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ABSTRACT

A DESIGN FOR SPIRITUAL FORMATION DURING THE ACADEMIC
LIFE OF THE ADVENTIST SEMINARY STUDENTS AT
COLLONGES-SOUS-SALEVE, FRANCE

by

Bruno Vertallier

Adviser: Philip Samaan

ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Report

Andrews University

Seventh-day Adventist Theological Seminary

Title: A DESIGN FOR SPIRITUAL FORMATION DURING THE ACADEMIC LIFE OF THE
ADVENTIST SEMINARY STUDENTS AT COLLONGES-SOUS-SALEVE, FRANCE

Name of researcher: Bruno R. Vertallier

Name and degree of faculty adviser: Philip Samaan, D.Min.

Date completed: July 1993

Problem

This project report addresses the problem of lack of practicum of a spiritual formation for students at the seminary of Collonges-sous-Salève, France.

Method

The project report is developed in four stages as follows: First, it investigates how spirituality was approached in the Roman Catholic as well as the mainline Protestant milieu. Second, it explores the Seventh-day Adventist background of spirituality. Third, it focuses on the Pastoral Epistles with regard to Paul's spiritual concerns for the leaders of the church. Four, it recognizes other needs of seminary students that must be considered in the light of spirituality.

Results

This report confirms after reflection that spirituality is essential to the professional education of ministers. It, therefore, calls for a spiritual Christian strategy to become a priority in practicing spirituality at the seminary, and particularly at the Seventh-day Adventist Seminary of Collonges-sous-Salève, France, for which this program is designed.

Conclusions

The conclusion is that it is part of the responsibility of the seminary to be attentive to the development of the spiritual lives of the students in theology, and to offer adequate spiritual formation to allow an awareness and growth in that area.

Andrews University
Seventh-day Adventist Theological Seminary

A DESIGN FOR SPIRITUAL FORMATION DURING THE ACADEMIC
LIFE OF THE ADVENTIST SEMINARY STUDENTS AT
COLLONGES-SOUS-SALEVE, FRANCE

A Project Report
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
Bruno R. Vertallier

July 1993

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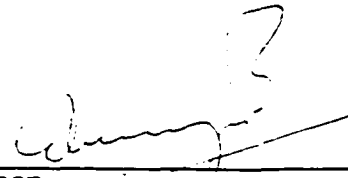
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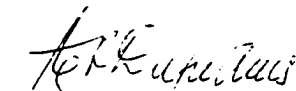
Adviser,
Philip Samaan



Dean,
SDA Theological Seminary



Robert Johnston



Atilio Dupertuis



Date approved

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CHAPTER I

GENERAL INTRODUCTION

Purpose of the Project

This project sought to develop an awareness of the practice of spiritual discipline in preparation for the ministry. The proposed program of spiritual formation takes cognizance of the needs of seminarians seeking to develop patterns of spirituality, and applies Christian principles to the process of spiritual development. This study will, it is hoped, become a part of the preministerial curriculum, attempting to facilitate the development of the spiritual dimension among theology students at the Seminary¹ of Collonges-sous-Salève, France.

The French writer André Malraux (1901-1976) said that the twenty-first century would be spiritual or would not be. That word is astonishing in a country ruled by reason, but the message is clear: it is one of survival in the present time but also in the future. Karl Rahner has the same conviction and holds that "the Christian of the future will be a mystic or he or she will not exist at all."² Signs in the nineties show that the world is heading towards an age of spiritual interest. The human race is called to an ultimatum to see that reality, and it must be heard by spiritual men and women whose task is to awaken

¹Currently called Faculté Adventiste de Théologie, "F.A.T.," recognized by the University of Strasbourg. The seminary offers courses in theology that will lead to a master's degree in four years.

²Karl Rahner, "The Spirituality of the Future" in The Practice of the Faith: A Handbook of Contemporary Spirituality, ed. K. Lehmann and A. Raffelt (New York: Crossroad, 1986), 22.

people to sound spirituality.

For the Seventh-day Adventist church to succeed in its mission in France, it is important that the church, through its program of education, pay more attention to the spiritual formation of its leaders. Encouraged by the laity,¹ the increased attention could result in an accelerated revival and greater commitment to the faith. Hence, spiritual formation for seminary students would be an antidote to the unfortunate growing rate of premature burnout in the ministry.

Justification for the Project

This project was justified by the following factors:

First, the project was justified by the needs I felt when beginning my ministry some eighteen years ago, of an inability to recognize my own needs in the spiritual dimension. If only, at that time of struggle, spiritual guidance had been provided! Something was missing, but I could not identify the problem, for I had no preparation in the field of spirituality.

Second, this project was justified by dialogues that took place with other students, pastors, teachers, and administrators of the Adventist church in France. These conversations have definitely brought the conviction of the urgent need to pursue a project in the area of spiritual formation, with a priority for seminary students. This experience in the field of spirituality should show the ministerial students the necessity of having discipline in their spiritual lives in order that they may measure up to the challenging task of the pastoral ministry.

Third, this project was justified by the opportunity allowed to take time, find resources, and analyze some of the multiple components

¹In 1992, two spiritual meetings took place in France, one in May in Nîmes, with 2000 people. Emanuel Lopes, "Assemblée solennelle de Nîmes," La revue adventiste, September 1992, 15-16. The other was in Evreux, with 800 people. Christiane Louis, "Convocation solennelle d'Evreux," La revue adventiste, December 1992, 15.

that may favor or impair the spiritual formation of students in theology. This maturation, being done before returning to Collonges-sous-Salève, will be profitable for serving at the seminary. It will help me to be better equipped for the spiritual formation of my students.

Fourth, the project was justified because keen interest in spirituality moves us to place a renewed emphasis on the spiritual heritage of the SDA¹ church in order that the devotion and spirituality of our early pioneers may be recaptured. The SDA church certainly has a tremendous contribution to make in the field of spirituality, and its theological perspective urges it to offer the best opportunities to guarantee the spiritual dimension within its midst.

Fifth, the project was justified by the challenge to implement for the first time a course in the field of spirituality. How does one establish a spiritual ministry among seminary students as they go through their theological studies preparing for the pastoral work? That is one of the questions that is addressed in this report, specifically with reference to the seminary at Collonges-sous-Salève. It has too often been taken for granted that seminary students, the future pastors, are naturally gifted and concerned for spirituality. But such is not the case. After their academic formation at the seminary, students discover rapidly that they have to struggle with the ideal and the reality of becoming spiritual persons.

This model should reveal how practical can be that experience of growing as a spiritual being. It should deepen the meaning of one's personal life with God.

Description of the Project

This project report is organized in such a way as to meet the standards of Andrews University in regard to the Doctor of Ministry

¹SDA, henceforth, will be used for the name Seventh-day Adventist.

degree. In contrast to the model of Project I, which includes a field procedure for evaluation of the method, this is a Project II model which is completed before field testing by projecting the potential result.

Organization of the Project

The report is organized into two main parts. First it develops a general reflection on the purpose of a spiritual formation at seminaries. It then suggests a possible plan on how to accomplish it in a specific setting.

Part One

Part One, which gives the background of the study in the spiritual formation, is divided into four chapters.

Chapter 2 approaches the spiritual formation at seminaries in terms of recognition of needs in a broad historical context. I selected religious groups that were scrutinized in order to better understand the difficulties met in a spiritual formation setting.

The focus is on the views of spirituality in Roman Catholicism and mainline Protestantism. Throughout this chapter the reader will discover that these great religious movements have acknowledged the spiritual needs of all believers. Consequently the spiritual formation of the clergy has been a challenge for their institutions in order to meet their own needs and those of the laity.

Chapter 3 touches on the SDA church's interest in spirituality, and also reflects, in view of its priorities, on why spiritual formation in seminaries has not been directly addressed.

Chapter 4 approaches the Pastoral Epistles' perspective of spirituality in terms of qualities that should be seen in a spiritual leader. These qualities may be recognized and be a point of reference for seminary students in order to help them grow through piety.

Chapter 5 opens the reality of the daily context and the struggles with which seminarians are often confronted, and which may impair their spiritual dimension.

Part Two

Part Two presents the practical side of the project in suggesting a program of spiritual formation which could be implemented at the seminary of Collonges-sous-Salève.

Chapter 6 develops the different means and resources which should allow the seminary students to glimpse the meaning of true spirituality, and how to implement it in their lives as they advance in their ministry.

Chapter 7 serves as the conclusion and evaluation of the project.

The appendix contains a curriculum for the implementation of a course on spirituality as well as adequate material and resources for use in a class setting. A pre- and postevaluation questionnaire should also help the candidates to gauge themselves.

Clarification of Terminology

In the perspective of this project it appears necessary to describe some of the vocabulary linked to our discussion of spirituality in this study.

Seven key words and expressions are: spirit, spiritual, piety, spiritual direction, spiritual director, spiritual formation and spirituality.

Spirit

The word for spirit corresponds to the Hebrew term ruah, which has the idea of breath of life.¹ This energy, which is intangible, has

¹Gen 2:7. Unless otherwise noted, all Bible quotations are taken from the New International Version.

God as its immediate cause.¹ God is not only the One who handles the power, but He is the power. The NT Greek word is pneuma. "God is spirit."²

In that line, the human spirit created and given by God is that inner-dimension of a person which allows him or her to be under God's influence.³ This relationship takes place when a person is born again by the Spirit and the Word of God through prayer and meditation.⁴ Paul notes the relation between the Spirit of God and the spirit of man and sees a natural connection between the two.⁵

In conclusion, the Spirit of God,⁶ the Holy Spirit,⁷ the Spirit of Christ,⁸ and the Spirit of the Lord,⁹ is One and the same Person. He has authority, when invited, to approach the individual who is meditating and praying in order to unite mankind to God.¹⁰

¹E. Kamlah, "Spirit," Dictionary of New Testament Theology (1971), 3:690.

²John 4:24.

³Rom 8:6; 1 Thess 5:23.

⁴The New Testament Greek-English Dictionary. Edited by Ralph W. Harris. Springfield, MO: The Complete Biblical Library (1991), s.v. "Pneuma noun."

⁵Rom 8:16; Gal 6:18; Phil 4:23; 2 Tim 4:22; Phlm 25; Heb 4:12; Jas 4:5.

⁶Matt 3:16.

⁷Acts 1:8.

⁸Phil 1:19.

⁹2 Cor 3:17.

¹⁰For more implications on the Trinitarian concept, see Alexis Riaud, L'Esprit du Père et du Fils: Une étude nouvelle de l'Esprit Saint et de la vie trinitaire (Paris: Nouvelles Editions Latines, 1984), 33-52; Brian Gaybba, The Spirit of Love: Theology of the Holy Spirit (London: Geoffrey Chapman, 1987), 117-220.

Spiritual

The word "spiritual" (pneumatikos) denotes the quality of people who want to be one with God. Being "spiritual" is not a state but the humble and active attitude of those who expect the power of God to be manifested in their life. "The man who is truly 'spiritual' is not only born of the Spirit, his life is also under the control of the Spirit."¹ It is when the pneuma of God permanently influences the pneumatikos dimension of the person that spirituality becomes a reality.² Prayer and meditation bring within the human being the transforming power of God and allow growth and a better understanding of the Word. Great was the desire in Paul's heart for the Corinthians who were not yet pneumatikoi.³ "Spiritual" is therefore seen in a broader perspective concerning the action of God and His grace.

Piety

Piety supports the actions of disciplining oneself by spiritual exercises in order to prepare oneself for the spiritual journey that God has prepared. It reveals "our intent to keep ourselves available to God."⁴

Spiritual Direction

Spiritual direction is a process in which interaction takes place between the spiritual director and the directee allowing the perception and the evaluation of the spiritual growth of the directee. This should have an influence on the life of prayer and meditation of

¹The New Testament Greek-English Dictionary (1991), s.v. "Pneumatikos," 15, 230.

²1 Cor 3:16.

³1 Cor 3:1.

⁴Tilden Edwards, Living in the Presence (San Francisco: Harper and Row, 1987), 16.

the candidate. Martin Thornton writes that "spiritual direction is the application of theology to the life of prayer."¹

The term "spiritual direction" may also apply in the sense of a life oriented according to the will of God.

Spiritual Director

A spiritual director is a guide in the sense that people are accompanied in their spiritual journey, stopping when they stop, walking when they walk. The spiritual director is not ahead of people, coercing them to follow whether they like it or not. The spiritual director is not a "Führer." The spiritual director does not lead or coach but sustains people in a dedicated manner. The spiritual director refrains from telling people what to do but enlarges the horizons and the possibilities to the eyes of the directee.²

Spiritual Formation

Spiritual formation is the opportunity offered to the ministerial students to increase their awareness of the necessity of having a personal spiritual life. A course on spirituality should be offered on a regular basis at the seminary in order to reach the expected objectives, which are: (1) to create an awareness of their spiritual needs, an apprenticeship to walk and grow in the Lord's presence, (2) to equip them to face the possible spiritual crises in their lives, and (3) to prepare them to meet the needs of their parishioners under the guidance of the Word. "Christian spiritual formation is a matter of becoming the song that we sing, the Story we tell,"³ says Susanne Johnson.

¹Martin Thornton, Spiritual Direction (No city, USA: Cowley Publications, 1984), 1.

²William A. Barry and William J. Conolly, The Practice of Spiritual Direction (New York: Seabury Press, 1982), 31.

³Susanne Johnson, Christian Spiritual Formation in the Church and Classroom (Nashville: Abingdon Press, 1989), 103.

Spirituality

The term "spirituality" describes the warmer religious Christian life and its application as the distinguishing quality of those experiencing the proximity of the presence of God and their readiness to submit to His will. Urban Holmes offers the following definition:

I am defining spirituality as (1) a human capacity for relationship (2) with that which transcends sense phenomena; this relationship (3) is perceived by the subject as an expanded or heightened consciousness independent of the subject's efforts, (4) given substance in the historical setting, and (5) exhibits itself in creative action in the world.¹

This is the generic definition of this work.

Limitation of the Project

The project on spirituality was designed with the possible perspective of its implementation for SDA seminary students at Collonges-sous-Salève. It makes no pretention of being a pattern for other places. Thus, there are limitations to this project.

The first limitation of the project is the project itself in the sense that becoming spiritual does not occur in approaching a method. The second limitation is my own lack of practical expertise in the field of spiritual formation on an academic level. The third limitation is the absence of group testing and feedback for evaluation.

¹Urban T. Holmes III, Spirituality for Ministry (San Francisco: Harper and Row, 1982), 12.

PART ONE
CONCEPT OF SPIRITUALITY AND ITS IMPLICATIONS
FOR SEMINARY STUDENTS

CHAPTER II

SOME HISTORICAL BACKGROUND OF SPIRITUALITY IN ROMAN CATHOLICISM AND MAINLINE PROTESTANTISM

A life without God is an empty life. The twentieth century has bitterly discovered the "death of God." Today a desire for spiritual renewal has come as a wind of reaction to an era of destructive criticism of the Bible in matters of faith. Sandra Schneiders notes that "Since Vatican II, both the Catholic and Protestant churches have had to contend with an increasing interest in spirituality on the part of their membership."¹

Recent Perceptions and General Conceptions

Church professionals as well as lay people look forward to a genuine religious experience. It is a search for meaning in the wholeness of life, an experience in relation to the whole world.² People have invested much in technology and science, seeking for answers that do not satisfy them. Could spirituality reshape society? David Ray Griffin, speaking of spirituality and society, suggests that rather than society and the environment solely influencing the spirituality of its members, society can be shaped by its members in return.³ This point of view gives credit to the role of well-prepared seminary

¹Sandra M. Schneiders, "Spirituality in the Academy," Theological Studies 50 (1989): 676.

²Erica E. Goode, "Spiritual Questing," U.S. News, December 7, 1992, 66.

³David Ray Griffin, Spirituality and Society (New York: State University of New York Press, Albany, 1988), 1-24.

students and their impact on the churches. People must control the event and not the event control people. Charlene Spretnack believes that modernity has absorbed the individuals into mass culture, fed by mass media and shaped to serve "progress and the needs of the nation-state."¹

The spiritual dimension of the individual has been so dependent upon external components that people must find new meanings to ignite their spirituality. The innumerable books written in recent years on the subject of spirituality prove that there is a great demand. People in the church are looking for "spiritual excellence."²

In seminaries and divinity schools the need for a spiritual dimension is felt even more. William A. Barry and William J. Conolly note that "until very recent times, seminaries and divinity schools gave short shrift to developing the focus and skills of spiritual direction."³ Forster Freeman, in describing an urgent need in the spiritual formation of Protestant seminary students, sees an appropriate support in the spiritual direction led by well-trained professionals.⁴ James Michael Lee invites religious educators to understand how important their spiritual role is in order to assist directees in their spiritual journey so as to understand how their "lifeway" and "lifework" should blend into a harmonious design. Defining the terms, he holds that: "Lifeway" is a term "designating a person's overall lifestyle pattern."⁵ "Lifework" is a term "designating a person's particular

¹Charlene Spretnack, "Postmodern Directions," in Spirituality and Society, ed. D. R. Griffin (New York: State University of New York Press, Albany, 1988), 33-60.

²Andrew Murray, In Search of Spiritual Excellence: Discover Power-filled Living! (Springdale, PA: Whitaker House, 1984), 7.

³Barry and Conolly, 14.

⁴Forster Freeman, Readiness for Ministry through Spiritual Direction (Washington, DC: Alban Institute, 1986), 19-36.

⁵James Michael Lee, The Spirituality of the Religious Educator (Birmingham, AL: Religious Education Press, 1985), 7-42.

career or occupation."¹ One holds that both elements should be spiritually nourished.

Acknowledging these observations, one senses that the support of spiritual educators as models is vital and will largely contribute to the spiritual growth of the students in theology.

From another angle, Susanne Johnson approaches Christian spiritual education suggesting three elements: worship, which should become the pervasive posture of life; instruction, which deliberately teaches the Story (of Christianity) to acquire skills to living it as one's own story; praxis, referring to the daily engagement of the person. She believes that spiritual Christian education in this way will bring both the experiential education and the transmitting content.²

The more the subject of spirituality is opened the more some people become convinced that a solid formation on the matter should keep the candidate for the ministry from falling into the trap of cheap spirituality. There should be no escape and no excuse for not facing the responsibility of a spiritual formation, especially for seminary students who will soon be in charge of souls.

The position taken at the Second Vatican Council (1962-65), expressed by Edward Malatesta, shows how Roman Catholicism is today shifting toward a new understanding of its responsibility in spiritual concerns.³ Francis J. Buckley, guessing about the Roman Catholic Church of the year 2000, emphasizes the fact that "spirituality in the seminary as in the parish will be more important than doctrine."⁴ This is an

¹Ibid.

²Susanne Johnson, 136-155.

³Cheslyn Jones, Geoffrey Wainwright, and Edward Yarnold, The Study of Spirituality (New York: Oxford University Press, 1986), 525.

⁴Francis J. Buckley, "Trends in Religious Education," Lumen Vitae 42 (1987): 437-451.

important factor, especially for those concerned with education in theological schools, and may generate questions. One could fear that more emotion would creep into the formation at the expense of the objective and the analytical disciplines. Certainly, this is a matter of balance and could be solved through dialogue with the parties concerned.

Adding to the preoccupation of having a solid spiritual formation, Les L. Steele, developing a practical theology of Christian formation, contends that a spiritual Christian formation must be biblical. From his Wesleyan approach he expresses the confidence he has in the Word of God. But, from his psychological insight he holds that psychology may help one to understand the various steps in the spiritual development of an individual. In marking the limits of psychology for those who are on the way in their spiritual quest, Steele calls for prudence in that area.¹

Consequently, all believers should approach spirituality on the basis of the Word of God. This should bring enthusiasm among believers in the Lord, because the ultimate experience reached by believers should be that of God directing their lives. In the meantime, people's discovery of their personal spiritual direction would be the greatest purpose of the Holy Spirit, for it would lead them to Jesus Christ.

Along with the Word of God, true spirituality² comes from the Holy Spirit who communicates with humanity. It should be patent that the goal in spirituality is not to encounter any gods from the pantheon but the only God from the Bible, who reigns in the Universe. Although one may believe that God speaks to people through different agencies,

¹Les L. Steele, On the Way: A Practical Theology of Christian Formation (Grand Rapids, MI: Baker Book House, 1990).

²I differentiate "true spirituality" from any other spiritualities which are not Christian and not inspired by the Word of God. However, to balance this declaration I also trust that spirituality is an excellent ground which may allow dialogue with non-Christian religions.

this does not mean that He accepts their ways of carrying out spirituality. Therefore, spirituality is not approached in the perspective of Eastern religions, but limited to the Christian perspective. However, references to other monotheistic religious groups may be appropriate for the purpose of illustration.

From what has been enunciated a possible conclusion may refer to spirituality as a need for this generation, a need for spirituality to be reconciled with the fear of emotionalism and academic subjectivism, and that spirituality cannot evade the reality of the Bible.

This calls for clarification about what is to be considered true spirituality. True spirituality seeks God's will and must be introduced by the Bible which the Christian receives under the guidance of the Holy Spirit, who leads the Christian to the divine model of spirituality, Jesus Christ. Francis A. Schaeffer holds that it is "impossible to even begin living the Christian life, or know anything of true spirituality, before one is a Christian."¹

These reasons attest to the need for writing, with a sense of urgency, about a spiritual formation program for seminary students. Learning from others' experiences should greatly benefit the spiritual formation of students in theology in order to enhance their ministry.

Roman Catholic Spirituality and Seminary Training

Roman Catholics, among Christians in the Western world, certainly have the longest tradition in the realm of spirituality and its quest. The interest in spiritual formation among their clergy is not new. Seminaries based on the "Tridentine"² model place a primary emphasis on the spiritual development of priests and religions.

¹Francis A. Schaeffer, True Spirituality (Wheaton, IL: Tyndale House Publishers, 1971), 3.

²See the declaration of John Paul VI speaking on the 400th anniversary of the Council of Trent. Walter D. Wagoner, The Seminary: Protestant and Catholic (New York: Sheed and Ward, 1966), 23.

According to Yorke Allen, Jr., referring to the Maryknoll Spiritual Directory, "the most important purpose of a major seminary is the sanctification of the sacerdotal candidates. All other ends must be subordinate to this one."¹ Would the intellectual training become secondary to the spiritual one?² Such a concept creates a dilemma.

Does the seminary have to run the risk of promoting the latter at the expense of the former? The Documents of Vatican II clarify the dilemma in insisting upon the high intellectual quality of training of the priests.³ But they also reinforce the giving of greater attention to spiritual training.⁴ The church needs spiritual leaders, and must give itself the means to accomplish its mission. Here is a valuable principle. The seminary does not exist for its own sake but for the sake of the church, nurturing the priests who in turn nurture the people. This may be accomplished through dedication and discipline. René Laurentin comments that the decree referring to the priest's life-ministry invites all priests to consider the high spiritual character of their mission. His ministry must be "exemplary," linked to "perfection"

¹Yorke Allen, Jr., A Seminary Survey (New York: Harper and Brothers, 1960), 373.

²This was not a new concept. It had already been made clear by Francis Bourne (1861-1935), an English Cardinal, when he wrote: "A seminary is not primarily a place of study. . . . The great founders [of seminaries]--namely, Jean-Jacques Olier and St. Vincent de Paul--had no thought of setting up new houses of study. . . . A seminary is a place the only essential object of which is to train priests to a truly spiritual and supernatural life. . . . It is true that since the 16th century seminaries have become more and more places of study."

Bourne concludes that places of study are not incompatible with academic knowledge provided that they do not "obliterate" the primary spiritual goal. The purpose of the seminary in his ideal form is clear: to train people to a truly spiritual and supernatural life. Francis Cardinal Bourne, Ecclesiastical Training--Being a Short Treatise on the Spiritual Formation of Aspirants to the Priesthood (London: Oates and Washbourne, 1926).

³Vatican Council II: The Conciliar and Post Conciliar Documents, ed. Austin Flannery, OP (Collegeville, MN: Liturgical Press, 1975), 717-721.

⁴*Ibid.*, 713-717.

and rooted in the "Word of God."¹ The minister must be prepared adequately, balancing the spiritual activities with the academic theological studies.

It is assumed that such recommendations are made in the Roman Catholic Church because of unbalanced perceptions in the circle of theological training. Commentators observe that one of the possibilities for the lack of equilibrium is that theology is being approached outside the context of spirituality. The rules are set, and theology defines its paradigms and spirituality defines its own. One considers it possible to study theology without having to go through the spiritual experience. Both realities are separated from each other with their boundaries guarded.

Regina Bechtle, reflecting on that issue, declares that "one theologizes out of one's spirituality."² Thus, theology must find itself grounded in the spiritual dimension or it is empty and sterile, and loses its purpose to clarify through faith the reality of God for the believers. Andrew Louth wisely asserts that theology ought never to lose sight of its primary task, to "prevent us, the Church, from dissolving the mystery that lies at the heart of the faith--dissolving it, or missing it altogether, by failing truly to engage with it."³ Here certainly it would be appreciated to see theology and spirituality merge on a common ground and be established in an experience of faith. If the spiritual formation must be balanced with the academic theological load, the spiritual formation itself must find its equilibrium in the organization of its program.

¹René Laurentin, Bilan du Concile Vatican II (Paris: Editions du Seuil, 1967), 103-104.

²Regina Bechtle, "Theological Trends: Convergences in Theology and Spirituality," The Way 25 (1985): 308.

³Andrew Louth, Discerning the Mystery: An Essay on the Nature of Theology (New York: Oxford University Press, 1983), 71.

Let us now consider the issue of time, which is a practical one. Spirituality, like other disciplines, needs not only time but quality time in order to favor the experience. Jean René Chotard, describing the life of the minor seminary at Guérande, France, notes that because of the heavy academic load the devotional time is inappropriately adjusted to the general schedule. "Omnipresent but hidden, such is the place of the spiritual."¹ Although more room is given to spiritual exercises in major seminaries, philosophy, psychology, counseling, sociology, anthropology, and communications are still given prime time.²

Confirming the importance of spirituality, the Roman Catholic Church and its institutions seem to be heading in one direction, developing a two-level program for spiritual formation. The first level would give an opportunity to become aware of the need by focusing on the reasons for keeping up with one's spiritual life. The second level would fit the exercises. Indeed the Roman Catholic Church considers the spiritual environment of primary importance and allows for maturity in the spiritual life of the students.³ Facts speak for themselves. During the time at the seminary the students are offered many classes directly related to the spiritual formation. It is not surprising to discover that the Sacred Heart Major Seminary in Detroit offers no less than twenty different courses focusing on spirituality.⁴ Hence, exposure to the spiritual life is made possible by regular meetings with

¹Jean-René Chotard, Séminaristes . . . Une espèce disparue? Histoire et Structure d'un Petit Séminaire: Guérande (Sherbrooke, Québec, Canada: Editions Naaman, 1977), 149.

