any resulting changes in behavior. Since this goal reflects three domains of learning, questions will be geared to try to measure increases in knowledge, deeper feelings of intimacy towards God, and specific new behaviors that seek to spend more time with God and connect with God more deeply or more frequently.

The goal of the Embrace stage is for participants to embrace their life direction and personal calling. The expected outcome of embracing life direction and personal calling means a change in their perspectives and attitude to live a life more focused to finish well in kingdom work. Since the goal reflects all three learning domains, this goal will be measured through questions that attempt to gauge new perspectives and any new or altered attitudes that may have occurred as a result of experiencing the Focused Living

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<sup>25</sup> See Chapter 4 for details regarding goals.

process. Whether or not this has resulted in action to make improvement to live a life more focused on God and His work also will form part of this assessment.

The goal of Equip is to help participants grow and develop their inner life by practicing spiritual disciplines. The desired outcome of practicing spiritual disciplines is the fostering of an inner life that results in an outward lifestyle and manifestation. This goal will be measured by questions that seek to gauge whether or not a participant is seeking to show love and compassion to others.

For Empower, the goal is to learn and activate spiritual gifts so participants can minister to one another. As they learn and practice the gifts of the Spirit, it is hoped that they will be empowered to take the risk to practice their gifts for the benefit of others. The goal of Empower will be measured by questions that attempt to gauge how confident and active a participant is in praying for healing, giving encouraging words to others, and any other spiritual gifts they may have discovered during the ministry project.

Since the plan of Engage is to send out participants to “engage” what they have learned in training sessions in the larger body of the church and the community, the goal will be measured by how many lives have been touched and influenced by practicing what they have learned in ministering to others. The goal of Engage also will be measured by assessing participants’ level of risk. In other words, if participants feel more comfortable asking others if they would like prayer, praying for healing and other blessings from God, it means that they are overcoming the fear and stepping out of passivity. If they are able to do so, they are able to engage in evangelism if those they pray for are not a believer. The level of risk will be measured by questions that seek to gauge changes in their risk-taking attitudes. Some examples would include assessing if

participants are no longer afraid to approach strangers, if they are more willing to risk reaching out when they have a word of encouragement for someone in the church, if participants are setting time aside to hear God, and if they are hearing God more clearly. The plan is to wait a month or two before assessing participants for the stages of Empower and Engage to see if they have begun practicing any spiritual disciplines on their own and/or if they are risking to use their spiritual gifts in ways they were previously unwilling to risk.

## SUMMARY AND CONCLUSION

It is no news that the world is changing rapidly. As a result, the Body of Christ is undergoing a transitional process of becoming postmodern and multi-ethnic. With the expansive increase in digital technology, particularly in the area of social media, the world is becoming smaller in that contact across the globe is much easier. However, this has contributed to societies, like those in and around Portland, becoming more liquefied.<sup>1</sup> People tend to see themselves as social yet choose isolation and privacy, which makes it difficult for them to form authentic community. The condition of “liquefied” culture is especially evident among youth, young adults, and even adults of middle-age generations. Making disciples of Jesus Christ in such an environment has become a great challenge, and it is no exception in the context of Beaverton.

The postmodern culture of the Portland/Beaverton area has been cultivated largely by cosmopolitan young people who celebrate individuality but desire community. Those who love Jesus experience great challenges in trying to see how the Bible relates to their calling. They hunger to live in the kingdom of God but do not have clarity on how to be a Christ-follower at their workplace. Despite many people’s desire to connect socially for community, there is much fragmentation and individualism. In this challenging spiritual milieu, Christians often choose an easier road rather than follow Christ and demonstrate Christlike character.

This ministry initiative initially started with a vision for Christ-followers at Beaverton Foursquare to be able to reach out to the postmodern culture of the Portland

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<sup>1</sup> See Part One of this discussion for details.

area and its relaxed, non-committal religious environment. In order to respond to the challenges of spiritual formation and developing leaders, as well as cultivate a genuine community of young adults, I implemented a leadership development strategy by utilizing the Focused Living process in a retreat setting. Focused Living has helped young adults in Mosaic to discover God's purposes and plan for their lives. It also has brought clarity and renewal to their lives, calling, and direction, which ultimately helps them to serve actively in ministries. The concrete ministry strategy contained in this project is an organic extension of those discipleship actions, which already have been taking place.