²Bernard J. Rosinski, An Academic Profile of Catholic Seminaries (Washington, DC: National Catholic Education Association, 1987), 1-41.

³Wagoner, 28.

⁴The Sacred Heart Major Seminary offers some twenty different approaches to spirituality. Among them: The Fifth Gospel; Spirituality of Pilgrimage; Spirituality of the Catechist; Biblical Spirituality; Spirituality and Personal Growth; History of Spirituality; Theological Foundations of Christian Spirituality, etc. Sacred Heart Major Seminary Bulletin (Detroit, MI: Sacred Heart Major Seminary, 1991), 162-166.

the spiritual director to facilitate the discovery of one's individual responsibility in prayer.¹ This would take care of the first level of the formation.

The second level of the spiritual formation would be addressed by "the desert experience," which takes place away from the seminary as a retreat experience to enlarge the horizon of the candidate for the priesthood during his spiritual formation. The daily spiritual exercises are also considered indispensable for the spiritual maturity of the candidates. Thus, daily Eucharist, communal morning and evening prayer, and personal prayer are part of the program for seminary students.² The demonstration is eloquent and attests that the Roman Catholic Church holds the academic knowledge, doubled with communal and individual silent reflection, meditation, and prayer as a vital part of the training for the priesthood.

The Roman Catholic Church, by paying much attention to the spiritual formation of the clergy, substantiates its real interest to adapt to the pastoral ministry in order to meet the needs of the people. People have basically the same needs, for they all face the same reality. All believers are confronted with questions about God, life and death, sin, the end of time, and the judgment. Who is going to help them handle these crucial daily questions which are directly linked to their spiritual life? Will the priest, the pastor, the rabbi or the imam? People need to understand spirituality and it must be rooted in their daily lives. Therefore one of the most challenging tasks of the priest is, as Paul Huot-Pleuroux points out, to adapt the spiritual to the real world.³

¹The Program of Priestly Formation (Washington, DC: United States Catholic Conference, 1982), 28-29; 96.

²Appendix N. The timetable at St. John's Seminary.

³Paul Huot-Pleuroux, La formation permanente du clergé (Paris: Editions de L'Epi, 1969), 23-28.

Historically the Roman Catholic Church has struggled with the practice of educating their representatives for developing a strategy to build up the spiritual dimension of their lives, and meet the needs of the people, for there were at first no training centers. The monastic orders were part of the solution, but lacked unity. One of their methods was to leave their members free to exercise their ministry, especially that of preaching.¹ This was an open door for all kinds of spiritual interpretations and practices. These monastic orders started as early as the fifth century, as in Lérins, Le Rhône, France (420),² and went on for centuries. These orders could not always face the needs of the population, for the priests had little education.³ Fernand Rev. Mourret writes that "we today find it hard to imagine the deplorable state of clerical education."⁴ New ways for the education of priests had to be elaborated.

The ingredients for change and improvement were to be found in the heritage of the scholastic period and its great figures like Anselm (c. 1033-1109) and Abélard (1079-1142). Soon afterwards, the concept of reason and faith had been discussed by Thomas Aquinas (1225-1274). Mourret writes: "Scholastic philosophy in the twelfth century had called forth mighty activities of mind."⁵ A new approach concerning religious matters was gradually accepted. The spirit of the Renaissance affected Roman Catholicism. Moreover, the Reformation challenged the Roman Catholic tradition; thus more rationality was necessary to oppose the

¹Kenneth S. Latourette, A History of Christianity: Beginnings to 1500 (San Francisco, CA: Harper and Row, 1975), 1: 427.

²Ibid., 233.

³Another weakness of these orders was the overload in spiritual exercises, as in Cluny, where hardly any time was given for study. Noreen Hunt, Cluny under St. Hugh: 1049-1109 (London: Edward Arnold, 1967), 101-104.

⁴Fernand Mourret, A History of the Catholic Church (London: B. Herder Book Co., 1955), 5:586-589.

⁵Ibid., 281.

Protestant tide. New questions concerning salvation forced reflection about spirituality.¹ Consequently, the spiritual needs of people and the priests came to light and were taken into consideration for improvement.

The impulse for a better training of the clergy in an elaborated structure was at that time given by St. Charles Borromeo (1538-1584). The goal was to respond to the lack of formation by providing a solid education and by rediscovering the spiritual dimension. Such was first to occur among committed, dedicated, and selected people who engaged their whole lives in the process;² they in turn, would spread the spiritual dimension in the communities beyond.³ Thus, the first seminary was founded in Rheims, France, in 1567 and "wisely provided for all that concerned piety, study and discipline."⁴

These measures to train the priests in clerical houses were taken by the fathers during the Council of Trent (1543-63), and resulted in raising the educational standard.⁵

What may be learned from the above is that there is need for a structure to facilitate the reflection on spiritual concerns. The same principle may be applied to all eras, for the risk of false interpretation or lack of coherence may still be a threat. Sound spirituality does not happen in a vacuum, and improvisation should be looked at with prudence. This does not mean that spirituality must be rigid and control every aspect of life, but that it cannot suffer anarchy and disunity, as has often been the case in past ages.

¹D. H. Tripp, "The Modern World: The Protestant Reformation." In The Study of Spirituality, ed. Cheslyn Jones, Geoffrey Wainwright, Edward Yarnold (New York: Oxford University Press, 1986), 342.

²J. M. R. Tillard and Y. Congar, L'adaptation et la rénovation de la vie religieuse (Paris: Editions du Cerf, 1967), 506-507.

³Mourret, 589.

⁴Ibid., 590.

⁵Ibid., 586.

Another element also contributed to higher consideration of spirituality, but also created a dilemma. It was the "spiritual orders" based on mystical experiences. Great mystics, like Ignatius of Loyola (c.1491-1556), viewed spirituality as a means to strictly discipline oneself, saving one's soul.¹ Others like Teresa of Avila (1515-1582)² or St. John of the Cross (1542-1605)³ also led in that direction. The reality was that the spiritual need of people could not be filled by such unattainable practicum. The experiences of these spiritual masters were unreachable by mere mortals. People needed a union in which Christ would be formed in them by the action of God.⁴ People did not expect to enter Divinity and be in another world which did not belong to them.

If Roman Catholicism remained about the same in its structure and form after the Council of Trent (1545-63), Vatican Council II (1962-65) marked a change in terms of the practice of spirituality. A wider

¹Ignatius of Loyola founded his order, the "Society of Jesus" (1540). His intense discipline through the "Exercita Spirituality," which proved to be powerful in training scholars, was written for the examination of conscience and served as a guide for meditation, contemplation, and prayer. The purpose was to enable the one who studied to "conquer oneself." In so doing he would obtain a "great deal of merit" in the sight of the divine majesty and "so save his soul." The exercises were generally done under the guidance of a spiritual director during four weeks. The sequences in reflection were the following: (1) the consideration and the contemplation of sins, (2) the life of Christ up to Palm Sunday, (3) the passion of Christ our Lord, (4) the resurrection and ascension. The Spiritual Exercises of St. Ignatius de Loyola, ed. Robert Backhouse (London: Hodder and Stoughton, 1989), 1-23.

²According to Teresa of Avila (1515-1582), spirituality is a multilevel state of prayers. The spiritual wanderer is invited to discover the different rooms of his soul. "In her [Teresa's] most mature work, The Interior Castle, the castle is the soul. Its progress toward God is a journey through various rooms (each representing a stage in prayer) until the soul penetrates the innermost room or the very center of itself where deepest intimacy with God and fullest integrity as a human being is achieved." J. C. Willke, "Teresa of Avila, Ste.," Encyclopedic Dictionary of Religion, (1979), 3475.

³With St. John of the Cross (1542-1605) is reinforced the mystical experience of spirituality. The "double purification" which will be accomplished through the sensory and the spiritual dimensions is seen as the objective to reach the sublime encounter with the divinity in a mystical union. Sandra M. Schneiders, "John of the Cross," The Encyclopedia of Religion, (1987), 8:112.

⁴Gal 4:19.

acceptance of the Word of God would facilitate the entry of new ideas. Kenan B. Osborne affirms that "the Word of God lies at the heart of priestly spirituality, and therefore the priest must read and re-read the holy Scriptures. Priestly ministry is, thus, not separated from priestly spirituality."¹

Much was borrowed from the Protestants and like them, they emphasized the primacy of experience, appealing to the feelings of people.² This would increase the challenge of the priesthood to meet the people on their ground. The expression of spirituality among Roman Catholics was to put on a new garb. Charismatics entered the Roman Catholic Church, in Western Europe, with the blessing of Pope Paul VI,³ designating Joseph Cardinal Suenens, as leader of the Roman Catholic neo-Pentecostals.⁴

Roman Catholic people experienced new ways to live their faith, longing to find a spiritual dimension that would fit in the real world. A new literature expressed similar desires.⁵ These authors demonstrated

¹Kenan B. Osborne, Priesthood: A History of the Ordained Ministry in the Roman Catholic Church (New York: Paulist Press, 1988), 334.

²Thomas Bokenkotter, Essential Catholicism, Dynamics of Faith and Belief (New York: Doubleday, 1985), 28.

³A. Quentin Lister, "Charismatic Movement," The Westminster Dictionary of Spirituality, (1983), 87.

⁴Gerhard F. Hasel, Speaking in Tongues: Biblical Speaking in Tongues and Contemporary Glossolalia (Berrien Springs, MI: Adventist Theological Society Publications, 1991), 23.

⁵More than feelings was the need to live the spirituality among the people as did Dorothy Day. Dorothy Day, The Long Loneliness (New York: Curtis Books, 1972), 272. A spirituality apart from the realities of the world was less and less appealing. This new spirituality was no longer oriented toward a self-accomplishment lost in an ecstatic divine encounter, but seen as love in action to humanity. Acting spiritual was acting existential, "incorporating prayer" in the daily acts of life. Charles J. Healey, Modern Spiritual Writers: Their Legacies of Prayer (New York: Alba House, 1989), 15. Another Christ-centered spirituality arose with the intention to lead people into the real discovery of sanctity. Columba Marmion (1858-1923), who became Abbot at Maredsous in Belgium, makes clear that "He [Christ] is the Alpha and the Omega of all sanctity and His word the divine seed, from which sanctity springs." Columba Marmion, Christ the Life of the Soul (St. Louis, MO: B. Herder

the fragility of life without spiritual support, and invited more religiosity in order to avoid the loss of direction, norms, and meaning in life.¹ The people were pleading for the Roman Catholic Church to pay attention to their needs. The worker-priest movement called for the Roman Catholic Church to go to the world. The priests had to identify with the working class and meet them where they were.² It was a sign that spirituality could not be dispensed only on Sundays during Mass. The Roman Catholic Church would acknowledge the reality, updating the spiritual formation of the priests.

The image of the priest would be modified, and the objectives of his formation took on a new orientation. The Second Vatican Council recommended that the priests had to be trained in such a way as to be aware of the exigencies of their times.³ To that statement was added a paragraph concerning the responsibility of providing for the spiritual development of the priests during their entire lives.⁴ Marie Joseph Y. Congar, looking at the mission of the priest in the modern world,

Book Co., 1925), 21. Vincent Blehl, summing up the spirituality of Cardinal John Henry Newman, stressed the necessity "to comprehend authentic Christianity as a concrete way of life, not merely as an abstract program for living." Vincent Ferrer Blehl, S.J., Realizations. Newman's Own Selection of His Sermons (London: Darton, Longman and Todd, 1964), xiii. Other authors, like Karl R  hner or Hans K  ng, were appealing to the heart and the mind of the believers in search of constantly renewing acts of love within society. Karl R  hner, On Prayer (New York: Paulist Press Deus Books, 1968), 8.

¹Hans K  ng, Why Did God Make Me? ed. Hans K  ng and J  rgen Moltman (New York: Seabury Press, 1978), 6.

²Oscar L. Arnal, Priests in Working-Class Blue (New York: Paulist Press, 1986), 75.

³"Pour que l'adaptation de la vie religieuse aux exigences de notre temps ne soit pas purement ext  rieure . . . les religieux seront suffisamment instruits, selon leur capacit   intellectuelle personnelle, des moeurs de la vie sociale actuelle, de ses fa  ons de voir et de penser." Tillard and Congar, 511.

⁴"Que leur vie enti  re, les sujets [les pr  tres] aient le soin de perfectionner cette culture spirituelle," *ibid.*

suggests that the priest be first a "man of faith" and a "man of the Word."¹

In spite of all the recommendations by the highest authorities of the Roman Catholic Church to improve the training and the spiritual formation of the priests, the result was not always the expected one. Many left the priesthood, realizing that the recruiters over-idealized the ministry and did not inform the candidates about their future spiritual responsibility in a parochial setting. It was a shock for them to see their inadequacy in the role of spiritual fathers.² Discovering the spiritual requirements discouraged many and created a major problem of vocation. Some were even afraid of losing control of their future.³

Battling to meet the needs of the priests, the Roman Catholic Church has reinforced the spiritual formation of the clergy, by seminars, theological and pastoral reflections, and retreats.⁴

Building spirituality is a long-term project. One may regret that it is seen by some people as a human product for satisfying immediate human needs.⁵ Gisbert Greshake affirms that a "priestly office is a spiritual ministry which cannot be fulfilled except by a spiritual man," and quotes W. Kaspar that "such a man does not regard what is visible, manageable, calculable as the sole reality."⁶ Facing

¹Marie Joseph Y. Congar, A Gospel Priesthood (New York: Herder and Herder, 1967), 201-207.

²Joseph H. Fichter, Priest and People (New York: Sheed and Ward, 1965), 199-200.

³John O'Connor, The People Versus Rome: Radical Split in the American Church (New York: Random House, 1969), 59-73.

⁴Huot-Pleuroux, 149-171.

⁵"Yet inasmuch as the Kingdom of God and the activity of the spirit go beyond the dimensions of the immediate situation, spiritual ministry is not purely spiritual: it is concerned with setting up in this world, here and now." Gilbert Greshake, The Meaning of Christian Priesthood (Westminster, MD: Christian Classics, 1988), 107-108.

⁶Ibid., 107.

the reality of a patient spiritual formation is hard, but it shows that communion with the transcendent is a continuing struggle which needs constant attention.

This reveals the importance of teaching by modeling. The priests have an impact on the lay people by their conduct and attitude. Spirituality must be understood by priests and laity as a responsible act on the part of both. Today the Western world is reaping the fruits of the lack of spiritual values through a process of de-Christianization. All believers ought to remember that there is a call for a serious consideration of spirituality in order to meet the needs of the people at all levels within and outside the clergy.¹

The history of spirituality moves along with the history of humanity. Each epoch marked by a crisis sees a change in the area of spirituality, attesting the fragility of the modes elaborated by people to experience the fragility of their limited human condition in the spiritual realm. It reveals the complexity, as Schneiders says, to achieve an authentic quest "for meaning in life, for values that endure."²

Reformation and Mainline Protestants' Spiritualities

The Protestant Reformation and its mainline followers contributed to a new blossoming in the realm of spirituality. There were favorable reasons that would bring dynamism to a new spiritual commitment. The Word of God as primary authority was rediscovered and accepted.³ The conversion expressed through baptism gained a reinforced

¹For example, in France 12% of Catholics attend church. Roman Catholics are 83% of the population. Michel Legris, "Les Evangiles et la Psychanalyse," L'Express, April 24, 1992, 28.

²Schneiders, "Spirituality in the Academy," 696.

³If Luther did not oppose rationalism to fideism he always placed the authority of the Word above reason. He wrote: "Die Vernunft, wie schön und herrlich sie auch ist, gehört doch allein in das Weltreich; da hat sie ihre Herrschaft und ihr Reich. Aber im Reich Christi, da hat allein Gottes Wort die Oberhand." Martin Luther, D.

meaning.¹ The new concept of the priesthood of all believers extended their responsibility in matters of religious concern.² Christ was lifted up and became the central figure and model of all those who wanted to be "servants . . . and stewards of the Mysteries of God."³ Pastors and laity merged in a common goal, and the idea that the spiritual was above the temporal was given up.

The theology of grace, the personal eschatological view and the need to prepare for death contributed to a new spiritual interest.⁴

All through the Protestant Reformation (and kept alive by their spiritual heirs⁵) there was an energy for a true spiritual dimension rooted in the Word, with the perspective of a true encounter with Jesus Christ.

Maintaining spirituality through faith was a fragile component and was certainly the main challenge of the Protestant tradition. Historically it may be verified that the desire of Protestantism was to break from philosophical thought patterns which were inherited from the scholastic time (11th-12th centuries). Moreover if the ideal was to be

Martin Luthers Werke, 60 vols. (Weimar: Hermann Böhlaus Nachfolger, 1883-1990), 16: 261.

¹D. H. Tripp, "Luther," in The Study of Spirituality, ed. Cheslyn Jones, Geoffrey Wainwright and Edward Yarnold, S.J. (New York: Oxford University Press, 1986), 344-345.

²Martin Luther states: "Therefore we are all priests, as many of us as are Christians." Martin Luther, Luther's Works, ed. Jaroslav Pelican and Helmut T. Lehman (St. Louis, MO: Concordia Publishing House, 1951-58), 36:113.

³Ibid.

⁴Tripp, 342.

⁵The new faith was not lived without tensions. Men like Ulrich Zwingli (1484-1558) introduced new truths which not all Protestants were ready to follow; the Anabaptist's question entered the Protestant movement with Felix Manz (1500?-1527) and Conrad Grebel (1498-1526); Guillaume Farel (1486-1565) and the Waldenses' spirit joined the Reformation with their specificities; John Calvin (1509-1564) made a tremendous impact and was given the title of "the only international reformer." Williston Walker, Richard A. Norris, David W. Lotz, and Robert T. Handy, A History of the Christian Church (New York: Charles Scribner's Sons, 1985), 433-480.

free from the influences which marked Roman Catholicism, the temptation for the Protestants was to adapt these philosophies to their own understanding of the faith. Martin A. Marty holds that "yet soon they [the Protestants] were themselves developing theologies that relied on the mainline Western philosophical synthesis."¹

The Reform and post-Reform movements were to assist in the development of movements whose mission was to vitalize the believers in their spiritual experience. These groups wanted to maintain what was necessary to satisfy their souls. This reaction was as much against what was developed in the church as the influence of the outside.

This report finds its way through the spiritual Protestant traditions by appealing to chronological order, which is the following: Lutheran, Reformed, Anabaptist, Puritan, Pietist and Wesleyan spiritualities.² This should help to identify the elements which gave strength to these spiritualities, and also that might be inspiring to modern theology students.

Lutheran Spirituality

For centuries religion had been seen as something people had to do. Luther contested all "excessive legalism."³ Acts reminiscent of religious duties were suspect, and more reflection was encouraged. This is why that period gives at times the impression that spiritual concerns were set aside and the study of theology and doctrines given priorities. The Word of God was rediscovered, and the flame of the Word brought new spiritual vigor. The questions that come to mind are: Would this spiritual vigor remain so? Would that new enthusiasm for doctrines

¹Martin E. Marty, "Protestantism," The Encyclopedia of Religion (1987), 12:24.

²Frank C. Senn, ed., Protestant Spiritual Traditions (New York: Paulist Press, 1986), 5.

³Senn, 9.

match the spiritual dimension? Was the risk real in using the Bible as a tool to rediscover only biblical truths?

Unfortunately, the commentary about the University of Wittenberg at the time of Luther, in the History of the Christian Church, gives no description of the preoccupation for a spiritual formation among the students attending Wittenberg.¹ Were these students in theology merely attracted by the study of doctrines rather than by the development of their spiritual life? Probably not. Or, because of their Roman Catholic background like Luther himself, did these students have a personal practice in the spiritual life? Certainly.

Recent research on Luther shows that Luther was very preoccupied by the spiritual dimension of the believers and that one cannot dissociate "the spiritual experience of Luther from his exegetical discoveries and theological reflections."² It is notable that Luther took his distance from ascetic discipline, but also that long after he left the monastery, the "ascetic discipline was still a part of his life."³

He would, for example, recommend the use of private confession and the advice of spiritual directors for those suffering from a bad conscience, or counsel that the civil government impose a fast of one or two days a week (and on special festivals like Easter, Pentecost, and Christmas), to curb gluttony.⁴ This confirms how much Luther insisted on spirituality and reminded the believers that spirituality was not only a question of doctrine, but also needed to be experienced in a practical way. This attests to Lutheran line's struggle to stabilize for the believers rational means to build up their spiritual lives.

¹Philip Schaff, History of the Christian Church (Grand Rapids, MI: W. B. Eerdmans Publishing Company, 1910), 7:132-140; 378-391.

²Senn, 10.

³Ibid., 16.

⁴Ibid., 14.

The liturgy also affected the spirituality of people, who needed more understandable ways of approaching the faith. Luther used the liturgy as a powerful means to carry the relevancy of what was happening in religious services. By modifying the language from Latin into the vernacular, and changing the liturgical chants into more popular songs, Luther introduced a new dimension to spirituality. But preaching and frequent communion affected most directly the piety of the people.

Students in theology should note the direct connection with the Word of God through preaching that lifts up the spirituality of people. This would become a principle in Protestantism. The principle of seeking relevancy in religious acts shows how it may enhance spirituality. It should encourage research in the cultural or environmental setting to find ways that would be most appropriate for spiritual growth. Senn concludes that "the liturgy has been formative of a genuine lay spirituality, which is also a major contribution to Protestant spirituality."¹

Reformed Spirituality

Morton Kelsey acknowledges that the rich tradition of Reformed spirituality has been largely lost or neglected within the Reformed churches.² The legitimate question is: Why? Howard L. Rice asks why in essence this is, since

The interest in meditation, the practice of silence, the reflecting reading of scripture, and finding a spiritual director is common among Christians of all denominational traditions, that the Protestant churches have often turned a deaf ear to the need expressed by those who are seeking this form of spiritual assistance for their lives? Why is it that there is a particularly deeply embedded resistance to spirituality among

¹Ibid., 26.

²Morton Kelsey, foreword to Reformed Spirituality: An Introduction for Believers, ed. by Howard L. Rice (Louisville, KY: Westminster/John Knox Press, 1991), 2.

those churches within the denominational tradition called Reformed?¹

One of the answers concerning the reluctance of the Reformed tradition is to be found in the Swiss Reformation.² These churches, called Reformed, tend to be suspicious of formalism in worship. They needed to understand the meaning of the Word of God, and this left little room for feeling.

Their priority was to emphasize the centrality of Scripture and the sermon. "They frequently see the rigorous exercise of the intellect as a sign of obedience to God," holds Rice.³ Therefore, Reformed tradition laid aside any spiritual practice that could suggest that grace could be earned or deserved. Also, anything which would run the risk of sentimentalism was banished. Hence the resistance to practices which would risk divorcing people from the world.⁴ The idea was to protect people from medieval practices. Rice writes that Calvin "discarded the medieval monastic system of set-apart order not because he despised their practices but because he felt that such a practice was a substitute for faithfulness on the part of the majority of Christians."⁵

Reformed Christians should be aware that they are a part of a living tradition in the area of the spiritual life. The problem is that they are often unaware, and this causes uneasiness in involving themselves in a spiritual process. It reminds the believers, and by extension the seminarians, that spirituality (or a natural tendency to the practice of spirituality) does not happen by chance. Not being

¹Howard L. Rice, Reformed Spirituality: An Introduction for Believers (Louisville, KY: Westminster/John Knox Press, 1991), 9.

²The Swiss Reformation was led in the 16th by Huldrych Zwingli (1485-1531) in Zurich, and by John Calvin (1509-1564) in Geneva.

³Rice, 9.

⁴Ibid., 48-61.

⁵Ibid., 51.

taught in that spiritual tradition, "they have had no basis to introduce it in their experience of faith and in the church life," comments Howard Rice.¹

John Calvin himself, who may have been interpreted as a intellectually oriented person with little interest in personal piety, was convinced of the necessity not to diminish one's interest in spiritual matters. Rice confirms Calvin's regard for spiritual concerns and writes: "Calvin's primary purpose throughout everything he wrote was to assist the believer in the struggle to live faithfully as one who knows Christ and in the process of coming into union with Christ."²

Doctrines are important but people need expression, manifesting a quality of spiritual life that will allow them to grow toward the fullness of Christ. "Justice" was one of the principles which had to be at the core of spirituality, and had to be expressed in the relationship with others. "Frugality" also was a mark of encouraged spirituality. People had to learn to give up possessions whenever they became so important that they were regarded as idols. "Generosity" was seen as the spiritual act that enabled the believer to respond to the gratitude of God. "Holiness," which united people with Christ and enabled them to be strengthened to continue to live a difficult life, was also a distinction of spirituality.³ These are all practical acts that future pastors should advocate as they carry on their spiritual quest.

¹Ibid.

²Ibid., 11. It is amazing to discover that among the Reformed confessional documents written during the 16th century, which influenced people of different denominations through the centuries, that the one known as the Second Helvetic Confession, written by Heinrich Bullinger, the successor of Zwingli in Zurich, calls attention to a discussion of the various spiritual disciplines of fasting, prayer, chastity, and the sacraments. Ibid., 12. For more information about the piety of John Calvin, see: Jean Calvin, and Guillaume Farel, La vraie piété. Divers traités de Jean Calvin et confession de foi de Guillaume Farel, ed Jean Baubérot (Genève, Switzerland: Labor et Fides, 1986).

³Ibid., 61-67.

Reformed spirituality was seeking a way to spirituality that would associate corporate and private devotion, emotion with thought, so that it would not be "merely sentimental but faithful," concludes Rice.¹ This is a good message to seminarians.

Anabaptist Spirituality

The dominant element with the Anabaptists of the sixteenth century may be summed up by their tendency to cut themselves off from the world. Baptism, prayer, and the Lord's Supper were then seen as very important for the spiritual journey.²

Baptism, or better said, rebaptism, a highly spiritual act, prepared the believer to die if necessary with bravery. This was an act seen as complete separation from the world.³

Prayer was defined as a means to bring constant groaning before the Lord, declaring the willingness of the believer to be separated from every worldly thing.⁴

The Lord's Supper reflected the union of the corporate body of all believers united in Christ, willing to suffer for the Master.⁵

This attitude demonstrates that spirituality does not compromise and that there is no alternative to the commitment to follow God's will. A real conversion goes along with the deep spiritual desire to follow God's will. This should be inspiring for all seminary students.

¹Ibid., 67.

²Peter C. Erb, "Anabaptist Spirituality," in Protestant Spiritual Traditions, ed. Frank C. Senn (New York: Paulist Press, 1986), 86-87.

³Ibid.

⁴Ibid.

⁵Ibid.

Puritan Spirituality

Glenn Hinson holds that "Puritanism was spirituality. Puritans were to Protestantism what contemplative and ascetic were to the medieval church."¹ This corroborates what Lewis Bayly, Bishop of Bangor (1565-1631), said about Puritan spirituality. It is

To joyne together, in watching, fasting, praying, reading the Scriptures, keeping his Sabbathes, hearing Sermons, receiving the Holy Communion, relieving the Poore, exercising in all humilitie the workes of Pietie to God, and walking conscionably in the duties of our calling towards men.²

Puritans also highly valued the family as the basic unit of society. Because the Reformation had reduced the power of the clergy, the role of heads of households had been elevated.³ Spiritual life and its development were, then, under the control of the families. Christopher Hill observed that heads of families took charge of both the physical and the spiritual welfare of those under them.⁴

If Glenn Hinson shows enthusiasm in describing the Puritans and their spirituality, he also acknowledges the limitation of their system. Puritans had such high expectations to transform themselves and the world after the fall that they forgot to be realistic. They became intolerant and coercive. Magistrates levied fines, imprisoned, whipped, and even hanged those who stepped outside the lines. Glenn Hinson concludes that "by 1700 the Puritan vision, so luminous at one time, was scarcely a flicker."⁵

¹Glenn E. Hinson, "Puritan Spirituality," in Protestant Spiritual Traditions, ed. Frank C. Senn (New York: Paulist Press, 1986), 165.

²Lewis Bayly, The Practise of Pietie (London: J. Hodges, 1613), 163.

³Hinson, 167.

⁴Christopher Hill, Society and Puritanism in Pre-Revolutionary England (New York: Schocken Books, 1967), 449.

⁵Hinson, 178-179.

Seminarians should remember that spirituality goes with an attitude of tolerance and a manifestation of love for those who do not view the spiritual life in the same perspective.

Pietism and Spirituality

According to Howard Rice, "the Pietists like the Puritans were protesting against religious formalism, dogmatism, and lack of passion, indicating clearly their stand and the importance of spiritual reality."¹

One trait of Pietism was their interest in experiencing the presence of God among them. They wanted to put into practice the concept of the priesthood of all believers, and manifested their conviction in prayer and service to their neighbors. John Weborg writes: "Pietism provided a congenial receptivity for experience and for a living encounter with a living Lord who could speak a word that makes faith, hope and love come alive."² He adds that the Pietists saw themselves acting "to restore a dimension of depth to personal religious life."³

Pietism was religion in action. The Pietists demonstrated that genuine spirituality could not be separated from real life. They took very seriously their commitment to faith and accepted the doctrines on condition that these doctrines would facilitate the experience and manner of the Christian life. John Weborg comments that "Piety denoted the congruence of profession and practice."⁴ This congruence was to be seen in the lives of persons and congregations.

Pietist spirituality is a proper example of how an internal reflection upon God can be allied to an attitude of service and

¹Rice, 12.

²John Weborg, "Pietism: The Fire of God Which . . . Flames in the Heart of Germany," in Protestant Spiritual Traditions, ed. Frank C. Senn (New York: Paulist Press, 1986), 183.

³Ibid.

⁴Ibid., 185-186.

consideration toward others. The seminary milieu should offer favorable possibilities to practice this aspect of spirituality.

One of the criticisms that could be made against Pietism, in spite of its zeal to associate the inner will to outer action, was that "an unhealthy scrupulosity often developed resulting in moralism, not piety."¹ Indeed, seminary students should find a balance between their personal spiritual life and its practical implementation in the world without giving up on the world but being ready to eliminate worldly association.

Methodist Spirituality

It was while attending the University at Oxford that John Wesley began to seek more deeply a spiritual experience.² At that time it became clear to him that there were no half measures in spiritual commitment. He wrote:

I resolved to dedicate all my life to God, all my thoughts, and words, and actions; being thoroughly convinced, there was no medium; but that every part of my life (not some only) must either be sacrificed to God or myself, that is, in effect the devil.³

The maturation of his ideas and their practical implementation were developed in a fellowship group known as the "Holy Club." Wesley found himself acting as spiritual mentor with the commitment to engage in the intentional disciplines of personal and corporate devotions. Study of the Scriptures, Holy Communion, and devotional practices of the early church were their objectives.⁴ Pursuing his investigation, Wesley discovered that to become spiritual was to be open to the primary

¹Ibid., 210.

²David Lowes Watson, "Methodist Spirituality," in Spiritual Protestant Traditions, ed. Frank C. Senn (New York: Paulist Press, 1986), 217.

³John Wesley, Plain Account of Christian Perfection (Chicago, IL: Christian Witness Co., 1921), 3.

⁴Watson, 219.

initiative of God reaching people, and then let one's works be infused by God's grace and will.¹

The experience of Charles Wesley is interesting in the sense that his spiritual interest started while attending the university as a student. His spiritual passion grew in a group setting, calling attention to the fact that a support group worked as a facilitator.

Lessons to Draw from These Different Movements

It is interesting to consider that all these movements went through different phases and had to face the influences of their time, such as scholasticism, and the era of rationalism during the Enlightenment period.² In spite of the pressure due to new philosophies, spiritual concerns were not forgotten, and the tide of rationalism which tended to dominate the culture could not stop the thirst people had for spirituality.³

Through the centuries confusion and excess slipped into religious practices. What was done in those days is also visible today. Referring to contemporaneous spirituality, Mark Gibbard says: "It is easy for people to be swept along unreflectingly by some contemporary fashion."⁴ He adds: "There are many dangers in the way, and notably dilettantism and hybrid spiritualities."⁵

The danger today, for some important religious groups, is that rather than having a spiritual life based primarily on the study of the Word and prayer, personal experiences and sentiments prevail, and often

¹Ibid., 218-220.

²Senn, 9.

³Schleiermacher (1768-1834) himself saw the importance of a religion which needed to acknowledge the place of feeling.

⁴Mark Gibbard, "The Adaptation of Historic Spirituality for Today," in The Study of Spirituality, ed. Cheslyn Jones, Geoffrey Wainwright, and Edward Yarnold, S.J. (New York: Oxford University Press, 1986), 1: 576-577.

⁵Ibid.

give way to uncontrolled manifestations.¹ The danger is that although referring to the Bible, they introduce a new mode of expression and a predominance of excitement in spirituality.

Here is seen the mission of the seminary in preparing pastors whose task is to reassure people in the discovery of the genuine dimension of spirituality. True spirituality is first as Susanne Johnson suggests, Christian spirituality,² meaning that Christian spirituality is not a human product based on feelings only, but a reaction and a response to the Word of God. True Christian spirituality should allow the believer to acquire a Christlike character in maintaining a constant awareness of the presence, purpose, and providence of God in one's life.

Those leading in a spiritual quest need to gain control of the means by which those goals are attained. Adequate means of seeking spirituality would challenge the excesses of some, and at the same time challenge the dryness, legalism, and formalism of the so-called "cold" churches.

The question then arises if there is potential in the Protestant churches to face the challenge and to meet the needs of the people calling for spirituality and the spiritual formation of their ministers.

¹One of the most pervasive spiritual phenomena today is the charismatic movement. Its various ways of expression and more precisely the manifestation of "glossolalia" aided its religious success. "Today respectability for Charismatic tongues-speakers is higher than at any other time." Hasel, 13. It is estimated that between 140 and 370 million Christians are engaged in glossolalia. It suggests that 7.7% to 20.5% out of the 1.8 billion Christians in the world are involved in a form of glossolalia. Ibid., 11. In such a turmoil about spirituality and the inner life of individuals the following questions should be raised: Does the modern phenomenon "glossolalia" represents true spirituality? Does it help people to discover their own spiritual direction according to God's will or is it another way to have his or her emotions satisfied through a pseudo-Christian spirituality? In the, Encyclopedia of Religion, Goodman's definition of "glossolalia" as a "nonordinary speech behavior that is institutionalized as a religious ritual in numerous Western and non-Western religious communities" invites a cautious attitude toward that phenomenon. Felicitas D. Goodman, "Glossolalia," The Encyclopedia of Religion, (1987), 5: 564.

²Johnson, 28.

Unfortunately, the spiritual training of pastors is not the strength of Protestant theological education today. Forster Freeman speaks of "the spiritual dryness of the typical seminary scene,"¹ and explains that one reason is that the staff members "see no need at all for such [the spiritual formation] an addition."² Another reason, at least in Western Europe, as Dale Aasmund points out, is that "in most instances the theological education is given at the university, where the tendency is to stress scientific standards."³ The weakness is that the university views theology as a science and does not concern itself with the spirituality of the students. Many are not satisfied with that situation, and the result is that 93% of seminary students confess that they have no spiritual life.⁴

At an assembly held in Herrnhut, former German Democratic Republic, October 1980, the record of the assembly in Uppsala, Sweden, February 1980, was recalled. This document pressed the participants to take into consideration the personal spiritual growth of the students in theology, in order to meet the needs of the churches. It was stated that an "excellent scientific work is not a valid excuse for inadequate preparation for the ministry."⁵ Changes were needed to provide guidance in the spiritual dimension of the students to become better equipped to give spiritual assistance to the members of their congregations.

One must also be aware that spiritual guidance is necessary, for spirituality needs direction. Believers, and above all seminary

¹Freeman, 9.

²Ibid., 11.

³Dale Aasmund, "Theological Education and the Church: The Nordic Working Group," in Theological Education in Europe: Report of the Consultation Held in Herrnhut, German Democratic Republic on the Theme Theological Education for Ministerial Formation (Geneva: World Council of Churches, 1980), 74.

⁴Freeman, 7.

⁵Aasmund, 75.

students, should not believe that by studying religious matters, they will automatically develop a natural tendency towards spirituality. Göran Janzon observes that we cannot train ourselves to become humble and spiritual, and that students need spiritual leaders who themselves are submitted to Jesus.¹ Students in theology should decide that spiritual formation will be part of their training.

Meanwhile the responsibility as educators is to facilitate a conducive environment in which students in theology will gain a deep insight into what is expected of them in the field of spiritual ministry. The trap of not having a structure in spiritual formation must be avoided by all means. It is not sufficient to make a statement such as that of the New York Theological Seminary: "The study of the Bible is put at the center of the curriculum,"² and then define the priorities and goals without being specific about the spiritual dimension linked to the ministry.

This calls for a serious reflection on how to have a well-balanced program at seminaries in order to improve the spiritual formation of its students. Seminaries are places to promote the spiritual dimension or they lose their raison d'être.

Spirituality is of and from God. This quest has to start first with the ministers themselves. We desire spiritual churches with

¹Göran Janzon, "Closing Sermon," in Theological Education in Europe: Report of the Consultation held in Herrnhut, German Democratic Republic on the Theme Theological Education for Ministerial Formation (Geneva: World Council of Churches, 1980), 121-122.

²Ross F. Kinsler, Ministry by the People (Geneva: World Council of Churches, 1983), 195-197. It would be wise at this point to seek examples. Comparing the timetable of two seminaries, one Catholic, the St. John's Seminary in Brookline, MA., and the other from the Protestant mainline mentioned above, we note the immense difference in what should be the place of spiritual growth for the students. See Appendix N. Wagoner, 629-30. The Roman Catholic seminary seems somehow too rigid to facilitate a genuine spiritual development of the candidate for ministry, for it leaves an impression of duty rather than of commitment into the relation with God. The other seems too loose, for there is absolutely no invitation to discipline in the quest for spirituality.

spiritual people. Seminary students have the obligation to let God build their spiritual potential in order for them to be better equipped to feed the flock, for it will be their responsibility as pastors. Their desire should be to become "Spirit-filled leaders," for God moves His church by His Spirit.¹

¹Kent R. Hunter, Moving the Church into Action (St. Louis, MO: Concordia Publishing House, 1989), 82.

CHAPTER III

THE SEVENTH-DAY ADVENTIST CHURCH AND SPIRITUALITY:

INFLUENCE UPON SEMINARIES

This chapter is designed to draw a picture of the Seventh-day Adventist church and spirituality in order to understand in a more specific way how spiritual formation at seminaries may be improved.

Looking at some of the priorities of the SDA church should give a better insight into some of the causes which have resulted in the current situation concerning the spiritual formation for seminary students.

The SDA church at its foundation (1863) started on solid spiritual ground. This is evident when one investigates its history. A few examples given below confirm the statement. People really believed that the Spirit of God was working directly, inspiring men and women concerning the divine ministry to which the new movement was called.¹ Long periods of time spent in prayers and in the study of the Word were the daily bread of the pioneers. Their new identity was forged in prayer, in the study of the Word, and in sharing the good news.

The Pionners and Spirituality

A. G. Daniells (1858-1935) calls attention to times when the believers would spend weeks, night after night, in prayer and praise.²

¹Mervyn C. Maxwell, Tell It to the World: The Story of Seventh-day Adventists (Boise, ID: Pacific Press Pub. Assoc., 1977), 9-94.

²A. G. Daniells, "New Zealand," Review and Herald, November 8, 1887, 699.

They were baby-converts and needed desperately the help and wisdom of God.

The story of John Nevins Andrews (1829-1883), one of the pioneers of the SDA church, attests that nothing would have distracted these committed people from following their spiritual direction which they recognized as the will of God. Andrews found the Lord when he was thirteen years old and gave all his energy to the Advent Awakening. When his uncle offered him the opportunity to study at the universities at Harvard or Yale, and later the support for a career in Congress, Andrews preferred the higher calling of proclaiming God's truth.¹

Andrew's devotional and prayer life was at the core of his stature as a scholar. He dedicated two to three hours each day for meditation.² His love for the Bible, on which he centered his spiritual pursuits, led him close to the Lord and he came to be recognized by his peers as a man mighty in prayer. On one occasion he was asked to pray and anoint James White, who was seriously ill. James White recovered.³ It is not to say that because of Andrews' spirituality that James White recovered, rather it indicates that because of his spiritual nature, he dared to pray for James White's recovery.

The spiritual path Andrews chose was one in which the will of God in his life clearly appeared. The will of God, found in prayer, study of the Word, and sharing the divine gospel had become his directing force, and gave a deep sense of meaning to his professional life.

Another example is that of the radio pioneer of the international Voice of Prophecy, H. M. S. Richards (1894-1985). He

¹Virgil Robinson, John Nevins Andrews: Flame for the World Washington, DC: Review and Herald Pub. Assoc., 1975, 18-19.

²Ibid.

³Harold L. Calkins, "Secrets of Great Preachers," Ministry, January 1986, 8.

captivated his audiences because he was himself captivated by the Lord. And in committing his life to Him, he would continuously pray. He would read his Bible in a few days at the beginning of each new year, then would read it more selectively throughout the rest of the year.¹ He had discovered what Paul meant when he said that spiritual things "are spiritually discerned."²

This ambiance of prayer, thorough study of the Word, and public testimony were not without influence on the Adventist educational system. Ellen G. White stressed the importance of seeking the Spirit of God when counseling those who wanted to serve the Lord in a more specific way as leaders. Calling for what should be seen in the missions' training schools, she referred to the schools of the prophets, where "learning and piety" were at the core of the education provided by leaders who themselves had these qualities and skills. Such an education was conceived in order "to promote the moral and spiritual welfare of the people."³

Theology's Influences on the Spirituality on the Seventh-day Adventist Church

Other factors, like a new interest in theological issues and a sharpened vision of the mission of the church, stimulated the spiritual quest. Under the influence of pioneers like W. W. Prescott, and encouraged by the preaching of A. T. Jones and E. J. Waggoner during the session of the General Conference in Minneapolis, 1888, a new orientation and stimulus were given for spiritual emphasis under the counsels of Ellen G. White.

¹Harold L. Calkins, Master Preachers (Washington, DC: Review and Herald Pub. Assoc., 1960), 9-10.

²1 Cor 2:14.

³Ellen G. White, Fundamentals of Christian Education (Nashville, TN: Southern Pub. Assoc., 1923), 96.

George Knight, a church historian currently teaching at Andrews University, commenting on one of the achievements of the Minneapolis session, shows the two factors which helped the church in its understanding of Adventist education and spiritual emphasis. First, there was "the spiritual revival in theology," and second, there was "an enlarged vision of the church's mission to the world."¹ Such factors drove the church to emphasize spirituality in its educational program as early as 1891.²

This indicates that the more we become involved in the mission of the Lord around the world, the more attention should be given to spiritual values. No real mission for the Lord can be accomplished without the spiritual dynamic.

Spirituality was at the foundation of the SDA church. Being a prophetic movement³ under the guidance of the Holy Spirit, one can see the spiritual commitment of its pioneers. The constant insistence in the writings of Ellen G. White on spiritual direction in the church was of great value. She wrote: "Where is the spirituality of the church? Where are men and women full of faith and the Holy Spirit? My prayer is: Purify the church, O God."⁴

This spiritual heritage of the SDA church should give it the responsibility to evaluate what has happened to the spiritual status of the church, its institutions, and how one may understand its mission in preaching the gospel.

¹George R. Knight, "The Dynamics of Educational Expansion: A Lesson from Adventist History," Adventist Education, April-May 1990, 13.

²Ibid. We also want to note that these recommendations were made for colleges. Seminaries as we know them today were not yet operating.

³Maxwell, 147-151.

⁴Ellen G. White, Testimonies for the Church (Mountain View, CA: Pacific Press Pub. Assn., 1956), 1:99.

Could it be that something changed through the years, and that people were not as sensitive to spiritual matters in the church or even in seminaries? Could it be that the priorities of the SDA church have something to do with the diminished interest in addressing spiritual concerns? The church and the seminary should have a reciprocal interest and matching priorities. As the mission of the former is serving the world according to its needs, the mission of the latter is training those who will be in service, according to their needs. Because the world and future pastors have spiritual needs, both church and seminary should pay attention to how to provide and facilitate the spiritual dimension. It is regrettable that the spiritual dimension has been overlooked for years. Not until very recently has this spiritual concern been given much attention or addressed directly. Therefore, we welcome as a happy event the initiative of a "Personal Spiritual Formation" which was introduced at the SDA Theological Seminary of Andrews University in the fall of 1992. The following statement gives the rationale for implementing the program. "This course invites the pastor to develop his/her understanding and practice of the spiritual dimension so that ministry may more intentionally take place in the context of God's presence."¹

Priority in the SDA Church

Let us return to what has been defined as the priority in the SDA church today. To the question, What is the great priority of the Adventist church today? Carlos Aeschlimann, in Ministry,² answers with the words of Jesus: "And this gospel of the kingdom shall be preached in

¹Course syllabus for "Personal Spiritual Formation," GSEM 540 (Andrews University, Seventh-day Adventist Theological Seminary, 1992), 1.

²Carlos E. Aeschlimann, "A Triumphant Harvest 90," Ministry, April 1986, 14.

all the world for a witness unto all nations; and then shall the end come."¹

Such a declaration has been heard and interpreted in only one way, in the sense of "let us do it." There is definitely a call for action in that phrase, but an action that cannot be accomplished in human ways. Pastors must not become merely task-oriented, but rather must long to become Spirit-filled people. Ben Maxon holds: "It is easier for some of us [pastors] to be more concerned about 'the work' than we are about the Master."² Jesus did not have in mind an over-active, frantic mode for the preaching of the gospel, for He also invites us to sit calmly at His feet and get the benefit of His presence.³

Certainly the church will not be rebuked by the Lord because of its lack of activities,⁴ but because ministers wanted to act without union with God, and were too busy to pause before God and become spiritually mature. Ellen G. White reminded the workers that "as activity increases and men become successful in doing any work for God, there is danger of trusting to human plans and methods." She then added: "We need to look constantly to Jesus, realizing that it is His power which does the work."⁵

¹Matt 24:14, King James Version.

²Ben Maxon, "Where Are the Spirit-filled Leaders?" Ministry, January 1993, 8.

³Luke 10:39.

⁴When we look at all these programs offered in our magazines, we discover that we are not lacking in energy, innovative ideas, or means to accomplish the task. But it seems that we run from one method, implementing a program, to another one, without pausing. These frantic activities have created a climate that pulls us out of the spiritual realm which asks for more spiritual contemplation. The risk is real that we may even be tempted to create new programs, new techniques, to reach a higher spiritual standard.

⁵Ellen G. White, The Desire of Ages (Mountain View, CA: Pacific Press Pub. Assn., 1940), 362.

The physical and mental energies seem to be so eaten up by gigantic and systematic programs such as One Thousand Days of Reaping, Harvest 90, and Global Mission, that little or no time is left for spiritual concerns. "Global Mission is a systematic, planned approach,"¹ says Harold Butler. Therefore, we understand that it must be diligently implemented. It may be unsettling for many in service to pause, for they feel secure in being busy doing things. It seems that it is the way to arrive at a certain sense of accomplishment or recognition. And possibly one may believe, like the rabbis, that it was "the sum of religion to be always in a bustle of activity."² Have ministers forgotten that great deeds will be accomplished "not by might, nor by power, but by my Spirit, says the Lord of hosts"³

Adventists must admit that this sense of urgency has created a task-oriented mind set which propels them into actions that look similar to mere production. The Lord is not so much concerned by how much is accomplished, but rather by the spiritual condition and how vital one's relationship is with Him.

The SDA church believes in its historical mission, but it also believes that its mission is dependent on its faithfulness to Christ. The mission has become somehow human, and the risk is to believe that people will finish the work rather than believing in a theistic solution, where God will be the principal actor. George Knight affirms that "the Adventist solution is not humanistic but theistic."⁴ Seventh-day Adventists must remember that God does not depend strictly upon the agenda of the people of the covenant.

¹Harold Butler, "By Everyone to Everywhere," Ministry, November 1992, 18.

²Ellen G. White, The Desire of Ages, 362.

³Zech 4:6, Revised Standard Version.

⁴George R. Knight, "Challenging the Continuity of History," Ministry, December 1992, 9.

The people of the covenant are welcome to hasten the kingdom of God, but if the faith conditions of the covenant are not respected, God is free to act in His judgment to put an end to human history. If God's people do not repent, "God still reserves the right to be God,"¹ declares George Knight. To pretend that the Lord will not return before the work is finished by the church would be dangerous. God may work mightily without people's intervention. What is important is that He finds His people working, filled with His Spirit, when He returns. The final event should be considered from the spiritual perspective.

What could be another factor that makes SDA's overlook such an important issue as spirituality? Could it be that what has been strengthening may also be a weakness?

Could it be that eschatology, which is at the core of Adventism, may be part of the problem? Has the SDA church been so obsessed with eschatology that it has overlooked the Lord of eschatology?

If this is true, it would partly explain why the church has developed so many programs in the social, medical, educational, and evangelical fields in order to accomplish its task to preach the good news to all the world. By such frantic activities we have changed the concept of a praying/working people to simply a working people.

These programs have unfortunately become the goal rather than the means for reaching the goal, which is preparing a spiritual people for the great encounter with the Lord. It seems that minds are confused about the end and the means. Even in the church, people seem to value much more the means than the end. Workers have become professionals on the "how to do," but have remained weak on the "how to be."

Having been strongly involved in implementing new programs, developing new strategies, I sympathize deeply with those on the front line, fighting to spread the gospel, for it is hard work and consumes all our energies. Today, in all that turmoil, people plead for

¹Ibid., 11.

spiritual leadership, for spiritual awareness. Ben Maxson, focusing on the priority for successful action, believes that "we can make the spiritual growth of the church a supreme priority, recognizing that evangelistic growth can only truly take place in the context of spiritual growth."¹ This statement should be heard and implemented in our theological schools. The fear would be to see it implemented as another task-oriented program.

The internal discourse within the SDA church is also revealing of a mentality. Again the question is: What is the priority? Is it to work for the Lord, or be with the Lord in meditation and prayer? Both are indispensable, but the priority should be reversed. Be with the Lord first, and then work for Him, knowing that the work will never be finished unless He finishes it Himself. It is encouraging to discover almost an entire issue of Ministry devoted to spiritual matters, where first things are put first. Dick Winn defines his priority, and holds that seeking the Lord is a must, for "any minister who is sensitive to the needs of his flock knows that he will go to bed every night with his work not yet done."² He also recommends that the way to alleviate this lack is not to "find time" but "make time with the Lord."³

If first priorities are spiritual ones, it should be made plain and defined as such by top leaders, and should be made clear in the literature of the SDA church. The reality in this area is sometimes confusing and leaves a vacuum in the mind and in the expectations of believers.

Scanning through SDA magazines one discovers a discrepancy between what is believed to be priorities and what is published. For example, in the issue of Ministry of June 1992, Robert S. Folkenberg,

¹Maxon, 11.

²Dick Winn, "Knowing Him Better," Ministry, January 1986, 5-6.

³Ibid.

the world leader of the SDA church, lists the four basic sectors where the church must be involved. They are: "assurance of salvation, Global Mission, our Youth, and effective church organization."¹ In the Adventist Review of February 4, 1993, again there is a message from president Robert S. Folkenberg. He makes plain that the church's priorities are: "A common message . . . , A common mission . . . , A common lifestyle . . . , A common hope."²

One completely approves these priorities, and one can be grateful for any church with such a dynamic message and such objectives. The concern, though, is that these objectives appear to be more task-oriented than spiritually oriented. Although the spiritual qualities of the church leaders are not doubted, it is suggested that constant attention be given to the issue of spirituality. All occasions reminding the church that spirituality is a priority should be directly addressed and stimulated in the mind of the believers.³

The image offered to the world should not be so much an image of what the church is capable of doing in terms of production or competition, as an image of spiritually well-balanced Christians. The common desire should be to be identified as a spiritual people. Ellen G. White saw the danger when she wrote: "There is a lack of moral and spiritual power throughout our conferences. Many churches do not have

¹Robert S. Folkenberg, "Folkenberg Three Years Later," interview by J. Davis Newman, Ministry, June 1992, 13.

²Robert S. Folkenberg, "One People, One Lord," Adventist Review, February 4, 1993, 15.

³I welcome the issue of the Adventist Review of March 4, 1993, in which Robert S. Folkenberg, in a heart-to-heart appeal, calls the believers to spend "time with God." He writes: "Sometimes I fear that all of us face the peril of substituting busy work for a real walk with God," and "The strength and insight derived from this spiritual growth, derived from our quiet time with God in personal devotion and Bible study, means everything to the church." Robert S. Folkenberg, "Time with God," Adventist Review, March 4, 1993, 220.

light in themselves."¹ Neal C. Wilson, former president of the world SDA church, commenting about the lack of the Spirit says: "I must confess that in spite of progress and victories in so many areas, I have become increasingly persuaded that something is lacking."² This is an honest comment about the spiritual dimension of the church, and something ought to be done through our publications in order to reverse the tendency.