As I made my efforts to develop authentic leaders within the postmodern culture at Beaverton, I gained many insights. I have learned that leadership is about influence, not control, and that influence results in organic growth. In order to transform others, I had to be transformed first in order to overflow into the lives of others. My thinking became more flexible, accommodating the needs of my leaders. It was necessary for my leadership style to change from a control and hierarchal framework to relationships, networks, and empowerment within a rapidly changing postmodern environment. I needed to examine myself often and be accountable, so that I could be an authentic leader, because postmoderns are sensitive to inconsistencies and hypocrisy. In pastoring the multi-ethnic and multi-generational body of Beaverton, I have learned that the "one-size-fits it all" approach does not work in a highly diversified environment. As I began to approach ministry with a kingdom perspective embracing the vision of God's purposes, the authentic community of Mosaic planted with the simple seed of my leadership started to sprout lay leaders ready to blossom. As I looked toward the future, I realized it was

necessary to help them grow strong roots in Jesus. Essentially, the challenge became how to help leaders grow in Christlike character and minister to others.

This is how the purpose of the ministry initiative described in this doctoral project took shape. It developed into a plan that engages leaders at Beaverton Foursquare Church in the learning and practice of spiritual disciplines to help them cultivate their Christlike inner life in order to grow as leaders who influence people for God's purposes and minister to others. A deeper connection with God can be achieved by helping them explore their life journey and understand the need for personal transformation. Through this new ministry initiative strategy, the desired outcome is to see more lives touched and transformed by the influence of leaders, who are Christlike in their inner life and empowered by the Holy Spirit to fulfill the Great Commission.

As a pastor of Mosaic Ministries, my interest in developing leaders spans three areas: spiritual formation, leadership development, and the multi-ethnic Body of Christ. In the process of working on this project, I was able to attend various conferences and training that entailed the supernatural work of Jesus such as healing, prophecy, and breaking strongholds. I was able to apply what I learned from those conferences and trainings and start to pass on my experience and knowledge to the leaders of Mosaic Ministries during the last two years, mostly during monthly Mosaic leaders' meetings and retreats.

Through this monthly training, I noticed how leaders of Mosaic Ministries started growing in their ability to hear from God and how that gave them confidence in giving encouraging words of God and praying for one another. As a result, many people they prayed for have been healed. When they intentionally reached out in confidence to

engage in conversation about Jesus, nine people decided to give their lives to Jesus and got baptized within these past two years. Since the gift of speaking in tongues and Holy Spirit baptism were taught, at least seven people I know have received the gift of speaking in tongues. Teaching and practicing spiritual exercises in light of the supernatural work of the Holy Spirit have led Mosaic Ministries to be an exciting and vibrant ministry of Beaverton Foursquare.

As I experienced and saw the vibrant ministry, I realized that Christ-followers cannot be effective in ministry unless they are empowered by the Holy Spirit. Since the ministry of Jesus is supernatural work, Christ-followers are most effective in serving when they activate their spiritual gifts through the Holy Spirit. As a result and by the leading of the Holy Spirit, the initial thoughts for this project started expanding to include the supernatural work of Jesus. Weaving in the supernatural work of Jesus makes this ministry initiative more complete and exciting. What once was a simple seven-session training to teach a few spiritual disciplines transformed into a seventeen-session discipleship strategy modeled after Jesus' cultivation of His first leaders who started the global Body of Christ.

The reality of rapid cultural changes has caused Beaverton Foursquare to renew its vision recently to reflect the community to be a "Family on Mission." To accomplish this larger vision for Beaverton Foursquare, it is essential to connect with the next generation of children, youth, and younger adults as well as families of immigrant and refugee communities. Mosaic Ministries is focusing its efforts on bridging, embracing, and equipping the people of the immigrant community so they can be integrated and empowered to serve as part of the Beaverton Family on Mission. As Beaverton

Foursquare redefines leadership in a fresh way to respond to its current cultural context of rapid change, trained leaders of Mosaic will be able to partner with the larger body of Beaverton Foursquare to accomplish the vision of the church. Together as “Family on Mission,” those who have completed this ministry initiative leadership training can be empowered and released to be engaged in the Beaverton community and as marketplace ministers as well.

I am excited about the potential of this ministry initiative making an impact not only within the four walls of Beaverton Foursquare but also on the community surrounding the church. After the pilot project of training leaders of Mosaic Ministries, the future plan is to integrate this ministry strategy with the larger body of Beaverton Foursquare. The dream is for Mosaic leaders to be able to lead this ministry initiative with other Beaverton leaders and congregants, as a part of spiritual formation and leadership development. In this way, what started as a simple seed with a few Mosaic leaders every month can grow into an expansive harvest throughout Beaverton Foursquare and beyond.