A careful look at Seventh-day Adventists Believe: A Biblical Exposition of the 27 Fundamental Doctrines,³ a recent worldwide publication of the church, also shows that the church is not directly addressing spiritual concerns. Practical spirituality, like prayer or devotional life, is hardly emphasized.⁴ Considering the beliefs, and by extension the duties of a SDA Christian, we see that prayer is not a requirement. In comparison the Muslim believer is required to pray five times a day.⁵ The pious Jews pray at least three times a day.⁶

¹Ellen G. White, "Be Zealous and Repent," Review and Herald, December 23, 1890; reprinted in Ministry, October 1992, 16.

²Neal C. Wilson, "Time for Revival," Review and Herald, January 4, 1990, 2.

³Seventh-day Adventists Believe: A Biblical Exposition of 27 Fundamental Doctrines (Hagerstown, MD: Review and Herald Pub. Assoc., 1988).

⁴There is an indication of spirituality in the section: The "Doctrine of the church" in chapter 15, "The Lord's Supper" about "self-examination, repentance and confession," and another one about "spiritual maturity" in the paragraph concerning the "Spiritual Gifts in Ministries," chapter 16 of the fundamental beliefs. In comparison the Catéchisme de l'Eglise catholique, in "La prière chrétienne," insists on the spiritual dimension. We read for example: "La méditation met en oeuvre la pensée, l'imagination, l'émotion et le désir." Catéchisme de l'Eglise catholique (Paris: Plon, 1992), 548.

⁵Marston R. Speight, God Is One: The Way to Islam (New York: Friendship Press, 1989), 33.

⁶Roger Le Déaut, Annie Jaubert and Kurt Hruby, The Spirituality of Judaism (St. Meinrad, IN: Abbey Press, 1977), 37.

In spite of this the SDA church is growing,¹ and one may be glad that such is the case, but this should leave no excuse for not reconsidering seriously its spiritual mission among the believers and those preparing for the ministry, for we ought to grow spiritually and not only numerically.

The fact is that the SDA believer experiences too little spiritual life. This has brought about dissatisfaction in church members, a feeling that something is missing in their lives. Secularism has crept into the church and the spiritual side has become even more blurred. Today the SDA church has to face the crisis of secularism in its midst. A sensible attitude would be to focus on the reality of spirituality, and facilitate on a regular basis the apprenticeship of becoming spiritual.

Charles E. Bradford, former president of the North American Division of the SDA church, acknowledging that situation of secularism, declares: "We cannot [as a church] afford to be ambivalent about our mission, nor can we be oblivious of the realities."² He advises to focus on John the Baptist, of whom Ellen G. White writes: "In solitude, by meditation and prayer, he sought to gird up his soul for the lifework before him."³

We need to bear in mind that such a program should start first with seminary students, because they will be in charge of other people who expect the minister to be trained spiritually. Forster Freeman, reporting the feelings of parishioners, describes how they were "amazed

¹Thus, among the many blessings of the SDA church is her numerical growth. In 1888 the church numbered 26,000; 72 years later it numbered 1 million, and in another 32 years passed 7 million. Michael Ryan, "Into All the World: The Meaning of Global Mission," Ministry, November 1992, 5.

²Charles E. Bradford, "Post Christian or Neopagan," Review and Herald, August 30, 1990, 1096.

³Ellen G. White, The Desire of Ages, 102.

and shocked, since they had all along assumed that spiritual preparation was the primary ingredient in training for ordination."¹

For decades priority was given to the study of theology and doctrinal matters, because the church needed a solid theological ground, and still needs it today. However, the question remains: Has something been forgotten? Yes, certainly. The church has been so preoccupied with doctrines and theology that the spiritual dimension has temporarily been put aside. It is now the responsibility of the church leaders to help develop the spiritual potential of those who will soon take charge in leading others in their spiritual quest.

Spirituality at SDA Seminaries

This leads naturally to consider the situation of the spiritual education in seminaries. Seminaries themselves have not been spared from the context of task orientation. The administration of the church needed professionals to accomplish a mission, so the seminaries needed to train task-oriented people. One could certainly have wished to see a difference between the priority of the administration of the church and the priority of the seminaries. The first priority of the seminary should be to train people to become spiritually concerned. The vocation of the seminary is primarily a spiritual one. It is not to train executive administrators.

Students learn preaching and how to prepare programs, among other things, yet they often do not learn how to pause and receive the spiritual strength from the Lord to relate properly to such tasks.

Considering my personal ministry, I can see that I was too busy to pray and take seriously my spiritual life. The priority in my life was to work for the Lord. After years of working with professional evangelists, and doing evangelism myself, I realize today that the spiritual dimension was missing. I would generate from the office so

¹Freeman, 10.

much work for myself and the staff that there was really no time for prayer. I justified the lack of prayer by generating even more work.

That is likely the experience of seminarians today. Seminaries, whose purpose should be developing the spiritual dimension of their student's lives and ministry, have no specific classes to contribute to their spiritual formation. Theology, doctrines, exegesis, history, and homiletics are emphasized, but the spiritual side of the formation has not been directly addressed.

Scanning the year 1991 of the Adventist Review I searched for some emphasis on the necessity for improvement of spiritual life in the seminary setting; unfortunately there was none. This emphasis would have demonstrated the church's interest in seeing that spiritual leaders were valued and desired in parishes. Among the 429 articles that particular year, 21 were related either to prayer or religious life at home or school. Many articles were related to doctrine, education, family, health, evangelism, and social activities--most demonstrating task-orientation.

If the Adventist Review reflects the mood and the needs of the church in all its aspects, it gives the impression that the church is more preoccupied with its cultural and intellectual values than its spiritual values. Is it possible that the intellectual values have "sucked up" the life of prayer and spirituality at large? Or possibly we take for granted or incorrectly assume that the spiritual needs of theology students are met in seminaries.

If the primary focus of the Adventist Review is not on seminarians' lives (although it should manifest some regard), I hoped to find more emphasis about the spiritual life in seminaries in Ministry. Scanning the years 1989, 1990, and 1991, I found none for seminarians.

¹John Dybdahl, Seminar on spirituality and prayer, not published, October 16, 1992, Andrews University.

Here is a discrepancy, for probably too much is expected from ministers with regard to leading others to spirituality when they themselves do not know how to meet their own spiritual needs.

It is vital for the church leadership to reconsider seriously the spiritual formation in seminaries in order to meet the increasing needs of pastors, and by extension the needs of the parishes and of society. The spiritual experiences that brought so much power and confidence to the pioneers must be experienced again among pastors and church members.

If this is important for seminaries in general, it is surely important for the seminary in France. The same general need for spirituality is an imperative that should be considered by the administration of the seminary there, and should become a part of the curriculum.

The Seminary in France

The seminary in France was established in 1921 to prepare ministers rooted in the knowledge of the Word of God. These ministers were to serve mainly in the French-speaking countries in Europe, namely Belgium, France and Switzerland. Today the seminary still provides missionaries for these territories, but other Latin countries such as Italy, Portugal, Romania, and Spain have also been added. Moreover, students from Africa, where French and Portuguese are commonly spoken, attend the "faculté de théologie" to prepare themselves to serve in their respective countries.

This multinational setting contributes to the training of eighty students in a four-year program. The needs may be varied in such a multicultural environment and may not always be fully met for everyone. However, one common need--the spiritual--which is of primary importance, is not directly addressed. Why is it, then, that an important matter has been overlooked?

Certainly, the spiritual side has not been voluntarily ignored. Nevertheless, spirituality is not a natural component of seminary students' training, and the spiritual dimension is not necessarily created in classrooms where the Bible is taught. This was probably so for hundreds of ministers and missionaries who proved that they were dedicated, accomplishing a marvelous work under the guidance of God. What is unknown and thus cannot be evaluated is the time that was needed for these dedicated individuals to become spiritual, or at least to be aware of the need to keep up their spirituality.

Alfred Vaucher, a pioneer in the educational development of the seminary in France, commenting about the formation of the seminary students, wrote: "The indispensable instrument for the intellectual and moral preparation is the Bible; therefore there is a necessity to provide a systematic teaching, relevant and appropriate to history and Bible doctrines."¹ The tone was set to prepare people intellectually and morally on the basis of historical and biblical doctrines.

Where was the specific spiritual formation? As I considered the bulletins and curricula of the school from 1925 to 1993, there is no mention that the spiritual dimension of seminary students would be directly addressed. The only "spiritual moments" put aside for the students in theology were ten minutes in the morning and fifteen minutes in the evening for public worship. There was also a period of thirty minutes every day for chapel.² Later on, in 1930, the time for chapel

¹Translated by the author of this report. The original reads: "L'instrument indispensable de cette préparation intellectuelle et morale, c'est la Bible; d'où la nécessité d'un enseignement systématique, aussi clair et aussi complet que possible, de l'histoire et de la doctrine biblique". Alfred Vaucher, "Le rôle de la Bible dans notre école," Le Messager, September 15, 1921, 249.

²"Programme quotidien," Bulletin of Collonges-sous-Salève, Microfilm, Heritage Room, Andrews University, 1925.

was reduced to three periods a week,¹ and in the nineties, down to two periods.

Having attended the French seminary during my formation for the ministry, I remember that chapel was mainly devoted to giving news of campus life or reporting about general issues from the theological world. Rarely were spiritual meetings held, except during weeks of prayer. At that time we would suddenly have two meetings a day plus the regular devotions which were changed into prayer groups. Things have not changed much since then! This is not a criticism or a complaint, rather just an observation of the facts. One must try to understand why the spiritual issue has not been directly addressed.

It is clear that the French seminary has no spiritual training program. In France, as well as in other places, the message increasingly has become a message of urgency because we believe that the end is about to come, and we must hurry to tell the world.

The task of announcing the second coming of the Lord was so enormous that pastors started as in other places to work more and more to spread the good news, and consequently little emphasis was given to prayer or devotional life.

Conclusion

In conclusion I would say that as a church we should not lament for what has not been emphasized, but we should repent.² This is an invitation to the corporate body. One cannot simply watch the parishes and do nothing about the desperate needs of people longing to see leaders help them with their spiritual struggle. Monte Sahlin, a SDA minister who currently serves in the North American Division church ministries department, writes: "Spirituality is weaker among Adventist

¹Ibid., 1930.

²Ellen White, "Be Zealous and Repent," 16.

baby boomers than it is among their parents' generation."¹ Roger Dudley, professor at Andrews University Theological Seminary, reveals in a survey done among teenagers that 33 percent of those leaving the church do so because "the church doesn't meet spiritual needs."²

Therefore what is done to recenter the priorities is certainly appreciated by many, and the recommendation made in the Ministry to "determine that board meetings and committees will address the spiritual condition of the church and that time at each meeting be spent studying the life of Christ"³ is encouraging.

A good mission statement for seminaries would be to make the spiritual dimension of the students a top priority and to facilitate its implementation at all levels of their program in adequate ways. Spirituality would then be a part of the daily and become an ongoing process. The SDA church has the responsibility to facilitate that spiritual development among students.

If theology shaped the background of the SDA church in a certain way because of eschatological urgency, if many have been too concerned about theological issues, and if the church has lost sight of its real spiritual priorities, then it must develop a better balanced program in seminaries. Certainly the time has come to meet the needs of the seminarians. For in their turn they will contribute to facilitate the spiritual development in the churches they pastor.

Concrete plans should be set forth. One cannot hide by saying that the spiritual dimension is omnipresent and permanent in all activities and classrooms at the seminary. Spirituality simply does not happen by chance and cannot be assumed. It is reasonable to reflect as

¹Monte Sahlin, Sharing Our Faith with Friends without Losing Either: What the Fastest-Growing Adventist Churches Know (Washington, DC: Review and Herald Publishing Association, 1990), 86.

²Roger Dudley, "The Lost Generation," Adventist Review, December 3, 1992, 18.

³Martin Weber, "Editorial," Ministry, February 1993, 9.

objectively as possible on why spirituality was not directly addressed in a regular setting at the seminary in France. Spirituality at seminaries is a necessity, for the primary raison d'être is to be grounded in a vibrant intimate relationship with Jesus Christ.

CHAPTER IV

THE PASTORAL EPISTLES' CONCEPT OF SPIRITUALITY

This chapter is designed to advocate from the Pastoral Epistles' perspective the concept of spirituality. The limitation of this chapter and focused theme on spiritual formation developed by Paul justifies the narrowness of scope. Spirituality, one of the many important concerns for the apostle Paul, lies at the core of his intentions as he counsels Timothy and Titus. These two individuals may well represent what many seminarians experience today as they anticipate their responsibility as shepherds in the church.

The Pauline prospect on spiritual formation will broaden the understanding of the theological implication in spirituality for a new agenda in training seminary students. Seminarians are themselves in need of solid ground in spiritual matters. A clearer comprehension of spiritual concerns in the Pastoral Epistles should motivate theological students to live out the implications of their commitment to Jesus Christ in contemporary life. God longs for leaders in the world who are spiritually sanctified by His presence.² A clear perception of the spiritual reality of the Bible should enable the candidates to the ministry to accomplish their task according to God's will.

Therefore it is important to reaffirm the necessity to receive instructions from people who themselves, like Paul, experienced the

¹This study deals with 1-2 Timothy and Titus .

²John 17:15-19.

sacred encounter. The result should be the transformation of the individual.

The Pastoral Epistles, although listing spiritual aspects of life, are not a recipe book on spirituality, but reveal the inherent qualities which ought to develop a spiritual person called to be a minister. These qualities reflect the role and function of the minister. The believers may expect that these qualities be seen and express the aptitude of leadership in a way that will honor God and the community. Arland J. Hulgren writes that "he (the bishop) supervises the life of the community as though it were his extended household (1 Tim 3: 2-7). He provides leadership in all matters, whether spiritual, temporal, or organizational."¹ It is also expected from the bishop that he will be a model Christian and knowledgeable according to God's Word.²

In the coming section I emphasize the qualities attached to the function of the bishop and referred to by Paul in the Pastoral Epistles. These characteristics could certainly nourish adequately the minds of theology students in a spiritual formation setting at the seminary.

Qualities of a Spiritual Person

The qualities of a spiritual person are numerous and touch the whole being in multiple aspects. These qualities are eloquent concerning the spiritual dimension, and fits the portrait of the seminary student. These spiritual qualities define in the practical sense the moral, mental, and social aspects of the ministry. These potential qualities should confirm the necessity of the spiritual dimension, and convince the candidate to the ministry to desire them and let them grow under the leadership of the Spirit. What is important in

¹Arland J. Hultgren, I-II Timothy, Titus, Augsburg Commentary on the New Testament (Minneapolis, MN: Augsburg Publishing House, 1984), 41.

²Ibid.

the enumeration of the qualities presented by Paul is that they must be received as an experience of growth. The intention of Paul is not to give a catalogue of attitudes to control, but to accept these qualities as an invitation to walk in the Spirit.

Moral Qualities in the Spiritual Perspective

Paul, in the Pastoral Epistles, enumerates certain of the moral qualities of those chosen to serve the people of God.

Although these moral qualities are not to be equated with spirituality, they are part of the personality of a spiritual leader seen as bishop or pastor¹ in the church of God. These moral qualities, seen in servants of God, are a powerful demonstration of the genuine transformation operated by Jesus Christ, and an example of true obedience from a sanctified heart. Timothy and Titus, followers of Paul--both leading and organizing the church, the former in Ephesus,² the latter in Crete³--needed further instruction and guidance concerning their spiritual ministry.

The first moral quality of a minister is purity. The spiritual leader, as a general pattern, must be "above reproach"⁴ and have a "clear conscience."⁵ Timothy is reminded that this aspect of his life will suffer no half measure. Timothy must demonstrate purity in word and in thinking, meaning that he will not twist the truth in compromise or be unfaithful to his mandate. Once enrolled in God's work he should

¹A bishop in the first century was an overseer or spiritual leader of a local church. Pastor, bishop, and elder are interchangeable terms. Acts 20:17 and 28 uses the Greek terms that show these words to be synonymous. "1 Timothy 3:1", The New Testament Study Bible: Gallatians to Philemon, ed. Ralph W. Harris (Springfield, MO: Complete Biblical Library, 1989-91), 8:391.

²"1 Timothy," SDA Bible Commentary, ed. F. D. Nichol (Washington, DC: Review and Herald Pub. Assn., 1953-57), 7:285.

³"Titus," SDA Bible Commentary, 7:355.

⁴1 Tim 3:2.

⁵2 Tim 1:3.

not think about giving up the ministry, but seek the presence of God to assure his dedication.

Timothy should look at his ministry "without reservations," and this would denote from his part "the quality of one's service to God."¹ Timothy is also called to manifest purity in behavior, especially in ministering to the opposite sex.² Paul makes clear that Timothy is to avoid impropriety or intimacy in ministering to young women. His relationship with women is to be above reproach.³

The second moral quality is temperance. A spiritual leader is invited to show the control he has over himself in physical behavior by being "temperate" and not "given to much wine"⁴ or drunkenness.⁵ If keeping away from drunkenness is easy to understand and accept, the issue on drinking socially is more subtle. The minister must take a clear stand on the matter and not be exposed to criticism. Galen Bosley, a science researcher in the Health and Temperance Department of the General Conference of SDA, holds that a minister cannot "drink socially" and "truly direct" his flock.⁶

The third moral quality is a lack of greed in material things. A spiritual leader will not be a lover of money.⁷ Jacques Ellul, commenting on money and leadership, shows that people who were regarded

¹Hultgren, 109.

²1 Tim 5:2.

³"1 Timothy 5:2," The New Testament Study Bible: Galatians--Philemon, ed. Ralph W. Harris (Springfield, MO: Complete Biblical Library, 19989-91), 407. For discussion, look at the same paragraph.

⁴1 Tim 3:2-3.

⁵"1 Timothy 3:3," The New Testament Study Bible: Galatians--Philemon, 393.

⁶Galen C. Bosley, "The Effects of Small Quantities of Alcohol," Ministry, May 1986, 24.

⁷Paul writes more extensively in chap. 6 showing that money is bad when associated with greed or obtained dishonestly. "1 Timothy 3: 3," The New Testament Study Bible: Galatians--Philemon, 393.

as spiritual leaders were not the least concerned by the problem. Aaron the priest, Solomon the king, and Balaam the prophet were deeply tempted and involved in money matters.¹

Social Qualities in the Spiritual Perspective

Men and women are social beings, and qualities are expected in them by society. In the Pastoral Epistles, Paul points out some of the qualities that a minister must have in order to relate properly to society.

The first social quality is monogamy. Paul introduces the first quality in the social dimension by what should be seen in the family of a clergyperson. Paul likes to see order, especially in these families, and he makes simple recommendations: The minister must be "the husband of but one wife."² Paul associates the role of spouse with the role of educator. "He [the bishop] must manage his own family well and see that his children obey him with proper respect."³ Here we see the domestic responsibilities of ministers. The reason is clear, for if they cannot manage their own family, how can they take care of God's church? Evidently the first care must be given to the family. It is where spirituality will be felt and seen without mask and confirms a real commitment to spiritual discipline.

The second social quality is "a good reputation,"⁴ which touches an enlarged sphere in society seen as the fruit of a personal spiritual life. A good reputation is vital to ministers who are in frequent contact with the elderly, young people, those in need of counsel,⁵ and

¹Jacques Ellul, L'homme et l'argent (Neuchâtel, Switzerland: Delachaux et Niestlé, 1954), 105-106.

²1 Tim 3:2.

³1 Tim 3:4.

⁴1 Tim 3:7.

⁵1 Tim 5:1-2; Titus 2:1-10.

non-Christians who are looking at them and evaluating their attitude. These groups will rapidly discover if the minister is violent or quarrelsome in his teaching,¹ which would jeopardize an effective witness in and outside the church community.² People will reject everything, and the hope for a spiritual impact will be lost.

The third social quality is hospitality. Paul invites the spiritual person to be "hospitable."³ If the houses of the ministers should be opened to the members of the community of faith, they should also welcome the nonmembers. This adds the dimension of the unknown. The virtue of hospitality touches people whom one may not know and implies a risk in receiving them. An open house shows an open heart and will bring opportunities to the hosts to share their faith and witness to the guests. It seems that this practice was common. "The necessity of hospitality for the early church is well known. Inns were few and badly equipped."⁴ Thus the virtues of hospitality and good reputations of Christians would be spread around and arouse spiritual interest.

These social, caring attitudes reflect the spiritual dimension of the clergy, and will be silent but efficient witnesses in society.

Mental Qualities in the Spiritual Perspective

This section approaches the mental qualities seen in the spiritual perspective of the formation of the minister.

The first mental quality presented by Paul is the ability of teaching. Indeed, giving recommendations to Timothy, Paul points out the quality of teaching: "Now the overseer must be . . . able to

¹1 Tim 3:3.

²"1 Timothy," The New Testament Study Bible: Galatians--Philemon, 8:395.

³1 Tim 3:2.

⁴"1 Timothy," The Interpreter's Bible, ed. George Arthur Buttrick (Nashville, TN: Abingdon Press, 1990), 11:412.

teach."¹ This mental quality appears over and over in the Pastoral Epistles, and for good reason. The task of the teacher is to bring more than just information--he or she has the moral duty to deliver "sound doctrine"² in a competent way. The teacher must have the capacity of discernment and refute the wrong.³ In so doing the teacher will do the work of an apologist.

The second mental quality presented by Paul is prophecy. Such gift of prophecy is not just limited to predicting the future but also includes the ministry of comfort, counsel, and exhortation. Along with the gift of teaching Timothy received the gift of prophecy.⁴ The "gift of prophecy" is justified as a mental quality, for that gift fits the mission of Timothy to be an exhorter,⁵ and also to encourage and rebuke.⁶ Timothy is called to deal with specific issues, like the conduct of women,⁷ the recommendations to the widows,⁸ the relation between servants and masters,⁹ the relations with the authorities,¹⁰ and the conduct of young people.¹¹ Dealing with these domestic issues

¹1 Tim 3:2.

²The words "sound doctrine" (occurring eight times in the Pastoral Epistles) means "correct teaching." "Titus," The New Testament Study Bible: Galatians--Philemon, ed. Ralph W. Harris, (Springfield, MO: Complete Biblical Library), 8:485.

³1 Tim 4:7; 2 Tim 2:23; Titus 3:10.

⁴1 Tim 4:14.

⁵1 Tim 5:1.

⁶Titus 2:6, 15.

⁷1 Tim 2:9-15.

⁸1 Tim 5:3-16.

⁹1 Tim 6:1-2; Titus 2:9-10.

¹⁰Titus 3:1.

¹¹Titus 2:6-8.

requires much wisdom. Having the gift of prophecy in dealing with all these touchy issues would give him power to do it tactfully.

The third mental quality is character. The minister must also be a person of character,¹ meaning strong character, uplifting the truth. Paul reminds Timothy that as a young minister, he has received "a spirit of power, of love and of self-discipline."² Writing to Titus, Paul explains to him how an overseer must be "self-controlled, upright [just], holy and disciplined."³ A triad relationship may be seen in these adjectives. A Christian--hence a minister--(1) lives rightly in relation to himself (self-controlled) (2) to others (just), and (3) to God (holy).⁴ The few spiritual gifts alluded to certainly have a relationship to spiritual life because such gifts are given by the Holy Spirit, and the spiritual life is also an endowment of the Holy Spirit.

In conclusion, these qualities, whether ethical, social, or mental, must be wrapped with a spiritual essence in order to express real spirituality. Otherwise they would by no means reflect a spiritual ministry. All these qualities would have no real value without spiritual insight. They would certainly be appreciated by the secular mind, but would remain limited in strength and spiritual impact. A spiritual basis is the ingredient which will give these qualities their full dimension.

The following section tackles some elements that help develop a spiritual dimension and integrate these spiritual qualities seen as spiritual entities.

¹"1 Timothy," The Interpreter's Bible, 11:402.

²Tim 1:7.

³Titus 1:8.

⁴"Titus," The New Testament Study Bible: Galatians--Philemon, 8:485-495.

Elements Facilitating Spirituality

Spirituality is a reality, and its development may be facilitated by elements which will enhance its quest. Although spirituality is not apprehendable like other components more dependent upon science, the believer should be aware of the means that will open that reality.

In a society where knowledge is highly valued and everything measured, the temptation to give way to more academic concerns is great, even in seminaries. The Christian responsibility is to come back to more intuitive approaches concerning spirituality and allow more reflection about matters which are judged as being outside the scientific realm. The Christian is seriously invited to reflect about what true spirituality is and how one may approach it.

In the Pastoral Epistles one discovers the reason which introduces the elements for starting practical spirituality. This reason is godliness and should be the key factor to be remembered and cultivated by seminary students in order to grow spiritually. Paul wrote Timothy telling him: "train yourself to be godly."¹

What elements would then facilitate for a person the process of becoming spiritual?

If spirituality may be understood as a general process depending upon God, godliness may appeal to more specific actions, seeking means to grow spiritually. What does it, then, mean to be godly? In the counsels given by Paul in the Pastoral Epistles three elements emerge that shape the concept of piety. All through the Pastoral Epistles Paul insists on three practical elements that may be easily identified as the means to facilitate a practical godly life. These elements are: prayer,² the study of the Word,³ and witnessing.⁴

¹1 Tim 4:7.

²1 Tim 2:1-8.

These elements are sufficiently important to Paul for us to pause in this study and discover why they should be implemented in the Christian life. Doing so may bring some amazing discoveries about the hoped-for result in spiritual growth.

In the Pastoral Epistles, the action of prayer, the study of the Word, and witnessing are not separated components but are related to one another and indissociable. They are not an end in themselves but are acts substantiating a spiritual reality.

Prayer

Prayer is always presented as a very important element in the life of the Christian. The believer is invited to the practice of prayer. Paul invites Timothy to realize how important it is to pray and to verify the power of transformation linked to it.¹

This leads to a question: Does the act of prayer alone make a spiritual person? If the answer is yes, it should then be sufficient to pray, and the transformation of the human nature should occur ex-opere operato, in a sort of magic way. Experience shows that it does not happen instantly. Becoming a spiritual being is not the automatic result of praying. People have bitterly experienced that prayer did not make them spiritual and strong in the faith. Martin Weber, speaking about his own experience, confesses: "I used to fast from food and try to pray all night, yet I was miserably weak in faith."²

Prayer in faith should help the Christian to anticipate the spiritual result, and humbly wait on God's transforming power. Growing spiritually calls for humility, for the believers depend totally upon

¹2 Tim 3:14-15.

⁴1 Tim 4:13.

¹1 Tim 2:1-8.

²Weber, 57.

the grace of God.¹ Prayer is an attitude of faith, and a recognition of human limitations. Prayer is the "humble attitude"² of persons who tell God that they are willing to relate to Him in a dialogue.

Nobody imposes anything on God, and each individual should approach God in prayer as a "possibility" to receive from Him. What Kenneth Leech says would be most appropriate for the believer to understand. He notes: "To pray is to open oneself to the possibility of sainthood, to the possibility of becoming set on fire by the Spirit."³ The seminarian more than anyone else should cultivate that type of relationship with God which is based on freedom. As the believer is free to go to God, God is free to give.

One reason for missing the experience in prayer is that people too often consider the time of prayer a duty or a routine. Believing that they must pray deforms the relation with the One who operates the transformation. To appear devout is not a proof of spirituality. People may pray but resist surrendering to God, and remain dry in their desire to know Him. Paul DeBlassie III comments: "The inner treasure of spirituality is discovered when one comes to 'know' Jesus. A

¹Derek Morris, "The Minister as a Spiritual Leader," in The Adventist Minister, ed. C. Raymond Holmes and Douglas R. Kilcher (Berrien Springs, MI: Andrews University Press, 1991), 21.

²To the communion in prayer is added the dimension of worship and adoration. Attitudes in worship and prayer may facilitate or hinder the spiritual experience. Jesus at Gethsemane gave the best example of reverence and dependence before the One who reigns. Jesus "threw Himself on the ground and prayed" (Matt 26: 39, NRSV). There was no alternative than the will of God to be done. The submission to the will of God was expressed in a physical attitude which manifested a spiritual dimension. A spiritual person is not ashamed to throw himself on the ground. It reveals the intensity of dependence and a deep desire to submit to the will of the One who reigns above. Graeme J. Davidson and Mary Macdonald hold that "no matter what your theological outlook, you will need to be realistic about the physical positions you use for personal prayer." Graeme J. Davidson and Mary Macdonald, Anyone Can Pray: A Guide to Methods of Christian Prayer (New York: Paulist Press, 1983), 23.

³Kenneth Leech, True Prayer (San Francisco, CA: Harper & Row Publishers, 1980), 36.

heart-to-heart encounter with the living presence of Jesus within the soul is the hallmark of true spirituality."¹

How does one live that heart-to-heart relationship which opens the way to the spiritual experience? Prayer in the life of the Christian is a tremendous means for a spiritual experience, but God also invites the believer to grow in grace according to the study of His Word. This appears as a reasonable step to approach spirituality.

Studying the Word

Studying the Word of God implies a willingness to take note of the will² of God and to follow it at whatever cost. Trying to act godly apart from the study of the Word would be nonsense. The godly person should always turn ultimately to what the Bible says, because the intention of the Bible is to reveal the way to salvation. Paul, writing to Timothy, reminds him how wise it is to know and refer to "the holy Scriptures, which are able to make you wise for salvation through faith in Jesus Christ."³

¹Paul DeBlassie III, Deep Prayer: Healing for Hurting Souls (New York: Crossroad, 1990), 94.

²The will is of God, the desire is of man or woman. Paul says: "I have the desire to do what is good, but I cannot carry it out" (Rom 7:18). The will, seen as a desire, must be changed into the will power. A desire is too often a simple wish but with no real determination. This is why J. Stafford could write: "All the people of God find that their performance of good is never equal to their desires." J. S. Stafford, "Rom 7:18," The Biblical Illustrator (Grand Rapids, MI: Baker Book House, 1956) 1:603. The power is given by God and will be manifested in the spiritual encounter. We see then three levels in the development of volition. The first is the will emotion: "Teacher, I will follow you wherever you go" (Matt 8:19), or "Even if I have to die with you, I will never disown you" (Mark 14:31). The second is the will conviction by cognitive reflection, like Paul who knows what is good but is unable to do it. The third level is the will action, which is supernatural and depends upon God's saving power. D. Müller notices that "it is not human volition which is decisive for God's action; it is God's saving will which is the pre-condition for all human volition." D. Müller, "Will," The New International Dictionary of New Testament Theology, 3:1020. The initiative is always divine but demands a human response in order to be implemented into a transforming action.

³2 Tim 3:15.

The study of the Word is a walk with the Spirit and a willingness on behalf of the believer to follow His direction. Growing in the Spirit is a process and has to do with the truth revealed. The Spirit reveals as we accept what we have received. Is that not what Paul was telling Timothy when he said:

What you heard from me, keep as the pattern of sound teaching, with faith and love in Christ Jesus. Guard the good deposit that was entrusted to you--guard it with the help of the Holy Spirit who lives in us!¹

If ministers expect the gospel to lead them in the truth, they must study it and confront with it wrong doctrines, when necessary. This is the necessary step to preserve the truth intact. Gordon D. Fee writes, speaking of Timothy, that "he must not allow it [the gospel] to be purloined or eroded by the false teachings."² The minister ought to be loyal to what he considers the Word of God, and that loyalty should be expressed by taking action on what the gospel is revealing.

Studying the Word will help one to believe what is relevant, and not only something people may be pleased about. We are far from the slogan that it does not matter what you believe as long as you are serious in whatever you believe.³ More truth will be given only to the one who has accepted the truth received. Linked to one another, the truths will be transmitted to the following generations.

The gospel is not only to be used and studied to confront others, but for one's own delight, one's own "progress" and witness.⁴ Although the gospel may unfortunately be the subject of controversial discussions, its primary purpose is the edification of the believer.

¹2 Tim 1:13-14.

²Gordon D. Fee, 1 and 2 Timothy, Titus, New International Biblical Commentary (Peabody, MA: Hendrickson Publishers, 1984), 233.

³William Hendriksen, Exposition of the Pastoral Epistles, New Testament Commentary (Grand Rapids, MI: Baker Book House, 1957), 159.237.

⁴1 Tim 4:15.

Godly persons, through diligent study, guided by the Spirit, should naturally nurture their minds, and if necessary prepare themselves to face confrontation. The ultimate goal being salvation, it is important for the future minister to be nourished with the spirit of the gospel, which is a spirit of love. This attitude will build within the minister a spirit that "will never hurt but always be compassionate."¹

Having prayed and studied the Word diligently, the seminarians should feel equipped to deliver what they have received and feel responsible for their fellow people.

Witnessing

The witnessing and public ministry of sharing the gospel² calls for love and concern about others,³ and can only be efficient while being consistent concerning prayer and study of the Word. Witnessing and public ministry are pious acts and a proof of spiritual maturity. One condition, though, is required, and it is that which is taught by the gospel and not something else.

Gordon H. Clark regrets that some ministers teach things that are not related to the sound gospel. He says: "Some ministers nonetheless are brash and command--but command other things."⁴ For the pious person it does matter what is taught and believed. The feelings of people are not everything, and they must have a proper balance in the teaching received. Here will be seen the mark of pious ministers who

¹Ronald A. Ward, Commentary on 1 and 2 Timothy and Titus (Waco, TX: Word Books, Publisher, 1977), 79.

²1 Tim 4:13.

³Being spiritual is not limited to oneself. The will of God is that the world be saved (John 3:17). Therefore in witnessing to others we will be able to see God's transformation in each individual and verify His promises.

⁴Gordon H. Clark, The Pastoral Epistles (Jefferson, MD: Trinity Foundation, 1983), 83.

are not afraid to read the Bible as the authority, to exhort, and to teach.

William Hendriksen comments: "Some [ministers] never exhort. Others never teach. And the reading of Scripture is prone to be regarded merely as a necessary preface to what the preacher is going to say!"¹ The spiritual responsibility of a godly minister is not to let the believers be unaware about the consequences of their attitudes, but to tell them the truth about their condition. This must be done with gentleness.²

Piety may sometimes, as suggested by Paul to Titus, be manifested in authority. Ungodly people should "be silenced," for they teach "things they ought not to teach."³ This is very painful for a minister to do and for a congregation to endure, because these people are members of the Christian family. Although energetic measures have to be taken, the goal is to witness to them with the hope that they will change their minds and come back to a sound understanding of the doctrine.

The primary intention is not to disfellowship but to reach out and convince them of wrong. Gordon D. Fee advises to "correct them rigorously."⁴ The intervention should win the believer back to sound doctrine. Here is a ministry of peace in which the godly minister will really prove himself.

Christians, hence seminary students, should be aware that they will not have a feeling of real achievement in their spiritual life without the experience of praying, studying the Word, and witnessing.

¹Hendriksen, 159.

²2 Tim 2:25.

³Titus 1:11.

⁴Fee, 180.

Having looked at three elements suggesting a godly life, the follow-up should be to identify some of the expectations why people should pay attention to the spiritual dimension. People need to understand, and without a reason or without a purpose the seminary student will not sense why he should devote himself to these exercises.

Expectations in the Spiritual Dimension

God's Love

The first expectation should be to recognize the love of God. Future pastors should pray, study the Word, and witness in order to reaffirm the promise¹ of a God who does not lie², and whose Savior is our hope³ for eternal life.⁴ Seminarians should pray, study the Word, and witness because something happened in their past and because something is about to happen in the future. These actions reflecting a desire for more godliness do not come in a vacuum, but are rooted in the faith that God is acting, and that these dedicated persons want to be part of His eternal plan,⁵ because of love.

God's Presence

A second expectation for growing in godliness is that students in theology must be convinced that prayer, study of the Word, and witness will make the believers aware of God's presence. When one looks at the lives of such spiritual leaders as Jonathan Edwards (1703-1758), Charles Finney (1792-1875), or John Todd (1800-1873),⁶ or thinks of

¹2 Tim 1:1.

²Titus 1:2.

³1 Tim 1:1.

⁴Titus 1:2.

⁵Titus 1:2.

⁶David Levin, Jonathan Edwards: A Profile (New York: Hill and Wang, 1969), 7-22; Lewis A. Drummond, The Life and Ministry of Charles G. Finney (Minneapolis, MN: Bethany House Publishers, 1985), 39-90; John Todd, The Story of His Life, by himself (New York: Harper and Brothers

acquaintances who manifest for having a spiritual dimension, one sees them as godly persons. A spiritual life is the fruit of the grace of God, a grace received in a humble attitude through much kneeling, praying, studying, and witnessing.

Many people have a hard time with regular practice of this kind. It is possibly why so many get discouraged and give up their spiritual journey. By not having regular spiritual exercises they lose the meaning of what they are doing and why they are doing it.

When Paul recommended to Timothy to "train himself to godliness," he meant on a regular basis, and presented himself as an example, telling Timothy that he was constantly praying for him.¹ Paul insisted also that a minister of the Word should be "diligent" and should "persevere" in all spiritual exercises in order to encourage the believers and do good to himself.² The public reading of Scripture, the preaching, and the teaching will only have power if they are reinforced by a cultivated spiritual life.

God's Result

The final observation concerning expectations related to prayer, the study of the Word, and witnessing is the result. A seminarian needs to see that a devoted quest for spiritual concerns works in one's life. Paul is convinced that a life of piety will bring "progress" and that it will be seen by everyone.³ Writing to Titus, Paul tells him that there is the perspective of a "renewal by the Holy Spirit."⁴ This renewal comes only upon those who are ready to walk through the spiritual path. This experience of renewal is added to the one of responsibility of

Publishers, 1876), 426-514.

¹2 Tim 1:3.

²1 Tim 4:13-16.

³1 Tim 4:15.

⁴Titus 3:5.

being an "example."¹ Certainly spiritual leaders should be "examples" because of their spiritual dimension, which should transcend all other qualities.

Timothy and Titus had to discover the learning process of godliness, and to exercise it. To be godly or pious implied actions on their part, and today, seminary students need to go through the same process.

In conclusion, the major element which dominates and should be taken into permanent consideration is the fact that one cannot become spiritual without exercising piety based on the Scriptures. Allen Diogenes attests that "no Christian piety can endure without the Scriptures."² Seminary students must feel the importance of referring to the Scripture for all directions they want to take in life.

A guided spiritual formation is the necessary way for people who want to be in service to God. It is therefore the task of each generation of pastors to find an appropriate way to develop its spirituality through piety, and to become a facilitator for people seeking responses to their spiritual needs. Being anchored in the Word of God will give a steady basis to each believer. Spirituality, being at the root of the reality of God, cannot be vague, for it deals with fundamental beliefs. José Ortega y Gasset writes: "People can handle almost anything life hands them except not being clear about what they believe."³ Because of his responsibility in leading people, the future

¹ Tim 4:12; Titus 2:7.

²Diogenes Allen, "Foundations for a Contemporary Piety," Theology Today 27 (1970): 1.

³José Ortega y Gasset. In "Thinking in the Future, The Church and the 80's: Theology, News, and Notes," ed. Edward B. Lindaman, Fuller Theological Seminary (June 1979): 5.

pastor cannot allow himself to have, as Sara P. Little expresses it, a "homelessness of mind."¹

If the objective in studying at the seminary is to become a pastor, the goal is to become spiritual in an encounter with Christ in order to lead others to the same encounter with Jesus. The pastor is the one who through prayer, teaching, and preaching encourages the discovery of God. How important it is, then, for the students in theology to clarify for themselves the dynamic presence of God in one's life in order to carry it to the world!

¹Sara P. Little, Contemporary Approaches to Christian Education (Nashville, TN: Abingdon Press, 1982), 51.

CHAPTER V

SPIRITUAL INFLUENCE ON SEMINARIANS' OTHER NEEDS

Is the spiritual need the only need of a student at the seminary, or are there other needs that should be seen in the scope of spirituality as well? Recognizing other needs in order to approach them in a spiritual perspective would definitely enhance the importance of awareness for spirituality.

One misunderstanding, when it comes to spirituality, is to expect that future pastors should naturally be spiritually strong, and strong in other areas as well. Too often it is taken for granted that these persons are spiritually gifted and above average. The reality is different, and brings frustration to the pastors and those who see the pastors as spiritual leaders. Forster Freeman writes that "they [the church members] continued to be frustrated in their expectations that seminary graduates would be spiritual guides."¹ Spirituality ought to be the fruit of an ongoing process, struggling with the Lord, and, as says David S. Schuller, reflects the distinction between "knowing about" and "knowing experimentally."² The seminary experience is one inviting the students to move in their spiritual quest from the state of "knowing about" to the state of "knowing experimentally." This may take place while the seminarians are experiencing many frustrations in other areas.

¹Freeman, 10.

²David S. Schuller, Readiness for Ministry (Vandalia, OH: Association of Theological Schools in the United States and Canada, 1976), 2:13.

These frustrations must also be addressed in their context to relieve the candidates.

Another misunderstanding would be to assume that because a minister is involved in spiritual matters, all he has to do is to pray about his felt needs and expect that everything will be all right. This can cause much confusion in the mind, for pastors trust that God has the solution, and He certainly does. But it is not all that simple. Experience shows that praying about a problem does not necessarily resolve the problem.

I can personally remember situations where praying was not sufficient to free the soul of an individual. Although being open to the spiritual reality, prayer could not relieve the burden in the heart of that person, even a minister's heart. Some, then, may hastily conclude that the person is not spiritual. To the contrary; but these situations reveal that other elements must also be taken into consideration to allow the spiritual dimension to take over and reflect the inner life of an individual.

If spirituality is a vital need and may be seen as the backbone of a person's life, if one believes that without this gift no one can survive very long in the ministry,¹ and if the lack of spirituality may drive the minister to a crisis of identity, it should not be forgotten that the human being is a single entity, and that there are other needs which must also be met.

Spirituality is not for refugees only; it is not what one should seek when everything else is falling apart. Spirituality should be part

¹In religious work, people are so demanding that the pastor needs special strength from above. Ellen G. White writes "The apostles were not sent forth to be witness for Christ until they had received that spiritual endowment necessary to fill them for the execution of their great commission. All professions of Christianity are but lifeless expressions of faith until Jesus imbues the believer with his spiritual life, which is the Holy Ghost. The evangelist is not prepared to teach the truth, and to be the representative of Christ, till he has received this heavenly gift." Ellen G. White, The Spirit of Prophecy (Battle Creek, MI: Steam Press of the Seventh-day Adventist Publishing Association, 1878), 3:242.

of a well-balanced life where other needs are also addressed. Rev. Craig Collemer, executive director of the American Baptist Convention's Commission on Ministry, indicates that it is dangerous for ministers to base their well-being, their self-image, on one dimension of life.¹ It would be hazardous to look at only one side of human needs and neglect the others.

The full dimension of the spiritual need should be realized and manifested conjointly in the full realization of the other needs, because seminarians and future ministers are human beings. Benjamin D. Schoun, currently assistant dean at the SDA Theological Seminary, Andrews University, notes that "truly, among all the things that ministers are, they are first of all human beings."²

People are vulnerable, hence students in theology are. A part of the training is to make them aware of the difficulties, but also to facilitate through reflection how they may cope with the issues.

Unrealistic Expectations

The seminary is a training school, not Paradise. Most new students, and especially new converts, choosing to engage in ministry, idealize the place. Coming with little or no pastoral experience, not having faced the struggle of life in a parish, and receiving no particular spiritual support, they soon discover that the institution does not measure up to their expectations. Moreover, they may soon have the feeling that they will be considered responsible for what the parishes are, not in accomplishing their mission.

Walter D. Wagoner, with a certain humor, describes the seminarian as a scapegoat, and writes: "The typical scapegoatism refrain

¹Craig Collemer, quoted in Ron Arena, "A Satisfying, Fulfilling Call," The American Baptist, May 1992, 20-21.

²Benjamin D. Schoun, "The Minister as a Human Being," in The Adventist Minister, ed. C. Raymond Holmes and Douglas R. Kilcher (Berrien Springs, MI: Andrews University Press, 1991), 1.

runs about as follows: seminaries manufacture ministers, ministers are supposed to know it all, and since seminaries are always begging for money, why shouldn't they be blamed for the terrible situation in Christendom?"¹ Here is a challenge for both the institution and the seminarians. If the administration of the seminary does not want to lose its reputation; if the seminarians do not want to lose the passion they previously had, both must look at the situation with a common goal.

The other side would be for theology students to think that being trained at the seminary will qualify them and give them authority to rule over other people. The challenge for the students of theology is to accept with humility that studying at the seminary will not transform them in a deus ex machina way, having all the solutions, and that they will not be in charge of all the wide world. Seminarians must learn that they will be part of the work, but that it is not their property and they are not alone. Ellen G. White comments:

Sometimes ministers do too much: they seek to embrace the whole work in their arms. It absorbs and dwarfs them; yet they continue to grasp it all. They seem to think that they alone are to work in the cause of God, while the members of the church stand idle. This is not God's order at all.²

A humble attitude would preserve them from pretending expertise in areas they should leave to other professionals. Why should a minister have all the answers in counseling, in business, or in administration when well-trained people have the best qualifications? It may be true that the pastors are identified as persons who should have many qualities, but nobody expects them to have them all. "These qualities can drive them [the ministers] to attempt more than they are

¹Walter D. Wagoner, Bachelor of Divinity (New York: Association Press, 1963), 69.

²Ellen G. White, Evangelism (Washington, DC: Review and Herald Pub. Assn., 1970), 244-245.

able to accomplish, to assume more responsibility than they should bear," says Benjamin D. Schoun.¹ He adds:

In the attempt to be what we are not given to be, we lose authenticity and reality. We raise a facade to maintain the outward appearance, all the while suffering inwardly. Denying our humanity only fuels our feelings of inadequacy. And as these feelings grow, they often produce depression.²

Consequently, students in theology must not look at the ministry with eyes that would banish weaknesses but should accept, because of their human nature, that they are imperfect.

Students in theology also have to wrestle with their human nature which, since Adam, bears the scar of sin. There is no way to escape such a situation, and God's calling does not spare them from taking their responsibility. It would not be realistic to think that because of their service to God, they would not have to face the consequences of their acts. Peter, because of his denial, had to face the anguish caused by his act.³ If there was one who on that occasion suddenly realized his sinful nature and his limitations, it was certainly Peter. Peter again would have to go through the painful but liberating process of having the image of God restored in his life.

Jesus, with infinite love, would reach out⁴ and Peter would give up his pride. This unforgettable experience of Jesus' reaching out to him would strengthen him and give him the boldness to reach out with love to those who he thought were unattainable.⁵ Peter would demonstrate that he had accepted the vulnerability of his humanness. The reality of his humanness delimits the paradigm in which the student in theology and the minister must learn and accomplish their ministry.

¹Schoun, 2-3.

²Schoun, 3.

³Luke 22:62.

⁴John 21:15-17.

⁵Acts 10:34, 35.

Benjamin D. Schoun suggests that "humanness . . . means sinfulness, godlikeness, finiteness, and relatedness. As a human being, the minister will function within the balance, the limitations, and the opportunities that these realities afford."¹

Accepting their limitations because of their sinful condition should relieve candidates to the ministry, but it would also tell them where they would need to go to find deliverance. Here is a call for prudence concerning inadequate expectations. It is important that the experience at the seminary be a blessed one that will result in a sharpened understanding of God's will for the candidates to the ministry, and a redemptive discovery for those around them.

Process of Integration to the Ministry

The process of integration for the seminary students to the ministry will greatly depend upon their willingness and availability to let the Spirit move their lives. Seminarians are people who are preparing themselves to call people to a new way of life. They must themselves, by the grace of the Lord, work out the process of their own transformation. Here is another vulnerability that the seminarians must face, for their temperament, their character, and their intellect will be tested by their peers. Henri J. M. Nouwen writes about this

deadly network of a modern educational process. This false pressure of society, which forces us to pay undue attention to the formal recognition of our intellectual accomplishments, tends to pull us away from our own more personal needs and to prevent us from coming to insights into our own experiences that can form the basis of a creative life project.²

It is also during this period of training that their temperament and character will be polished, making them fit for the ministry. Because the ministers are first and foremost servants, helpers, and supporters of people, they will need to change their mood for this

¹Schoun, 8.

²Henri J. M. Nouwen, Creative Ministry (Garden City, New York: Image Books, 1978), 18-19.

particular work. Seminarians should consider normal the transforming process, for it would be unwise for them to believe that entering the ministry would not call for radical change.

Is it possible to change? The apostle Paul, inviting the believers to dedicate their lives entirely to Christ, speaks of the transformation of the mind in order to "be able to test and approve what God's will is."¹ Is this not what the students at seminaries should experience? The seminarians ought to learn how to acquire a new pattern of life and a new character. Do we have means to make this possible?

If modern psychologists see the temperament of individuals as "being mostly innate" or part of their heritage, these psychologists see the character as "being the result of living according to a certain set of principles."² The character is, then, an open field in which new seeds may be planted in the prospect of fitness for the service of God. Ernest J. Primeau sums up this perspective of character changing, saying that it may certainly apply to seminary students preparing for the ministry, for "by proper study and direction, the person may radically change his basic personality type, and this has been demonstrated many times over in seminaries and elsewhere throughout the world."³

If a change of character appears necessary for the ministry, and if some believe that the goal will be attained through techniques or proper study and direction, others trust that there is another way. The spiritual transformation will ultimately be realized in an encounter with Jesus Christ, and should mostly benefit the candidates for the pastorate. Ellen G. White also underlines the necessity for ministers to enter the process of transformation, and writes:

¹Rom 12:2.

²Vincent V. Herr, S. J., The Personality of Seminarians: A Study Guide and Reference Work (New York: Alba House, 1970), 31.

³Ernest J. Primeau, Preface to The Personality of Seminarians (New York: Alba House, 1970), 13.

Our ministers need a transformation of character. They should feel that if their works are not wrought in God, if they are left to their own imperfect efforts, they are of all men the most miserable. Christ will be with every minister who, although he may not have attained to perfection of character, is seeking most earnestly to become Christlike. Such a minister will pray. He will weep between the porch and the altar, crying in soul anguish for the Lord's presence to be with him.¹

Seminarians should wish to go through such an experience and see the many blessings related to it. The challenge is at hand, and seminaries should be an open door for the students' training for the ministry to prepare for such an encounter. The character being molded in the hands of God would bestow a personality on the minister that would better allow him to serve God, the people, and the church.

Vincent V. Herr has identified four basic traits related to the personality that should equip the minister for his mission: (1) sensitivity to the needs of others (sympathy-empathy), (2) justice for all (cooperation vs. competition), (3) balance and proportion among values (hierarchy and philosophy of life), and (4) ego-strength through suffering and dedication to the cause.² Certainly seminarians should look forward to really learning to communicate with empathy, to manifest justice, have a strong sense of values, and be faithful to God and the church. Being open to the spiritual dimension, seeking God through prayer and meditation, and being wisely advised should secure for the seminarians their transformations, fitting them for the service to God.

¹Ellen G. White, Testimonies to Ministers and Gospel Workers (Mountain View, CA: Pacif Press Pub. Assn., 1923), 143.

²Herr, 25.

Academic Pressures

One complaint that is often heard from seminary students is that the academic program pressures them so much that they have no time for personal spiritual life. Denise George, speaking of "demanding class schedule,"¹ makes clear that it leaves little time for other things. Students are busy, and necessarily so.

Students in theology are supposed to be trained to maximize their abilities. They must stimulate their energies to give their best for God's work. The modern world requires highly qualified professionals, and it is unrealistic on the part of seminarians to dare to imagine that God's business is going to be lighter than secular businesses. Stephen J. Carrer notes: "As western society has become increasingly complex and specialized, the requirements for effective pastoral ministry have also increased."² Pastoral work is hard work, the seminarians will soon discover it, and then wish to have received more during their training.

Often, though, the problem is not a question of overload but of personal organization,³ and capability to adapt to the rhythm of each professor.

Those professors! They educate, they stimulate, teach, reach, confuse, and amuse their students each class day. Just when I get used to one professor's teaching habits, work expectations, and general idiosyncrasies, the semester ends and I have to adjust to a different one.⁴

Numerous reading and writing assignments and field work are not bestowed to keep seminarians busy, but to facilitate the potential

¹Denise George, How to Be a Seminary Student and Survive (Nashville, TN: Broadman Press, 1981), 48.

²Stephen J. Carrer, Pastors on the Grow: Continuing Education Can Improve Your Ministry (St. Louis, MO: Concordia, 1986), 11.

³Taking a "time management" seminar would certainly be helpful for most students in theology. This should provide tools which will be meaningful in the pastoral work.

⁴George, 62.

learning experience of each one of them. Sharpening the tools and improving the skills of the students in challenging their possibilities are part of the vocation of the seminary.

Seminarians are also invited to test their capacity in selecting the essential from the less essential. One aspect of the learning process consists in sorting out what should be considered as vital. If books and papers are important, contemplating the Lord should be considered as vital for seminarians. This should become an integrated discipline¹ in their lives. There is, indeed, little chance that, if seminarians do not learn to make time available for their spiritual lives at the seminary, they will have spiritual time while working in a parish. The church and its activities are going to keep them extremely busy and eat up their energies. Therefore, it is of primary necessity that seminarians integrate time in their busy academic life for the contemplation of God. Not spending time with God will definitely result in stress,² and eventually, in their future pastoral life, premature burnout.³ An element must be clarified here on two levels.