## APPENDIX

### GENERAL OUTLINE OF CURRICULUM

#### **I. BRIDGE: UNDERSTANDING THE SPIRITUAL JOURNEY & TRANSFORMATION**

*Objective: To bridge with God*

Session #1: Exploring the spiritual journey

- Opening: Welcome & Worship & Candlelight (15 min)
- Teaching: Introducing Spiritual Journey & Conforming to Christ (Galatians 4:19) (15 min)
- Spiritual Exercise (30 min) – Lifeline Exercise
- Sharing /Personal Ministry Time (30 min)
- Homework: Journaling

Session #2: Exploring spiritual transformation

- Opening: Welcome & Worship & Candlelight (15 min)
- Teaching: The Gospel That Really Transforms (Mark 1:14-15) (15 min)
- Spiritual Exercise (30 min) – Lectio Divina (corporate)
- Sharing /Personal Ministry Time (30 min)
- Homework: Journaling

#### **II. EMBRACE: UNDERSTANDING THE PURPOSE OF LIFE**

*Objective: To embrace life direction and personal calling (Conference setting over the weekend)*

Session #3: Overview/creating post-it note time-line <Friday, 7pm- 9pm>

- Worship (5 min)
- Teaching - Ephesians 2:10 (10 min)
- Workbook - Creating Post-it Note Time-Line (60 min)
- Sharing (45 min)

Session #4: Defining core values <Saturday, 9am-10:30am>

- Worship (5 min)
- Teaching - Jeremiah 17:7-8 (10 min)
- Workbook - Core Values (60 min)
- Sharing (15 min)

Session #5: First order call (biblical purpose) <Saturday 10:30am-12noon>

- Teaching – Mark 3:13-14 (10 min)
- Workbook – First Order Call (60 min)
- Sharing (20 min)

Session #6: Second order call / vision retreat / de-brief <Saturday 1pm-2:30pm>

- Workbook - Vision Retreat (45 min)
- Sharing (45min)

Session #7: Drafting personal calling statement <Saturday, 3pm–5pm>

- Workbook - Personal Calling Statement (60 min)
- Sharing – Prayer & Commissioning (60 min)

### **III. EQUIP: DEVELOPING THE INNER LIFE**

*Objective: To be equipped in one's inner life*

Session #8: Exploring the discipline of Lectio Divina

- Opening: Welcome & Worship & Candlelight (15 min)
- Teaching: (15 min)
- Spiritual Exercise (30 min) –Lectio Divina
- Sharing/Personal Ministry Time (30 min)
- Homework: Engaging in Lectio Divina & Journaling

Session #9: Exploring the discipline of solitude

- Opening: Welcome & Worship & Candlelight (15 min)
- Teaching: (15 min)
- Spiritual Exercise (30 min) –Solitude
- Personal Ministry Time (30 min)
- Homework: Engaging in Solitude & Journaling

Session #10: Exploring the discipline of Prayer of Examen

- Opening: Welcome & Worship & Candlelight (15 min)
- Teaching: (15 min)
- Spiritual Exercise (30 min) –Prayer of Examen
- Personal Ministry Time (30 min)
- Homework: Engaging in Prayer of Examen & Journaling

### **IV. EMPOWER: DISCOVERING & USING SPIRITUAL GIFTS**

*Objective: To empower leaders to minister to one another*

Session #11: Exploring the gift of speaking in tongues

- Opening: Welcome & Worship & Candlelight (15 min)
- Teaching: (15 min)
- Spiritual Exercise (30 min) – Learning about praying in other tongues
- Sharing/Personal Ministry Time (30 min)
- Homework: Practice praying in other tongues and journaling

Session #12: Exploring the gift of prophecy

- Opening: Welcome & Worship & Candlelight (15 min)
- Teaching: (15 min)
- Spiritual Exercise (30 min) – Hearing God
- Sharing/Personal Ministry Time (30 min)
- Homework: Practice hearing God and journaling

Session #13: Exploring the gift of healing

- Opening: Welcome & Worship & Candlelight (15 min)
- Teaching: (15 min)
- Spiritual Exercise (30 min) – Praying for healing
- Sharing/Personal Ministry Time (30 min)
- Homework: Practice praying for healing and journaling

Session #14: Waging spiritual warfare to break strongholds

- Opening: Welcome & Worship & Candlelight (15 min)
- Teaching: (30 min)
- Spiritual Exercise (30 min) – Praying for breakthrough of strongholds
- Sharing/Personal Ministry Time (30 min)
- Homework: Practice praying for breakthrough and journaling

**V. ENGAGE: CULTIVATING THE CULTURE OF RISK**

*Objective: To engage leaders in ministry in the marketplace*

Session #15: Engaging in ministry I

- Opening: Preparing for All-church Prayer Night
- Participants will be sent out to the broader body, All-church Prayer Night

Session #16: Engaging in ministry II

- Opening: Welcome & Worship & Candlelight (15 min)
- Debrief the experience
- Homework: ministry in marketplace

Session #17: Testimonies & celebration

- Opening: Welcome & Worship & Candlelight (15 min)
- Sharing a meal
- Testimonies and Celebration

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