First, if appropriate spirituality strengthens the candidates for the ministry, it is not a warranty to cessation of conflicts or a smooth path to cross the rudeness of life. Communion with God, through prayer and contemplation, is not for seminarians to escape from the struggles of humanity. Spirituality would then be, as Karl Marx says of religion, "the opium of the people." Prayer and meditation, as acts of adoration towards God, must not be considered by students in theology as

¹See Appendix H.

²"When our lungs in both body and spirit are constricted by stress, prayer is a way of getting our breath because it opens to our perspective the possibility of hope. When we pray we enter the realm of the Spirit, which is not confined to the constriction created by stress. Prayer facilitates the leap of faith in the direction of God in whom these possibilities exist." William E. Hulme, Managing Stress in Ministry (New York: Harper and Row, 1985), 58.

³Concerning reasons for burnout, read John A. Sanford, Ministry Burnout (New York: Paulist Press, 1982).

a way to escape from their academic duties. Kenneth Leech judiciously affirms that "prayer is not quietism, but a yearning and a striving for the Kingdom in the freedom of the Spirit."¹

Second, if prayer and communion with God are essential in an individual's life, one should not forget that relief can sometimes be provided before introducing the spiritual dimension. Help in clarifying a situation and adjusting it to reality will bring immediate relief. Seminary students should not hesitate to ask for advice concerning academic difficulties. Praying about these difficulties should not keep them from looking to people who could be supportive. Partly liberated, seminary students could, then, approach the spiritual solution. Benjamin D. Schoun writes: "Sometimes a human agent bringing immediate and tangible help is necessary before the channel to things spiritually discerned can be opened."²

Prayer and meditation should help seminarians in overcoming their doubts concerning the priorities to give to their lives, while preparing for the ministry. Regarding the priority given to the academic load, seminarians are often confronted by a spirit of competition. Should one risk a lower grade by spending time with God, or should one aim for top grades without much time with God?

A personal testimony might illustrate the point. As I was conducting a week of prayer at the seminary of Collonges-sous-Salève, France, I was confronted with this issue when a group of students in theology raised the question about competition. It was not only about getting good grades, but getting the best. Indeed, one male student in that class wanted to find out who had received the best grade, which caused the ambiance in the group to deteriorate. Some years later I

¹Kenneth Leech, Spirituality and Pastoral Care (London: Sheldon Press, 1987), 34.

²Benjamin D. Schoun, "Helping Pastors Cope: A Psycho-social Support System for Pastors" (D.Min. project report, Andrews University, 1981), 83.

heard this young person, who eventually became a pastor, preach. He confessed that he still had to be at the top, and that he had to struggle with that tendency. He attributed this attitude to a lack of real communion with God, and explained how he was still struggling with that behavior.

People live in a world where they are judged by how well they perform rather than by what they are. In order to be accepted in society one must be successful, and people are going to perform well in order to be accepted among their peers. Seminary students are no exception; they try to measure up to the expectations of the teachers, the sponsor, and others. Speaking of competitiveness and the need to be accepted, Wayne E. Oates notices that people "are expected to prove themselves, to make something out of themselves, to get up in the world, to do as well as the rest of their peers, and to be above those of their own age."¹ Seminarians must face the problem and cope with it. Doing their best academically, but also developing their relationship with God is the best-balanced solution. The end result will prove that giving priority to God makes one a winner.

Seminary students should not use their academic responsibilities as an excuse for neglecting their devotional lives. At the same time there should be no excuse not to have a devotional life because of the academic load. On the other hand involvement in devotional exercises should not be used as an excuse to shirk academic or professional responsibilities. The former should enhance and reinforce the latter. Future pastors should remember that the same dilemma will come when working in a parish. Time for preparing a sermon will often fall short, and the temptation will be to neglect one's personal time with God and justify it by preparing a sermon about Him. This is ironic but it

¹Wayne E. Oates, The Christian Pastor (Philadelphia, PA: Westminster Press, 1982), 39.

happens. This is why so often sermons are preached about God, but do not come from God.

The seminary period should be the appropriate time to fill the emptiness of the soul, for that vacuum is probably at the root of a certain discomfort in the spiritual dimension. Humanity was cut off from God.¹ God desires to restore that relationship, and seminarians are certainly a powerful group to start with in order to prepare them to serve Him. This cannot be done without a serious commitment to give God priority in the seminarians' busyness while preparing to serve Him.

A serious relationship with God will not be without effect. The benefit will be theirs in the sense that goals and means will be clarified. Another benefit in maintaining that spiritual relation with God will be the appreciation of what is done. People often seek the appreciation of other people. The best appreciation and support are those which are received from God.

A New Profession

One does not have to be a seminary student to experience tension in marriage. Often the first tension encountered is the confrontation of the reality of working as a team. The spouse discovers that being married to a future minister will result in taking charge of many things in the church. People expect much from their pastor but do not expect less of his spouse--this of course without a salary. No one expects a surgeon's spouse to be the assistant, but a pastor's spouse has little alternative.

It is difficult for a future pastor's spouse to anticipate what will be her involvement. Julian Price Love, telling of the struggle of a young woman, wrote: "She had not anticipated the incessant telephone calls day and night. She had not realized how closely the family life would be watched, especially if their ministry turned out to be in the

¹Gen 3:23.

smaller places."¹ She must be part of the team, but not feel that she is a hostage to her spouse's profession. This should be made very clear when planning to go to the seminary.

Another factor may be the rupture of equilibrium in spiritual growth. Students of theology have the opportunity to study the Bible. They become aware of the many problems and situations that they may face in the near future. The students often have more occasions than their spouses to open up to spiritual concerns and reflect upon their mission in the church. The spouse, in general, has to work in order to meet the material needs during that transition period. The result is that the mission of the church for both individuals does not always match.

Denise George even questioned whether her husband would still love her because her education would be less than her husband's. She asked: "Would he be ashamed of me and my one year of college education? Would I be a good minister's wife during his student pastorate? How would I relate to his highly educated seminary peers?"²

Crises of this type are not voluntary and demand adaptation in order to bring satisfaction to all parties. As said before, it is not sufficient just to pray about the problem. Human factors play a role and call for a fair evaluation in order to deal with the conflict. Two approaches may be used: short term conflict resolution, and long-term conflict resolution. For both the first two steps are identical.

The first step is to decide to be nonjudgmental and identify the stressor(s). The second step is to evaluate the demand(s) and see if there is a real reason for conflict. From there on the adjustment could be made which would lead to a quick resolution of the conflict. But maladjustment could lead to a deeper crisis. The crisis would then necessitate a new adaptation, which could lead to a total restructure of

¹Julian Price Love, In Quest of a Ministry (Richmond, VA: John Knox Press, 1969), 83-84.

²George, 23.

the family's habits. Third the restructure ought to be consolidated by mutual consensus. The crisis would be over, and growth would be the result.

This theory, which is based on the research of McCubbin, Sussman and Patterson,¹ is one among the many models suggested in conflict therapy. Each family should discover its own family therapy in order to find room for God in the conflict-solving process.

The spiritual dimension should always be present in order to reinforce the conflict management process.

Domestic Challenges

Domestic challenges appear real for married as well as for single seminarians. Considerations given to this issue, regarding Protestant seminaries, are discussed in this section. "Seminarians, married and single, may struggle with the problem of physical need versus spiritual steadfastness," says Denise George.²

People, hence seminarians, are not, according to a Spanish saying, "made of stones," and going to the seminary may be a place of encounter for both genders. The number of females attending seminaries is growing rapidly,³ and this multiplies possible positive relations between men and women. Nevertheless misconduct is also a possibility, and seminarians must be aware of the fact that it may happen within their midst.

Sexual harassment is not common, but it may happen at seminaries. Wendy Wein, reporting from Andrews University Seminary writes: "On November 11 (1992), a special assembly service was held in

¹Hamilton I. McCubbin, Marvin B. Sussman, and Joan M. Patterson. Social Stress and the Family (New York: Haworth Press, 1983), 7-35.

²George, 73.

³Marvin J. Taylor, Factbook on Theological Education (Vandalia, OH: Association of Theological Schools in the United States and Canada, 1978), 7.

the seminary as the result of complaints by female seminary students of sexual harassment."¹ The staff, mostly composed of women whose husbands are studying at the seminary, may also be vulnerable, and a call for reinforced Christian behaviors is essential among seminarians.

As a general rule, seminarians may have to wrestle with what should be appropriate "decisions concerning sexual conduct and Christian teachings."² Future ministers, and this is an imperative, must be clear as to the stand to take when relating to the other gender.

The seminary may become a training place where Christian behaviors are tested. Being firm according to principle in relation to the other gender should help the seminary student to be consistent about other professional issues. Walter E. Wiest and Elwyn A. Smith agree that "Christian ministry has a social dimension that touches professional ethics very intimately at many points."³ Clarifying the sexual issue for the candidates to ministry will help them to see and to place other issues at a higher level of consideration.

If prayer may help the seminarians to better understand and accept these principles of proper behavior related to the other gender, they are also welcome to seek the proper counselor, in or out of the seminary. Ultimately, all must grapple with their own sexuality and decide on important matters that will affect the rest of their lives, and especially a life within the ministry. As this issue of sexuality is an important one, seminarians should not leave it unsolved. Denise George suggests with competence that "whomever you ask for help, you are wise to seek counsel before your problem gets worse."⁴

¹Wendy Wein, "Sexual Harassment in the Seminary," Student Movement, Andrews University, November 18, 1992, 3.

²George, 73.

³Walter E. Wiest and Elwyn A. Smith, Ethics in Ministry: A Guide for the Professional (Minneapolis, MN: Fortress Press, 1990), 10.

⁴George, 74.

If these observations are valid for married and single seminarians, married seminarians may face other realities. The following paragraphs deal with some of them. Again these domestic issues cannot be approached only in the spiritual dimension, but must be dealt with in practical ways.

The time at the seminary is not only for study; people must live, and to live they must work to pay their bills. The real problem arises when people do not see the end of the experience at the seminary. Nine quarters for an M. Div., or more for a D.Min. or a Ph.D., is a long run and may bring some discouragements to the parties involved. Couples, having to work hard to make both ends meet, especially may lose their intimate communication. Denise George writes:

The married seminarian and spouse, who juggle part-time pastorates and full-time classes, who work outside the home to earn money and inside the home to rear children, may find their sexual relationship suffering due to sheer exhaustion. Constant fatigue sometimes results in the loss of necessary intimate communication, which can cause other marital disruptions.¹

These are concrete problems and couples are earnestly invited to present their cases before the Lord. Nevertheless, disagreements are not to be denied. This is probably not the only time in their lives that they will have to face conflict, and the rationale would be to find, in an honest dialogue, means to relieve the exhausted partner. Sometimes the help of a counselor may be appropriate if the conflict gets worse. Partners daring to look at their marital conflicts with a desire to overcome them are on the right track when they consider both the spiritual dimension and the help of professionals.

Resistance, often opposed to the Spirit, is the denial of the problem because of the fear to change, and people vacate the reality of problems by denying the necessity of a spiritual experience. People should know that the fear of a spiritual experience or denial of

¹Ibid., 73.

problems will not help them overcome the obstacles--to the contrary, it exacerbates them.

The tendency is to reject the spiritual aspect as well as the human support of life because the consciousness of specific needs creates a vacuum and a sense of insecurity, for people tend to count on their own strength. This is painful, for it reveals the weakness, fallibility, and limitations, but it contributes to the growth of the character. It will reveal the reality of how a person is in God's perspective. It is what it is all about--God and people and how they respond to Him.

Crises are inevitable. The question is: "Are they tragedy or blessing?"¹ Certainly crises can be tragic. But even in the midst of tragedy it is possible for the Christian family at the seminary to see God's hand at work, bringing good out of heartache. William Lederer and Don Jackson present clinical evidence that a family that survives a crisis comes out strengthened.² A seminary life can be quite tough, but it is probably not as tough as church life. One experience prepares for the other, for its purpose is to purify the soul, which is also part of the spiritual exercises.

Students in theology must learn to depend on God. They must be willing to be directed by Him. Damien Isabell says: "God in his goodness is always directing us in our daily lives and it is simply up to us to discover this guidance."³ At the same time seminarians should not ignore human realities but seek the best way to bring relief to those who are accompanying them in their journey through the seminary,

¹Herbert Wheatley and Joseph L. Price, "The Family Crisis: Tragedy or Blessing?" The Journal of Pastoral Practice, September 3, 1987, 28-38.

²William Lederer and Don Jackson, The Mirages of Marriage (New York: Norton, 1968), 197.

³Isabell Damien, The Spiritual Director (Chicago, IL: Franciscan Herald Press, 1976), 18-19.

and who want to be supportive up to the limits of their human resources. This may be one of the reasons why one attends a seminary, to prepare to understand more fully the meaning of life, the meaning of struggles, in order to be more helpful to others.

Viktor E. Frankl, referring to Nietzsche's words, "he who has a why to live for can bear with almost any how," testifies from his own experience about the importance of understanding one's meaning in life.¹ This means that any events of life must be interpreted and understood. As soon as there is a disruption of clear meaning, people feel unable to cope with the situation. Could it not be that some people, at this point, have lost their spiritual self-direction and are in great danger of losing contact with their Creator? This is why the evangelist and pastor must pay attention to their surroundings and ask frankly the question: "Do we cope with it or not?" This will be a way to indicate clearly whether they are following God's plan or not. Adrian Van Kaam notes: "Disappointment, depression and frustration carry a tremendous truth. They are warnings that we have lost the way, that we have succumbed to the cult of personality,"² and, "Meaningful actions in daily life are important to us. They incarnate for us concretely the mystery of our divine self-direction."³

It is vitally important for seminary students to be aware of their felt needs in the spiritual dimension in order to support the ones who will call on them for guidance as they enter the ministry. Here is the tremendous responsibility of their mission. Seminarians are responsible before God and before humanity, and must show much concern for special training and assistance in this area.

¹Viktor E. Frankl, Man's Search for Meaning (New York: Washington Square Press, 1985), 97.

²Adrian Van Kaam, The Dynamics of Spiritual Self Direction (Denville, NJ: Dimension Books, 1976), 52.

³*Ibid.*, 133.

PART TWO
A PRACTICAL APPROACH TO SPIRITUALITY AND EVALUATION
FOR SEMINARY STUDENTS AT COLLONGES-SOUS-SALEVE

CHAPTER VI

IMPLEMENTATION OF A SPIRITUAL FORMATION PROGRAM

The Doctor of Ministry degree is designed for the practical side of research. It is not purely academic, and so this project tends to elaborate a course which could be implemented for theology students.¹ Seminarians, I believe, need to participate in a dialogue leading them to the discovery of the spiritual dimension. This material should be useful for training, and to facilitate the blossoming toward spiritual maturity. Well-equipped seminarians should avoid some of the pitfalls that they will inevitably encounter as they begin their ministry.

The material is arranged for a group of first-year seminarians on a quarter basis, at Collonges-sous-Salève. The task here consists in defining the purpose, in elaborating the method/procedure, in seeking avenues to spirituality, and in evaluating how the program may succeed. The presentation of each topic is to be found in the respective appendix.

Purpose

An awareness for seminarians concerning the spiritual dimension of their lives, and--it is hoped a growth in that dimension--is the goal for this practical part. This should affect their pastoral service and their relationship with God.

Equipping seminarians to reach these goals by providing tools is the objective in implementing this program of spiritual formation.

¹See Appendix A.

It is important for seminarians to discover as soon as possible their ways of reacting to spiritual concerns. Not everybody reacts in the same manner, and different approaches must be suggested in order to arouse spiritual interests. This is a serious opportunity to be grasped in a place of learning such as a seminary. The reason is that multiple experiences and interactions may take place in a relatively short time. The autonomy of individuals should also be taken into consideration by not imposing a particular method. Hence, the development of the spiritual formation must be based in its approach in the personalities of the students themselves. Giving them sufficient room to move, and enough autonomy by allowing them to go through a personal process of spiritual discovery, should help them to sense the way that should best fit their spiritual development.

This spiritual experience may lead seminarians to confront their real motives. All utilitarian performances should be banished in a true spiritual quest, and only God should be the center of this activity.

Bill Hull, commenting on the tendency to "use" God like a tool for one's own sake, warns that

Too many pastors [one could say, students in theology] study the Bible because it's their job: study the Bible to preach and pray, in order to improve pastoral performance. They have professionalized Bible study and prayer. The utilitarian approach corrupts communion with God. God is being used in the same way I use my electric pencil sharpener. When I want to write better, I just stick my pencil into the machine. When I want to preach a hot sermon or get more money raised for a project, I pray God's help.¹

Thus, the purpose for seminarians is not to "use" God, but to welcome the advantages of a true spiritual life that will be oriented, not toward themselves, but toward God and the people to whom they will be sent. That should be their desire, meeting with God and with their fellow people.

Moreover, students in theology, in preparing themselves at the seminary, hope to see the gospel spread around them. They hope to see

¹Bill Hull, The Disciple Making Pastor (New York: Fleming H. Revell Company, 1988), 65.

the churches grow. They hope to see the parishioners exhibiting real spiritual growth. The question is, how can they participate in bringing the hope of the gospel to others? Will it be because of huge, well-organized meetings? Will it be through rediscovery of sound truths? Will it be because missionaries are sent all over the world? Will it be because of the organization of the church? Maybe, but above all, one still needs to be in contact with the Lord.

Seminarians should wish above all to be clothed by the Lord. I suggest that the garment be a spiritual one which will allow them to really listen and understand Christ's power. A spiritual formation may be a unique experience to approach God. The way to see their dreams and hopes fulfilled is for them to have a spiritual encounter with the Lord.

This experience should propel seminarians into contact with the real world, and have them face the challenge of meeting the spiritual needs of people. Here I want to say that future pastors are in need of discovering Christ's way of reaching people, and really having the burning zeal of Jesus manifested in their lives.

Only true spirituality, because of a real encounter with the Lord, makes people become like Jesus. Hence, that relationship makes them capable of following His example. Spirituality helps one to see Jesus in others as the One who wants to act for them.¹ The method of Jesus is not artificial because it is rooted in the Spirit and oriented towards people. Philip Samaan writes accurately that "Christ's method alone will give true success, the kind of success seen from God's perspective as genuine and imbued with His Spirit."²

As one looks at Christ's method it appears important to provide for people, dedicated to others, appropriate ways to come closer to the

¹Caryll Houselander, The Risen Christ (New York: Sheed and Ward, 1958), 32.

²Philip G. Samaan, Christ's Way of Reaching People (Hagerstown, MD: Review and Herald Publishing Association, 1990), 39.

One who will teach them how to reach out. Learning Christ's way of reaching out requires a spiritual process in order to be genuine. The reason is that one has to invest everything in this relationship. To do so one pleads for the assistance of the Spirit, and for a complete dedication in seeking the spiritual dimension. Ellen White describes Christ's method in these terms: "The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, 'Follow Me.'"¹

The advantage of genuine spirituality is the assimilation of Christ's way to reach out to people. What a satisfaction for the committed Christian to be a part of the reaping process! True spirituality will give the power to God's witnesses to look at people with interest and compassion. Dietrich Bonhoeffer makes plain that "many people are looking for an ear that will listen."² The Christian will be that ear which is never too busy to take time to listen and bring comfort. The world is longing for people with the gift of hospitality, not only in the literal sense but in the figurative one, meaning that they are available for those in need.

Another advantage one sees for being spiritual is the growth of the church. Not only people as individuals should be recognized for their spirituality, but the church in its entire body should reflect that characteristic. Too often churches are identified as busy churches. They have programs, and it seems that the innovations in programs are without limit. Is this all the church has to offer, programs? One hopes not. The church should be recognized for its spiritual vitality.

¹Ellen G. White, The Ministry of Healing (Mountain View, CA: Pacific Press, 1942), 143.

²Dietrich Bonhoeffer, Life Together (New York: Harper and Brothers, 1954), 97.

Many are longing to see the fruits multiplied because of the attraction caused by a genuine spirituality of the body of Christ. Bill Hull, speaking of the responsibility of preaching the gospel, insists that "the Commission's command to make disciples is the imperative for the church to produce a quality product. The church must produce people who reproduce themselves; any other kind of Christian is spiritually sterile."¹ Future pastors are an important group concerned by that responsibility to facilitate the reproduction of spiritual Christians.

Hull goes on by saying that not only "reproduction" should be seen among Christian but "multiplication." This is how the body of Christ, which is the church, will respond as soon as the experience of spirituality generates it.

Another benefit is joy. It means real joy because of real spirituality; joy because of the pleasure of being one member experiencing the gifts that the Lord has bestowed upon His committed people; joy as a corporate body with Christ being the head. One recalls the experience of the seventy disciples sent out by Jesus who "returned with joy."² The joy was great because they had done great things in the name of Jesus. This was possible because of their spiritual bond with Him.

The last advantage to be mentioned here is maturity. The church conducted by spiritually gifted leaders will be acknowledged by the maturity of the people. There are so many dysfunctions, there are so many quarrels in the families of the church, and between the members within the church, that one longs for spiritual maturity. This will bring stability and attract many to join the church where the Spirit of the Lord will be seen.

¹Hull, 133.

²Luke 10:17.

Seminary students need to hear of the potential of having a spiritual formation, for they have much to gain for themselves and for the church by clarifying and practicing their understanding of spirituality. This will be done for the glory of God. A spiritual formation will reveal to them the theological basis for a clear comprehension of true spirituality. It will also tell them how it can be implemented in a practical way. Seminarians have everything to gain in seeking true spirituality and letting God guide them in using them as a perfect tool.

Method/Procedure in Leading a Spiritual Formation

The method consists in defining with the class the advantage of a spiritual formation program. This would be done during the first lesson by presenting a general view on spirituality.¹

The procedure consists in discussing a frame of reference in which all participants should feel at ease in joining the spiritual formation class. These principles which should be the pattern should also allow flexibility for the group.

The Agenda of God

A group of seminarians joining a spiritual formation should accept rules, and the first rule should be God's agenda above all. Nobody can expect God to respond to a group because it has decided to join in a spiritual journey. God is sovereign and all individuals in such a group need to depend on His grace.

Consensus of People

A spiritual formation, although part of the curriculum at the seminary, should be approached as a freewill decision to participate. If some candidates do not feel like engaging in the experience, they should postpone their participation until better, more appropriate time.

¹See Appendix B.

Expectations

Expectations may be diverse in a spiritual formation program, and they should be accepted by all participants. Encouragement to listen to one's way of being called to the ministry should be provided. Seminarians need confirmation about their commitment. Acknowledging the presence and the particularity of others should also be taken into consideration. Moreover, accepting the various ways for the Holy Spirit to meet the needs of each individual should be ensured by all participants. It is important in such a setting to be prepared and also to be ready to accept whatever God wants to deliver. Assurance of respect in all circumstances should be the principle.

These elements would be presented at the start to help clarify the hopes and fears concerning the reality of a spiritual formation in preparing for the ministry.

The Format of the Session

Although the sessions have been arranged in certain sequences, flexibility should be allowed in order to meet the specific questions and needs of the seminarians. People must feel that they are welcome to interrupt at any moment and to join in an open dialogue. Open dialogue time for the expression of the perceptions of seminarians and silent moments should be available. Here the language is important in learning how to express perception of spirituality. Students should be aware and invited to keep track of the expressions or images they use in reflecting about their spiritual development. The same approach concerning their feelings should be encouraged.

Defining, with the group, the format of the program is vital. This should be done in the introduction during the first session. The purpose of that session is to make the students aware of the reason for such an order. Individuals should always be able to relate why elements are presented the way they are. Students should at that time decide the setting of their environment. The circular seating arrangement is

recommended in order to facilitate interactions among seminarians. This should, it is hoped, encourage them to open up and speak about the spiritually uplifting moments to come of being in God's presence.

The Spiritual Abilities

The spiritual abilities are seen as attitudes which call on the capacity of the seminarians to open up and face the reality of their lives in a true posture before God.

The Prayer Time

Most important in a spiritual formation, the prayer time should set the tone in each session. Different modes of prayer should be suggested, such as the personal prayer or the prayer with a partner. Written prayer may be introduced, and will offer the opportunity to self-evaluate the direction and the intensity of one's prayers. Focusing on a special theme during the time of prayer could be linked to the time of contemplation.

The Contemplation Time

Contemplation time is a learning process, as people are no longer accustomed to quietness. The mode of contemplation may vary but should always focus on an inspirational image of Scripture. Visual reflection with a biblical scene expressed on a poster, or a sentence written on the chalkboard would adequately stimulate the inner reflection.

The Evolution of the Group

Personal and group resistance should be recognized in intrapersonal and interpersonal dynamics. Although God does not depend upon our psychological background to reach us, the growth that may happen in a person on a psychological level can enhance the ability to be receptive to God. The type of relationship one establishes with

friends may also enhance or block the spiritual relationship one wants to have with God. This should be very seriously considered.

These reflections would help to create the maturity of the group and its ability to allow freedom in sharing. Every week an analysis through open dialogue would be suggested about the journey of each individual and of the group. A possibility for restructuring the spiritual environment would be made available to the group.

The Leadership

The mode of leadership must also be considered for the benefit of the students, and for better opportunities to discover new ways to improve the means of spiritual discipline. Proper vulnerabilities of the leader should not be hidden. It is important that students see the leader as he or she is, rather than pretending to be what he or she is not. Transparency should be the quality of a leader in a spiritual formation setting. The leaders would certainly tell their story about how God has led in their lives and that they struggled for the same reasons the seminarians are struggling now. An atmosphere of trust and confidence should be developed. It is important that the participants feel at ease, and it needs to be made plain that everyone should have opportunities to verbalize their frustrations, and even their anger. A spiritual formation is not a nice, pleasant chat about spirituality, but the hope for a "struggle" with God, pleading that He will manifest Himself to each individual, and also corporately.

The Avenues to Spirituality

Presenting spiritual avenues to seminary students should enhance awareness of the practice of spirituality. The avenues will be the Holy Spirit, prayer, study of the Word, the spiritual friend, a diary, discipline, fasting, a spiritual director, and a retreat.

The avenues to spirituality are resources to be used by the candidates to explore the best way(s) to fit their personalities as they

move toward the discovery of the spiritual dimension. Each element is not isolated from the others but may be interrelated to enhance the spiritual quest of the seminarians.

The Holy Spirit¹

The vital role of the Holy Spirit could be taken for granted and overlooked if not mentioned specifically and intentionally. Seminarians focusing on their practical spiritual formation need reassurance concerning the role of the Holy Spirit. His presence will determine the atmosphere of the whole session and provide certainty about how it will be conducted. An experience of spirituality is not to be forced upon people but must be accepted as a free response to God. Any progress or awareness concerning spirituality in the seminarians' lives must be recognized as proceeding from the presence and acceptance of the Holy Spirit.

If the Holy Spirit must be welcomed by theology students, He must also be welcomed by those who carry the responsibility to lead in the spiritual formation. The Holy Spirit should become the model for persons leading and participating in a spiritual formation. The Holy Spirit assists in all things but does not coerce, and each one should take that point very seriously. Because of their own limitations, future leaders may convey unwanted concepts. They need, because of their imperfections, to place themselves in a humble attitude before the Holy Spirit and let Him move their actions in the direction He desires.

Seminarians and their leaders are not simply involved in a dialogue about spirituality in the ministry; they are discussing in such a way as to allow space for the presence and the guidance of God to be manifested. It is therefore important to see the role of the Holy Spirit and accept Him as the ultimate reference in one's life.

¹See Appendix C.

Prayer¹

Prayer, I believe, is not an alternative for seminarians, but a must. Seminarians need the right attitude and the genuine desire to communicate with God. Prayer is a channel that will lead a person not only to know about God but also to know from God. Prayer will clarify God's will in one's life and allow seminarians to perceive their spiritual direction. Ultimately, prayer will place the seminarians in communion with the One who has all things under control, Jesus Christ.

Seminarians who are preparing themselves to serve God may discover that the plans of God for them are different, and that they may have to change in order to fit into the service. Søren Kierkegaard, contemplating the One who does not change, was hoping for the change of the one who prayed.² Seminarians and future pastors may have to struggle and sometimes suffer in their ministry. They may want to redefine the sense of being led by God. They may need to reaffirm their calling to the ministry.

Prayer is the answer as seminarians question the validity of their ministry, and will lead them to a process of liberation. Kenneth Leech introduces his book, True Prayer, by the words: "In prayer we open ourselves out to God, and this process is one of liberation and awakening."³ Students in theology need awakening, and should discover some of the positive reasons in their lives for prayer, but should also be aware of some of the pitfalls such as too much self-confidence or making prayer depend on one's feelings alone. One may say, "I pray when

¹See Appendix D.

²Søren Kierkegaard, The Prayers of Kierkegaard, ed. Perry D. LeFevre (Chicago, IL: The University of Chicago Press, 1956), 9.

³Leech, True Prayer, 3.

I feel like praying. It is up to God to communicate His love to me so that I will be moved to pray."¹

Prayer is a time when seminarians may experience some spiritual realities, and they should be able to answer questions such as, How is God touching me? Do I really feel His presence? Prayers invite us to touch and feel the presence of the Lord. Seminarians need that touch of grace.

The Study of the Word²

How do seminarians approach the Word of God in a way that is not with the intention of writing a sermon or a class paper? Personal meditation and study of the Word are modes which should lead to an encounter with God. A personal approach to the Word is different from having a point to prove or having a discussion about a theological issue. Seminarians should approach the Word of God as in an intimate relationship. The goal, then, does not mainly consist of finding more information, or of becoming more knowledgeable about the historical setting of the chosen portion of Scripture, although this aspect may provide favorable spiritual inputs. The goal is to pause, stay still, listen to the voice of God, and respond to His influence.

In my diary, I have written the following concerning the intention of the study of the Word during my meditation:

Studying the word of God is reassuring, because it teaches me the general will and intention of God. Moreover, it opens my understanding of the will of God concerning my own personal direction. But even more, it places me in the proximity of the One who is at the origin of my destiny, in a discovery of His love.

Paul, writing to Timothy, gives two reasons to study the Scripture diligently. One is to know Jesus Christ and receive the assurance of salvation. The other is to please the Lord for whatever He

¹André Adoul, Sa présence (Valence, France: Editions L.L.B., 1990), 15.

²See Appendix E.

wants us to accomplish and be responsible for the spiritual strength He delivers.

But as for you, continue in what you have learned and have become convinced of, because you know those from whom you learned it, and how from infancy you have known the holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus. All Scripture is God-breathed . . . so that the man of God may be thoroughly equipped for every good work.¹

Studying the word of God should never cause seminarians to believe that they have walked alone, giving more interest to the subject matter than to the One who inspires the content. It would be nonsense to study the document of God's revelation and neglect one's relationship with the One who is the source of that revelation. Seminarians should constantly be aware of the presence of Jesus Christ as they progress in their spiritual quest.

This being said, seminarians should discover ways that will be meaningful to them in seeking that personal communion which should result in spiritual growth. Foreseeing the accomplishment of that relationship with the Lord, students in theology should overcome the spiritual apathy that many people face, and become enthusiastic about the time spent in studying the Word. My personal experience has taught me that focusing on the Lord while seeking His will in the Word makes my quest meaningful and relevant in daily life.

Richard Warren declares that "the claims of discipleship include a call to commitment by men and women who would follow Jesus. They grow as disciples by getting into the Word as a habit of life and applying it consistently to their daily lives."²

The bottom line is that seminarians should approach the Bible not simply because they hear that it is good, not only because they intellectually believe that they need it, but because they experience

¹2 Tim 3:14-17.

²Richard Warren with William A. Shell, 12 Dynamic Bible Study Methods (Wheaton, IL: Victor Books, 1981), 8.

the joy and the abundant life that flow from it.¹ They must be thirsty for the Word of God and taste His promises.

The Spiritual Friend²

The association with a spiritual friend, who was one of my peers in the ministry, was among the most enriching experiences that I have been given. Not only would we pray and intercede for one another, but prayer would help to clarify some of the hidden aspects of our lives and lead to solutions in the spiritual perspective.

Seminarians may be acutely embarrassed by a confession of their poor spiritual life. Tilden Edwards observes that people are more likely to show avoidance and embarrassment concerning their relationship to God.³ If other aspects of the private life of an individual are more easily approached today, the spiritual one remains a touchy issue. Many do not like to admit a weakness in that area. What will happen if the church discovers that one does not measure up in that area? It could, some think, jeopardize their future ministry.

Another aspect of resenting that face-to-face encounter with a peer is the resistance for change. It is so comfortable to remain the same. What if the confrontation calls ultimately for a change? What if my spiritual friend discovers and reveals to me something that ought to be radically and painfully extracted from my life? The profound human nature will rebel and bring suffering in the process of identifying the need for change.

When one is struggling with negative emotions, when one tries to eliminate them by refusing to recognize them, there comes a time when the guilt is so overwhelming that the risk is to block the desire for a higher relationship with God. There also comes a time when it is no

¹John 4:13-15.

²See Appendix F.

³Tilden, Spiritual Friend, 105.

longer possible to live as if nothing had happened. The spiritual friend, at that point, is the one who, after having been the revealer of a problem, may support the companion to discover how God could provide relief. This will be possible if the relationship is established on a solid basis of trust and confidence.

The Bible encourages this mode of mutual commitment. James invites to "confess your sins to each other and pray for each other so that you may be healed."¹ No careless confession is encouraged here, but rather a confession to someone who is skilled in listening, and who respects one's privacy. If this rule is kept, the spiritual friend will support the individual in taking responsibility for his/her own emotions rather than letting him/her feel helpless in controlling them.

Vulnerability is, in my experience, the key word in a relationship of mutual confidence. Spiritual friends need to work out a strategy through which they will feel comfortable and not threatened in the sense that both will have sympathy for the method chosen by the opposite person. The spiritual companion needs to be someone who is well aware of the path chosen that best fits the inner interest of the personality. This approach would benefit the candidates and bring encouragement according to the growth of the spiritual friends.

In humbleness, both spiritual friends should recognize that they do not bring healing, for this is in God's power only, but that they provide an environment for the healing to take place. This should be sufficient for risking the experience in a seminary setting, for it would certainly prove to be satisfactory for a further ministry.

The Diary²

If speaking to a spiritual friend requires trust in the other, the diary experience tells the person to be true to oneself. It

¹Jas 5:16.

²See Appendix G.

signifies a step further in the confrontation one needs to have with the Lord. My practice of a spiritual diary has revealed to me that it is not easy to sit in front of a blank page and write down one's deep feelings. The written page shows how one really is, and it can be very disturbing. Questions such as: Am I really that person? Should not I erase what I am writing down? Am I the one with such needs? Is the Lord so far away from my preoccupation?

The diary keeps a person in touch with the reality of life, and relates it to the spiritual dimension. The diary helps to evaluate one's feelings and discover the direction toward which one is heading. The diary helps a person to measure the distance from where one was to where one is. The diary allows privacy to express anger or joy in the most intimate way.

The diary is inward-oriented but also outward-oriented in the sense that it provides a record a possibility to keep track of what God is telling a person. That which a person is supposed to meditate on and write down in his or her spiritual diary comes from the Word of God and focuses on the person of Christ.

The diary may be used in different ways. One may write down the expectations for the time of meditation, then write down the result after the meditation, and compare both. The conclusion will often be beyond the expectations. Some of the best inspirations and ideas concerning the Word of God and one's personal needs are highlighted during this time. Another manner of using a diary is to pour one's heart out to God, and then write the answers when they are delivered.

A diary is the instrument that helps to put the pieces of one's spiritual journey together and ultimately give meaning to what is happening in one's relationship with God. This is why it is important to write regularly. Discipline in regularity, as well as the presence of the Holy Spirit, is the best assurance one may have to find satisfaction in keeping a diary, for it should clarify one's mood and

give a pattern of life according to God's will. Richard J. Hauser, commenting on his experience, writes:

Each weekend I spend several hours with the journal to see the patterns of my week. Often this reflection points out trends I had not observed, especially my destructive moods. I then make a large entry in the journal and reorientate myself for the coming week.¹

The diary relates one's personal history, written in God's presence. Seminarians are encouraged, if they have not already done so, to start a diary as they join the spiritual formation class. Keeping a diary should then complete this list of the possible avenues to enhance one's spirituality.

Discipline²

Discipline is one of the key factors of a true spiritual formation. It is also one of the most difficult aspects to realize in one's life. One of the main reasons is the turmoil of a secular life linked to a spirit of production. It appears strange, today, to devote time to be still before the Lord. The issue is not that people do not have time, but that they find it hard to discipline themselves to make room for daily meditation. Some may have given it many tries but not with real success, and this produces discouragement.

Discipline is a vital process in developing spirituality--vital, because it continuously sharpens our relationship with God, and because it brings a sense of responsibility toward others. How could a pastor pretend to help others if he or she has no genuine interest in religious discipline or in daily spiritual exercises? This would be presumptuous. Discipline is the necessary way, as Robert, M. Mulholland, Jr. writes:

Spiritual formation is not an instantaneous experience, although there may be instantaneous experiences at certain points along the journey. This gradual aspect of spiritual formation moves against the grain of our instant gratification culture. We have been

¹Richard J. Hauser, In His Spirit: A Guide to Today's Spirituality (New York: Paulist Press, 1982), 98.

²See Appendix H.

conditioned to expect immediate returns on our investments. For this reason, you may find it difficult, at points, to accept the necessity of undergoing a lengthy period of spiritual discipline before experiencing any substantive change in your life.¹

One should also be reminded that spiritual discipline is not a web of techniques to choose from when the need is felt, or things one does to "revive a burned-out ministry."² Spiritual discipline is to build up a solid relationship with God that will strengthen one's commitment to Him.

Fasting³

Fasting, certainly, is closely related to prayer and the study of the Word. Fasting is a way for individuals to enter into contact with their own spiritual poverty, and brings a desire to see one's spiritual life amplified by the Spirit of God.

From my own experience in fasting I have discovered that one may focus on the two basic physical needs produced by the experience, hunger and thirst, and shift the comparison to the spiritual needs. My physical hunger leads me to discover the reality of my spiritual hunger. My physical thirst leads me to acknowledge the reality of my spiritual thirst, and go to the source where I can be filled.

Seminarians are invited to experience as a free decision the blessing of fasting. Fasting is not an act of contrition, and should not be seen as a self-inflicted punishment. Fasting may be the time for change and confrontation with oneself. This will help, as Elizabeth O'Connor says, "to change the disturbing feelings in ourselves."⁴

¹Robert M. Mulholland, Jr., Shaped by the Word: The Power of Scripture in Spiritual Formation (Nashville, TN: Upper Room, 1985), 27.

²Ibid., 87.

³See Appendix I.

⁴Elizabeth O'Connor, Search for Silence (San Diego, CA: Lura Media, 1986), 42.

This introduces a personal experience where being very distressed and having a difficult time coping with a situation, I engaged in fasting. It not only relieved my physical tension down but it changed my feelings toward the stressor, who, I thought, had changed. However, probably the stressor did not change, but I did. This brought a tremendous relief.

The exact anticipation of what may happen while fasting is unpredictable, but one thing is sure--one will not be able to lie to oneself. One may try to hide from others, but it will come back to one's mind in a constant call for an honest inner dialogue. "Take no part in the unfruitful works of darkness, but instead expose them . . . , for anything that becomes visible is light,"¹ writes Paul.

Fasting offers many possibilities for a genuine encounter with God, and should help seminarians to look at themselves, first, and then in the mirror of God's presence. The comment of Carl G. Jung about the need of people is interesting:

True, whoever looks into the mirror of the water will see first of all his own face. Whoever goes to himself risks a confrontation with himself. The mirror does not flatter, it faithfully shows whatever looks into it; namely, the face we never show to the world because we cover it with the *persona*, the mask of the actor. But the mirror lies behind the mask and shows the true face.²

Fasting will allow looking beyond one's reality in looking to God. Fasting may also lead to understanding the need for abstinence from other matters than food, such as television or improper literature. Thus the experience of fasting, in a spiritual formation setting, is to be greatly encouraged for it appears to be a tremendous mode of exploring the spiritual dimension in God's presence.

¹Eph 5:11-13, Revised Standard Version.

²Carl G. Jung, The Archetypes and the Collective Unconscious, Bollingen Series 20, no. 9 (Princeton, NJ: Princeton University Press, 1969), 20.

The Spiritual Director¹

For theology students attending Collonges-sous-Salève, who come mostly from a former Roman Catholic background, the terminology "spiritual director" may be surprising but not frightening. Nevertheless, it appears necessary to clarify the role of spiritual directors, and to see how one may benefit from their support.

Spiritual directors are persons who can engender trust in others, and at the same time know that they are not perfect. William Barry and William Conolly describe them as "optimistic but not naive."² Spiritual directors are people who have suffered but who also have learned, through God's grace, not to be defeated by the suffering. This will be noticed in the manner they comfort people, walking at their side supporting them with much energy.

Some spiritual directors have experienced failure and sinfulness in themselves and in others, but have also experienced forgiveness and victory over sin. Spiritual directors are people who have been healed, meaning that sin is not a blockage in their lives. The consequence is that one may still risk to approach God seeking a permanent transformation through spiritual reality and practice of piety.

Other spiritual directors, because of their godliness and steady lives, will deliver a message of purity and encourage their directees to keep away from sin, sparing them much suffering.

Spiritual directors are called to a challenging mission. I believe that they can be the human agents of the Holy Spirit, for with much love and tact they will assist people to be true to themselves and to God. An unpleasant past may come into question, and it requires honesty and courage to face it. The past, if left covered, may affect the spiritual journey and the future ministry of seminarians. But,

¹See Appendix J.

²William and Conolly, 124.

faced and dealt with, the past can become an immense source of verifying God's healing power, and can help to discern the will of God.

George I. Hunter holds that "the spiritual director stands beside a person and employs interpersonal and listening skills so as to enable the directee to better discern the presence, activity, and will of God in his/her life."¹ Spiritual directors should accept the principle of assistance, and avoid the idea of guidance in the sense of how to do it. Directees, and this is important, must always remain in control of their autonomy of choice, and permit no spiritual director to step into their inner personality.

This suggests that spiritual directors should be chosen by students on the basis of some criteria. Seminary students should expect, as suggested by Barry and Connolly, that spiritual directors first be "trustworthy."² Second, that spiritual directors are required to have a "deep faith,"³ for their attitude will reveal how much they expect from God in answer to the expectations of the directees. Spiritual directors must also have "a surplus of warmth."⁴ These elements will be manifested by the willingness of the spiritual director to go the extra mile in an attitude of concern and love for the progress of the directee.

At the same time the spiritual director should not enter into an intimate friendship with the directee, but should remain professional in order to be able to analyze the situation more clearly and allow a better feedback.⁵

¹George I. Hunter, Supervision and Education-Formation for Ministry (Cambridge, MA: Episcopal Divinity School, 1982), 77.

²Barry and Connolly, 126.

³Ibid.

⁴Trygve Braatoy, Fundamentals of Psychoanalytic Technique (New York: John Wiley and Sons, 1954), 2.

⁵George I. Hunter, Theological Field Education (Boston, MA: Boston Theological Institute, 1977), 26.

The spiritual director should be sufficiently close to perceive the need of the directee in order to understand the meaning of what is taking place according to the spiritual dimension of the directee. The spiritual director will also be sufficiently distant as not to impose any personal views on the directee, but will help to open the channels, allowing the Holy Spirit to work in the directees' lives according to God's plan.

The recommendation for seminary students would be to consider the possibility to engage in a spiritual direction process. Such an experience would greatly benefit their own spiritual awareness and give them insight for their future public ministry.

The Retreat¹

The term "retreat," traditionally and especially for Roman Catholics, evokes, for non-initiates, a place of silence, and a time of sorrow with no happening; the right site for penance where seminarians should go. But, to the contrary, a retreat is a place where real life is at hand, for people may experience transformation in the presence of God.

Norman A. Yeager suggests that a retreat "implies a time of searching for God while breaking away from the usual routines of life."² Indeed, seminarians should look forward to retreats, thus following the example of Jesus who "was led by the Spirit in the desert."³ A retreat may determine the course of the ministry of future pastors.

I still remember the comment of a former teacher of mine, some twenty-four years ago at the seminary, who, when expounding on that text, explained in substance that at that time was revealed to Jesus the

¹See Appendix K.

²Norman A. Yeager, "The Deeper Life Conference: An Adventist Adaptation of the Spiritual Retreat Concept" (D.Min. project report, Andrews University, 1988), 18.

³Luke 4:1.

sense of His mission, and that He saw clearly how He was going to carry it to fulfillment. Following the example of Christ, seminarians should be offered the opportunity to reflect, in a retreat, on their mission. Unfortunately no retreat was offered twenty-four years ago at that seminary.

The main point to remember in projecting the possibility of approaching spirituality through retreat is the advantage for seminarians to be placed in an atmosphere reflecting God's presence. A better understanding of God's purpose in their lives, a clearer revelation of themselves, and more love for their future role of pastors among people should be the desired result of retreats. John L. Casteel from his rich experience wrote:

The purpose of retreat is the offering of ourselves to God in such a way that he can draw us into closer communion with himself--and through this communion grant us richer community with other persons in Christ and a truer understanding of ourselves.¹

Because God's presence is the major motivation in participating in a retreat, four basic elements are suggested for the conduct of retreats, and they should be kept in mind in the preparation of the program. "These elements are (1) the lectures, (2) the use of silence, (3) the times for meditation by the participants, and (4) liturgical events such as the communion service."² The study of the Word should remain at the core of these elements. Put together, they should facilitate for the leader and for the candidates the way to a meaningful experience and a renewal in the Spirit.

One may say that a retreat is a time that provides new energies and fresh Christian perspectives. For these reasons, one wishes it to last. Participants are often catapulted back to the former environment, but desire to keep fresh their experience which proved to be a blessing

¹John L. Casteel, Renewal in Retreats (New York: Association Press, 1959), 15.

²Yeager, 90.

but is at risk of vanishing. Thomas Hart notes that "for many people, a retreat is a spiritual high that quickly disappears when they reenter the world of daily work and relationships. Within a week or two, the retreat seems very far away and slightly unreal."¹ Follow-up is needed, and for seminarians it would be the occasion to consider strengthening or starting a relationship with a spiritual director and/or with a spiritual friend to gain support.

Evaluation

As this work is done outside field testing, one still believes in the need of an evaluation. It is suggested that the seminarians and the leadership be evaluated in order to discover means for future improvement. A pre- and postevaluation questionnaire is the chosen mode of evaluation for the students. A questionnaire of perception would be directed to the leadership. Being aware of the difficulty of measuring spiritual components, the author is also sensitive to the limitations of such an analysis.

Pre- and Postevaluation Questionnaire²

The characteristic of the questionnaire, filled out at the end of the spiritual formation class, is that it will permit a pre- and postreflection for an self-evaluation of the candidates. The interest is that it should tell the students what is their perception about their growth in awareness and interest concerning spirituality. Thus, they could have a notion of how that awareness has been sensitized during the spiritual formation class. It should also make them aware of the approaches that may best fit their personalities in terms of meaningfulness for their future ongoing discoveries of the spiritual dimension.

¹Thomas Hart, Coming down the Mountain: How to Turn Your Retreat into Everyday Living (New York: Paulist Press, 1988), 1.

²See Appendix L.

One of the preoccupations concerning the pre- and postevaluation questionnaire is to measure rationally the program of spiritual formation. In order to get a more accurate evaluation of the impact of the program, it is suggested that the result of the spiritual formation class be calculated in percentages. The prepared questionnaire facilitates that approach, and should allow a personal evaluation as well as a group evaluation.

Questionnaire of Perception of Leadership¹

Another section of the evaluation, through a questionnaire of perception, would be directed to the leadership of the program, and would reveal the type of management skills involved in conducting the sessions. It would also show his or her ability to meet through that program the need for a better awareness of the spiritual dimension of the seminarians. This should facilitate a desire and mode for improvement for future classes of spiritual formation.

¹See Appendix M.

CHAPTER VII

SUMMARY, CONCLUSION, AND RECOMMENDATIONS

Summary

The spiritual mood of the Christian world has varied throughout the ages. At times low, at others high, spirituality called for an unceasing reflection and adaptation of means for adequate transmission to future generations. Consequently seminaries were involved, and the spiritual formation of seminary students has proved to be a difficult task for all religious groups.

Philosophical, theological, social, and historical contexts played an important role in the direction given to spiritual formation. It has been important for this project to acknowledge the difficulty of the task of a spiritual formation for seminarians before elaborating material which may contribute to effective spiritual awareness.

The Pastoral Epistles have adequately supported the necessity of developing a ministry to enhance the spiritual awareness and spiritual abilities of the pastors. There is no ambiguity in Paul's mind in recommending to Timothy and Titus to grapple with that issue. Strong spirituality based on the Word of God is the backbone of the ministry, and cannot be ignored by those in service to God and to people.

This study has also highlighted the fact that seminarians should not ignore other specific needs in their lives. If these other needs are understood in the spiritual dimension, they should also be treated in an appropriate manner, with the help of professionals if necessary. Because human beings remain vulnerable, spirituality will not automatically erase the dilemma.

The practical part of the project anticipates what could happen in a spiritual formation class, and suggests approaches to enrich the spiritual perception and awareness of seminary students. This practicum is designed to help seminarians relate and connect the spiritual world to their own humanity. It should also provide seminarians with tools either to prevent a possible spiritual crisis or to help them cope with the crisis. My personal experience has taught me that knowing where to go or knowing what to do in such situations is greatly helpful.

Conclusion

A project becomes meaningful if it carries the appropriate values at a needed place and a needed time. It should serve one purpose: to meet the need of people. Although one recognizes that this contribution is limited in comparison to the task that ought to be accomplished, one trusts that it will not have been done in vain.

Collonges-sous-Salève, where this program is hoped to be implemented, should certainly benefit from the research. I remember the dean at the seminary telling me on several occasions how much he was interested in spiritual formation. Seminarians, although not always conscious of their real needs, long to experience closeness with God. This project should contribute to a better awareness of the necessity to have that relation with God. It will then have fulfilled its task.

This time of the nineties is an era of uncertainty, of dryness, of fear, and anguish. It is a period when values have been destroyed, yet a time in which people are crying out for more spirituality.

In a pathetic article entitled "Nous payons cher la mort de Dieu,"¹ Robert Serrou, interviewing the psychoanalyst Tony Anatrella, reveals how far from God humanity has gone, having reached a phase of self-destruction. Talking about deep problems of society, such as drugs, abortion, homosexuality, Tony Anatrella sees the solution in the

¹Robert Serrou, "Nous payons cher la mort de Dieu," Paris Match, March 25, 1993, 3.

transmission of strong values. He writes "The object of the debate should be the transmission of a morals and faith."¹

He also suggests that the Christian society should go back to its origins, and not be ashamed of its heritage. "We live as if we had no more roots, as if we were ashamed of Christianity, from our past, from our fathers, from our origins," holds Anatrella.² Robert Serrou, commenting on the words of Anatrella, confirms that "the depression of current society has deep spiritual origins."³ The cry of a dying planet must be heard, and the hope is to rediscover and share the spiritual values.

Here is seen the heavy responsibility of seminarians to prepare adequately in order to meet the spiritual needs of people, for the primary task of pastors is to facilitate among people the discovery of the spiritual dimension. This project should also stir their curiosity to use some of the tools suggested in the program to make their spiritual experience more meaningful.

The experience may result in some pain, as every change or transformation usually does, but how gratifying in the result. Starting a spiritual journey is like entering into religion; although not cloistered in a monastery, it invites one to give up many habits that would inevitably bring tension. A walk in the Spirit is demanding, and seminarians have to prepare themselves for coming events, for it is

¹Translated by the author of this report. The original reads: "L'objet du débat devrait être la transmission d'une morale et d'une foi." Tony Anatrella, quoted in Robert Serrou, "Nous payons cher la mort de Dieu, 10.

²Translated by the author of this report. The original reads: "Nous vivons comme si nous n'avions plus de racines, en ayant honte du christianisme, de notre passé, de nos pères, de nos origines." Ibid., 4.

³Translated by the author of this report. The original reads: "la dépression de la société contemporaine a des origines spirituelles très profondes." Serrou, 3.

their vocation. Facilitating the spiritual blossoming among people will be the best service future pastors may offer to others.

This project report attempts to encourage a reflection on spiritual concerns, but it also focused on simple means that ought to facilitate the student's spiritual quest. These means should help the seminarians to become more sensitive to the presence of God and facilitate a continuous new birth. A spiritual atmosphere should permeate all aspects of their lives and should irradiate the people around them. The spiritual relationship with God should become the one that will guide all actions supported by true love. St. John of the Cross describes the effects of the elevation of love:

The soul has three grand perfections of beauty. It loves God by means of God. This is an admirable perfection, because, set on fire by the Holy Ghost dwelling within it, it loves as the Father loves the Son, as it is written, "that the love wherewith Thou hast loved Me, may be in them, and I in them." The second perfection is that it loves God in God, for in this union the soul is vehemently absorbed in the love of God, and God communicates Himself with great vehemence to it. The third perfection of beauty is that the soul now loves God for what He is; for it loves Him not merely because He is bountiful, good, and generous to it, but much more earnestly, because He is all this essentially in Himself.¹

The best reward would be to see seminary students transformed by the love and the grace of God. Seminarians liberating their souls to enter into such a relationship with God are part of the expectations of this project. A profound desire for implementing this project is to facilitate the breaking through of God in one's life.

A secret hope concerning this program is that in the course of its development it should allow seminarians to sense the need for a renewed commitment to the Lord. It is also hoped that the practicum will encourage seminarians to speak freely of personal issues of faith without worrying about accuracy of argument or competency of expression. It should be a time when one really expects that the will of God should affect the participants' will.

¹St. John of the Cross, The Living Flame of Love, trans. David Lewis (London: Thomas Baker, 1934), 116, 117.

A spiritual experience is not some kind of extraterrestrial mysticism, something outside the realm of humans, permanently elusive and unreachable. It needs to be a picture in which people may recognize their relatedness, and gain a sense of belonging to the whole picture. This project invites seminarians not to be spectators only but actors in the process of being helped, and also in supporting others in the same spiritual quest.

This project targets a more balanced experience concerning the perception of the spiritual world. People seem at times too disoriented to articulate their thoughts, their feelings, and the content of the written Word. A spiritual formation class should enable people to find their way, and bring out abilities to explain their faith journey to others. They often are wondering about their identity; they may have a physical identity or a mental one, but lack a spiritual identity, not knowing who they really are. This program should help others to discover who they really are in their relationship to God.

Recommendations

The spiritual formation of pastors, even if under the responsibility of the seminary, should be a church concern. A recommendation would be to study the impact that spiritual leaders recently out of the Seminary could have on local congregations.

Acknowledging the apparent need of many Seventh-day Adventists to deepen their spiritual life, it is also recommended to study how this program of spiritual formation for seminary students could be adapted and presented to the churches. It is the desire of all members to discover some practices that would allow them to walk and grow in the Spirit. In association with the seminary, the local conference of the SDA church could begin promoting spiritual seminars. The procedure could be the following:

1. Appoint one person at the seminary and one in the conference with special interests in spiritual matters. They should develop a

strategy that would allow them to present, on weekends for example, the principles of spirituality. These persons should have a sensitivity to the spiritual struggles of individuals, and deploy their skills to instill hope for renewal in one's life and ministry.

2. Regular weekends should be offered during the year, so as to let people know that they may have more than one opportunity to attend a spiritual session. This would also create a habit, and give a sense of continuous interest in spiritual concerns on the part of the conference and seminary. Members of different church communities would have the joy of partnership and the possibility of supporting one another in their spiritual quest. It would bind their friendship and bring confidence in sharing their spiritual struggles.

3. Encourage the participants to share in their churches the many blessings of a spiritual weekend, and have them invite their friends to participate in such a spiritual program.

The Seventh-day Adventist church must by all means support the spiritual development of its pastors and members. This will carry a great witness to the cause of preaching the gospel, and above all, bring glory to God.

APPENDIXES

APPENDIX A

Class Program on Spirituality.

The course on spirituality during a quarter includes: 1. Twenty hours in ten sequences of two class periods. 2. The meetings with the spiritual friend. 3. The keeping of a diary. 4. The reading assignment. 5. The retreat. 6. Pre- and postevaluation questionnaire. 7. The examination

1. The typical sequence allows time for:
 - a. Theory. By regular course--fifty minutes
 - b. Practice.
 - a. Meditation--twenty minutes
 - b. Prayer--twenty minutes
 - c. Diary--ten minutes
 - d. Dialogue/Analysis--twenty minutes

2. The choice of a spiritual friend.

Consequently the two spiritual friends will have to meet on a regular basis once a week during forty-five minutes. The reflection will be based on how to approach and assist a person seeking a spiritual development.

3. The personal diary.

This personal diary will be complementary to the one done in class, which includes the group dimension according to the type of meditation, and prayer suggested by the instructor. The personal diary will only recall the personal spiritual experiences of the candidate during the whole day.

4. Reading assignment.

Two books assigned by the instructor will introduce the seminary students to spiritual literature.

5. The retreat.

A retreat on a week-end would provide ample reflection.

6. The questionnaires

- a. The pre- and postevaluation questionnaire.¹

The questionnaire will be given at the end of the quarter to allow a evaluation of awareness concerning spirituality.

- b. The questionnaire of perception.²

It will allow a feedback about how was the class and the leadership perceived.

7. Examination. Essay.

¹See Appendix L.

²See Appendix M.

APPENDIX B

Lesson 1

Two-hour session.

THEME: Overview of the Program.

PURPOSE: Alert seminarians to the issue of having a spiritual formation in order to provide tools for their spiritual quest.

METHOD: Introduce the goals, the historical background, and the needs of the seminarians as future pastors.

EVALUATION: The lesson will have succeeded if seminarians agree to experiment with the tools.

I. General Introduction

Goals: Spiritual becoming, communion with God

Objectives: Background of spirituality

Awareness of spiritual needs

Method: Defining the procedure¹

Presenting the avenues²

Expectations:

Open dialogue time

Definition of mode of expression

Verbal and written form

Possibility for celebration

Here language is important in learning how to express perception of spirituality. Students should be aware of and invited to keep track of the expressions or images they use in reflecting about their spiritual development.

II. Historical Background of Spirituality

Roman Catholicism

Mainline Protestant

SDA

III. Reasons for Spirituality

Personal

For others

Biblical

God's

IV. The Diary and the Spiritual Friend (organization)

V. Prayer

VI. Dialogue

¹See Chapter 6.

²Ibid.

APPENDIX C

Lesson 2

Two-hour session.

THEME: The Holy Spirit.

PURPOSE: Emphasize that there will be no spiritual formation without the willingness to let the Holy Spirit act in one's life.

METHOD: Introduce some of the factors that allow the Holy Spirit to move in the seminarians' lives.

EVALUATION: The lesson will have succeeded if seminarians commit their lives to experience their spiritual dimension under the guidance of the Holy Spirit.

I. General Introduction

Overview of the lesson

Goal: Openness to the Holy Spirit

Objective: Facilitate the reception of the Holy Spirit

II. Factors that allow the Holy Spirit to move

1. Be open for transformation by the Holy Spirit.

Be open to God's agenda. God may want to modify the state of the people.

Seminarians should not ignore the purpose of the Holy Spirit concerning their transformation.

Discover what God has in store for His children. Myron S. Augsburg writes:

He [the Holy Spirit] has been active in creating and sustaining the universe. He is active in convicting and converting men to God, in correcting and sanctifying the lives of believers, and in anointing and empowering those in God's service.¹

This means that people in service to God may be changed in order to accomplish the task God has prepared for them.

2. Recognize the mission of the Holy Spirit.

Seminarians should know what to expect from the Holy Spirit.

The Holy Spirit:

Convicts the world of guilt in regard to sin. John 16:8.

Guides in all truth. John 16:13.

Brings glory to Jesus Christ. John 16:14.

Lives in you. Rom 8:11; 1 John 3:24.

Reveals God. 1 Cor 2:10.

3. Trust in the Spirit who is available for leadership.

Evangelists, pastors, doctors. Eph 4:11; Acts 20:28.

Men full of faith and of the Holy Spirit. Acts 6:5-6.

Acts 13:2.

¹Myron S. Augsburg, Quench not the Spirit (Scottsdale, PA: Herald Press, 1975), 16.

Here one gets the vision of the same preachers with new power.¹

4. Accept the voluntary limitations of power.

The Holy Spirit is not for one's own fame. Acts 8:18.

The Holy Spirit is not an excuse for passivity. He limits Himself when it comes to doing what people may do. "The 'let go and let God' as the too popular slogan has it,"² is not the attitude the Holy Spirit commands.

The Holy Spirit is not magic. He does not work overnight wonders, 2 Cor 12:9-10. Although there are sudden deliverances that one may recognize, they are not the rule. James I. Packer holds that

Every Christian life is a constant fight against the pressures and pulls of the world, the flesh, and the devil; and his battle for Christlikeness (that is, habits of wisdom, devotion, love, and righteousness) is a grueling as it is unending.³

The Holy Spirit does not act in term of performance. Exhibiting more gifts does not mean that person is more Spirit-filled than another.⁴

5. Believe in acceptance and in the possibility to recover.

Accept forgiveness.

Feel the freedom of sin.

Regain self-respect.

Discover new spiritual and mental force and attitude.

Live in the presence of the Holy Spirit, John 14:16.⁵

III. Contemplation--"The Spirit in your life"

IV. Prayer time--ask for the transforming power of the Spirit.

V. Diary

VI. Dialogue

¹Leroy E. Froom, Coming of the Comforter (Hagerstown, MD: Review and Herald Publishing Association, 1956), 119.

²James I. Packer, Keep in Step With the Spirit (Old Tappan, New Jersey: Fleming H. Revell Company, 1984), 26.

³Ibid., 27.

⁴Ibid., 28.

⁵Curry W. Mavis, The Holy Spirit in the Christian Life (Grand Rapids, MI: Baker Book House, 1977), 133-142.

APPENDIX D

Lesson 3

Two-hour session.

THEME: Prayer.

PURPOSE: Affirm for seminarians the validity of prayer in a spiritual formation setting.

METHOD: The meaning of prayer in a spiritual formation.

EVALUATION: The lesson will have succeeded if seminarians perceive the necessity of, and decide to engage seriously in, prayer.

I. General Introduction

Overview of the lesson

Goal: Develop a sharper sense for prayer.

Objective: Explain the value of prayer.

Prayer is fundamental in a spiritual formation. It should set the tone in a session. Here again invite to define the mode of prayer-- Personal, public, with focus on a special theme.

II. Prayer

1. The essence of prayer.

The essence of prayer is the movement of the entire life committed to the will of God in response to His grace.

For Geoffrey Wainwright, spirituality is the combination of "praying and living."¹

It is the embodiment of prayer in life.

The NT writers describe it as:

a living sacrifice and

a spiritual worship, Rom 12:1.

a sacrifice of praise to God, Heb 13:15.

spiritual sacrifices, 1 Pet 2:5; 2:9.

The temptation is easy to pretend that the busy life of seminary students is totally directed toward spiritual activities because their academic program deals with spiritual concerns. The problem is that these spiritual concerns remain exterior and need to be integrated, precisely by a personal spiritual activity.

2. The meaning of prayer.

Prayer is our attachment to the utmost.

Prayer takes the mind out of the narrowness of self-interest.

Prayer teaches us what to aspire to.

Prayer is the essence of spiritual living.

Prayer is no panacea, no substitute for action.

Prayer is more than a light before us; it is a light within us.²

3. Prayer is not depending:

on a place.

John 4:20-3 .

on a position.

Luke 18:11.

on words or feelings.

Matt 15:8.

¹Geoffrey Wainwright, Doxology: The praise of God in Worship, Doctrine and Life (London: Oxford University Press, 1980), 11.

²Abraham J. Heschel, Man's Quest for God (New York: Scribner, 1954), 7-8.

4. Prayer and Magic.

Magic is the opposite of prayer, but one needs want to make sure not to use prayer as a magic artifice. Bronislaw Malinowski sees the magical act as a power of a person on an object. "Magic, the specific art for specific ends . . ." ¹ The temptation is easy to view prayer as an act of power on others. People may be tempted to use prayer to obligate God to do things for them.²

The manipulative prayer introduces three concepts that are not appropriate in approaching God.

It suggests that God is waiting for people to act.

It tells God how to act in people's perspective.

It puts aside the concept of surrender to God.

Prayer is a powerful act but it is not power given to persons. The power remains always God's property and is used according to the unique will of God.

The correct attitude of a person in prayer is to surrender to God. A desire for power, through prayer, over the creation would be considered an act of magic.

III. Contemplation/Reflection

How do you experience yourself as a person of prayer?

A Prayer of Søren Kierkegaard: "Thou Art Unchangeable"

IV. Prayer time--Be simple and direct.

V. Diary

VI. Dialogue

¹Bronislaw Malinowski, Magic, Science and Religion (Garden City, NY: Doubleday, 1954), 88.

²Anthony Campolo, The Power Delusion (Wheaton, IL: Victor Books, 1988), 57-58.

APPENDIX E

Lesson 4

Two-hour session.

THEME: Study of the Word.

Purpose: Show the importance of the Bible as primary reference for deciding one's life orientation in spiritual concern.

METHOD: Ways of approaching the Word.

EVALUATION: The lesson will have succeeded if seminarians become aware of the necessity of being delivered from the temptation to approach the Word--while contemplating--for merely the purpose of an assignment.

I. General Introduction

Overview of the lesson

Goal: Feel God's presence through His word.

Objective: Show the real motives for approaching the Word.

II. Ways of Studying the Word in one's Devotional Life

General Principle in Devotional Life

Before approaching a few study Bible methods,¹ people should keep in mind classic principles that will help them become more receptive to the Word of God, and enable them to be more sensitive to spiritual concerns.

People should:

1. Ask to be guided by the Holy Spirit in the study the Word.
2. Make some historical investigation to discover the author of the passage, the destination, and the reason.
3. Place themselves in the position of the primary receivers and ask themselves the following questions: How did they understand it? How would it fit in their world today?
4. Decide that they will follow God's will as they discover His intention for them.
5. Thank God for what He tells them as they meditate upon His Word.

Improvement of Devotional Life in Studying the Bible.

The Devotional Method.

The devotional method calls our attention in four different steps which are the following:

1. Pray for insight on how to apply this passage
2. Meditate on the passage
3. Relevancy for today. You may want to ask if there are any:
 - a. Sins to confess?
 - b. Attitudes to change?
 - c. Examples to follow?
 - d. Errors to avoid?
 - e. Commands to obey?
 - f. Promises to claim?
 - g. Truths to believe?
 - h. Prayers to pray?
 - i. Things to praise?
 - J. Decisions to make?
4. Acknowledge the key spiritual element

¹Richard Warren with William A. Shell 12 Dynamic Bible Study Methods: For Individuals or Groups (Wheaton, IL: Victor Books, 1985), 29-210.

The Chapter-Summary Method

While using the chapter-summary method it will be necessary to read the portion of the text several times. Then, isolate the key thoughts. The steps are the following:

1. Summarize the contents
2. Note the chief people involved
3. Pull out the key words
4. Underline the challenges given
5. Make cross-references to other related verses
6. Find how it relates to Christ
7. Draw the central picture of the lesson
8. Explain how relevant is the story or idea
9. Keep in mind that you must discover the spiritual element

The Character-Quality Method

1. In the character quality-method, the student seeks to discover what the Bible says about a person

2. Make a personal application of the discovery
3. Discover what may have been the spiritual factor that moved the individual

The Thematic Method

The inquirer through the thematic method tries to determine after choosing a single book of the Bible how the text answers a particular issue. The method is as follows:

1. Choose a theme, or an issue, to study
2. List all verses you intend to study
3. Ask what each verse says regarding the spiritual issue
4. Draw some conclusions from the study
5. Decide on a personal spiritual application

The Biographical Method

The biographical method consists in:

1. Listing the traits of character of a person in the Bible
2. Comparing them to one's own spiritual traits
3. Seeing in the real life how it works out

The Word-Study Method

The objective of the word-study method is to discover as precisely as possible what the author meant when using that word. The procedure is the following:

1. Choose the word for study
2. Find its definition from a dictionary in one's mother tongue
3. Compare translations to see how they render the original
4. As much as possible, investigate the original word
5. Read the occurrences in the Bible and summarize its usage
6. Analyze the information
7. Make a personal spiritual application

The Book-Survey Method

With the book-survey method one will recognize the intention of the author in the entire book. Proceed according to the following:

1. Read the book more than once
2. Take note during the reading
3. Do a background study of the book, looking for authorship, destination and purpose
4. Outline the major insights of the book
5. Write out about the relevancy of the book according to your specific spiritual needs

The Verse-by-Verse Analysis Method

In the verse-by-verse analysis method the following steps are suggested:

1. Choose a verse and write out a personal paraphrase
2. List some questions, answers and observations
3. Find some cross-references for each verse
4. Record any spiritual insights obtained from the verse
5. Write out how meaningful it is today

The Chapter-Analysis Method

The chapter-analysis method focuses upon a specific chapter of the Bible. Each paragraph, sentence, and word will be looked at in a detailed and systematic manner.

The following steps include:

1. The summary of the chapter
2. The major thoughts and their developments
3. Discovery of the spiritual meaning of each portion
4. Correlation of this chapter with surrounding chapters
5. Listing the possible spiritual application
6. Writing out a personal relevant application

All these methods are tools for the students who are willing to discover new ways investigating the possibilities for a better spiritual life.

III. Contemplation

IV. Prayer

V. Diary

VI. Dialogue

APPENDIX F

Lesson 5

Two-hour session.

THEME: The Spiritual Friend.

PURPOSE: Reinforce the idea of joining with a peer. It should help the candidates to open up to some spiritual realities.

EVALUATION: The lesson will have succeeded if seminarians engage in a spiritual relationship with one of their peers in a long term.

I. General Introduction

Overview of the lesson

Goal: Seminarians choosing a long-term spiritual friend

Objective: Arouse the interest of having a spiritual friend

II. The spiritual friend

A. Who is he?

1. a peer

It does not have to be a peer but in that setting it will be much easier to find one in the group. The interests and expectations being somehow common should facilitate the relationship. If you already have one spiritual friend you do not have to select another.

2. of good relationship

Find some one with whom you get along, but it should not be some one you have known for very long, and who knows everything about you. The spiritual friend should be somehow neutral as you start the relationship. It will be easier for both to relate.

3. a good listener

B. The goals and objectives

1. define them, talk about the expectations. It may be a deeper prayer life, a desire for revival, discerning God's will in one's life.

2. what ways to choose, what will they be? the frequency of the meeting, how long, the mode of telling one's story. the written form. Here it would suggested that you keep track of what is said and discuss, in a mutual agreement. This will help to engage in a deeper and more organized journey.

3. engage in silence

4. meditation, on a similar Bible experience

5. prayer for a special burden, need, closeness to Jesus

C. What to expect from the spiritual friend?

Some recommendations.

1. confidence

2. not judgmental or of good advice

Remember that the will of the Lord be done and not ours. Jesus is the only one who is supposed to heal, not the spiritual friend.

3. supportive

Remember the fruits of the Spirit, Gal 5:22.

4. compassionate

Gerald May suggests that the spiritual friend be "caring, sensitive, open and flexible with another person, not projecting one's own needs or fostering long-term dependency."¹ This should work on a mutual basis. Do not try to give something you do not have yourself.

5. motivated for a spiritual commitment

III. Contemplation/meditation

IV. Prayer (on guidance for the choice of a spiritual friend).

V. Diary

VI. Dialogue

¹Gerald May, Pilgrimage Home (New York: Paulist Press, 1979), 158.

APPENDIX G

Lesson 6

Two-hour session.

THEME: The Diary.

Purpose: Emphasize the fact that it is important to keep the flow and the progression of one's spiritual journey. It will help to become more mature in our expectations and also recognize the presence of God in special settings.

METHOD: Develop the process of keeping a diary.

EVALUATION: The lesson will have succeeded if seminarians engage in keeping a diary on a regular basis.

I. General Introduction

Overview of the lesson

Goal: Keep track of God in one's life

Objective: Learn how to keep records

II. The Diary

A. Why a diary?

Helps one to be true to oneself.

Allows one to say things one does not mention to anybody.

Helps to clarify one's spiritual needs.

Gives one a chance to express deep feelings.

Helps to evaluate the progression. Return and read the diary.

Keeps the memory of God's blessings.

May provide for great sermons (although not the primary purpose). It helps relieve the tension of one's heart.

B. When and where to write the diary?

It should be done on a regular basis, if possible every day. It requires discipline.

In an undisturbed area.

The best period is during one's devotional time.

When one feel like it (besides regular time).

C. How to protect and write the diary?

Should be in a safe place.

Mention on the diary the use that one wants in case of death.

Write on a new page every time/day.

Date each entry.

Ask for guidance from the Holy Spirit.

The style is yours as it is not thought for publication.

D. What to write in a diary?

Selected examples,¹ Bonhoeffer.²

¹For more resources on great figures of spirituality see F. Vermet, "Autobiographies spirituelles," Dictionnaire de Spiritualité (1937) 1:1141-1159.

²Dietrich Bonhoeffer, Letters and Papers from Prison, ed., by Eberhard Bethge, (New York: MacMillan, 1962). Dorothy Day, The Long Loneliness (New York: Curtis Books, 1972).

Write what comes out of the flow of one's mind.
Reflect on the actions of the day or past day, and relate them
to spiritual meaning.

One may write a petition prayer.

One may write a prayer of thanksgiving.

One may write a praise.

One may write a special encounter with people.

One may write worries and feelings.

One wants to write the answers to specific petitions.

III. Meditation

IV. Prayer

V. Diary

VI. Dialogue

APPENDIX H

Lesson 7

Two-hour session.

THEME: Discipline in Spirituality.

PURPOSE: Demonstrate to seminarians the importance of discipline in spiritual concern and growth.

METHOD: Insight about rules of discipline.

EVALUATION: The lesson will have succeeded if seminarians understand the importance to engaging themselves in a process of making time on a regular basis for spiritual exercises.

I. General Introduction

Overview of the lesson

Goal: Discipline of seminarians for spiritual exercises.

Objective: Awareness of the necessity for spiritual discipline.

II. Rules of Discipline

1. The Silence as a Rule of Discipline

The silence as rule of discipline should allow the mind to empty itself of noise and receive the fullness of God within it. Without silence nobody will hear the voice of God. "Be still, and know that I am God."¹ The silence is not only geographical but has to do with the turmoil of the inner life, and how selected the priorities are. These priorities should be written down and be confronted with the ultimate priority, which is time for and with God.

2. The Place of Devotion as a Rule of Discipline

Find a place for the devotion. In doing that you obey the order of God and place yourself under His control.² Seminarians are invited to confront their assurance of salvation, and to find a place where God can change the uncertainty of life and bring an assurance of peace³. The spiritual life is permanently concerned with salvation, and people need reassurance we will know that we stand in the presence of God and are on holy ground.⁴

3. The Attitude as a Rule of Discipline

The inner attitude of humility has to do with our encounter with God. As we approach God we should not feel any sense of pride. Therefore a physical attitude of humbleness before the Lord should be the rule. Kneeling, for example, will provide a psychological atmosphere of

¹Ps. 46:10.

²Matt 6:6.

³Dan 6:10.

⁴Exod 3:5.

reverence and indicate that we want to become recipients of the gracious acts of God.

4. The Time as a Rule of Discipline

Each individual has 168 hours a week. Time has become the most expensive "merchandise" because people are lacking time for their business, leisure, sleep and of course religious concerns. It is no wonder that people are subject to burnout because they "use up tomorrow trying to make today happen."¹ In consequence the spiritual life suffers from little or nonexistent dimension. Not taking time from the busy lives to connect with God does not nourish the souls and ultimately forbids the deepening of faith.

5. The Orientation Toward God as a Rule of Discipline

The primary focus, as one meditates and prays, has to be God. God is to be approached not to get something, but to know from Him, not about Him only, and adore Him.² If adoration is the primary focus, confession is the second. Confession is the right spiritual attitude to recognize one's shortcomings. The third attitude is thanksgiving because He purifies and allows His will to be established.³

III. Contemplation

IV. Prayer time--Relax before prayer

V. Diary

VI. Dialogue

¹Emmett V. Johnson. "Finding Time for the Inner Life," The American Baptist, July/August 1992, 12.

²Pss 8; 19; 23; 46; 95; 100; 148.

³Matt 6:10.

APPENDIX I

Lesson 8

Two-hour session.

THEME: Fasting.¹

PURPOSE: To call the awareness of seminarians to the forgotten practice of fasting.

METHOD: To look at the reasons for fasting in the Bible, supported by some comments from Ellen G. White.

EVALUATION: The session will have succeeded if seminarians are convinced that they should engage in the experience of fasting.

I. General Introduction

Overview of the lesson

Goal: To fast during the session.

Objective: To start a reflection on fasting.

II. Fasting

1. Introduction

A forgotten habit of our modern age

2. The Biblical sense for fasting

a. Expresses repentance, confession of sins, humiliation

1 Sam 7:6

Neh 9:1-3

Joel 2:14

b. Signifies distress

2 Chr 20:1-3

Dan 9:1-3

2 Sam 12:21-23

Isa 58:3-11

c. To better understand God's will

Acts 10:30 (New King James)

d. In a ministerial setting

Acts 13:2

Acts 14:23

e. Freedom in fasting

Mark 2:18-20

f. Fast for yourself, do not exhibit it

Matt 6:16-18

"The value of fasting derives from the interior motivation to aid one's growth in the spiritual life through prudent and gentle correctives to offset the influences of sin in all of its self-centeredness, and to aid one's growth in the positive development of Christ-like virtues."²

"Fasting does not create faith, for faith grows in us as we hear, read, and dwell upon, God's Word; it is a work of the Holy Spirit

¹See Norman A. Yeager, "The Deeper Life Conference: An Adventist Adaptation of the Spiritual Retreat Concept" (D. Min Project, Andrews University, 1988), 55-75.

²Thomas Ryan, Fasting Rediscovered: A Guide to Health and Wholeness for Your Body-Spirit (New York: Paulist Press, 1981), 27.

to bring faith to God's people. However, fasting has the capacity to encourage faith in the one who is involved in this discipline. It seems as though the neglect of self feeds the faith which God has implanted in the hearts of born-again believers."¹

3. Ellen G. White and Fasting

a. Fasting expresses true piety

"The Lord has specified the fast He has chosen, the one He will accept. It is that which bears fruit to His glory, in repentance, in devotion, in true piety."²

b. Fasting expresses humility

"The outward signs of fasting and prayer, without a broken and contrite spirit, are of no value in God's sight. The inward work of grace is needed. Humiliation of soul is essential, God looks upon this. He will graciously receive those who will humble their hearts before Him. He will hear their petitions and heal their backsliding."³

c. Fasting: An anticipation of heaven

"Men need to think less about what they shall eat and drink of temporal food, and much more in regard to the food from heaven, that will give tone and vitality to the whole religious experience."⁴

III. Contemplation

IV. Prayer Time

V. Diary

¹Ibid., 47.

²Ellen G. White, "Comments--Isaiah," Seventh-day Adventist Bible Commentary (Washington, DC: Review and Herald Pub. Assn., 1953-57), 4:1150.

³Ellen G. White, MS 33, 1903, Ellen G. White Research Center, Andrews University, Berrien Springs, MI.

⁴Ellen G. White, MS 73, 1896, Ellen G. White Research Center, Andrews University, Berrien Springs, MI.

APPENDIX J

Lesson 9

Two-hour session.

THEME: Spiritual Director.

PURPOSE: To help students in seminary to see the advantages of enrolling in a spiritual direction, and to give them the elements for choosing a spiritual director.

Method:

Evaluation: The lesson will have succeeded if students realize the potential in spiritual direction for their pastoral life.

- I. General Introduction
 - Overview of the lesson
 - Goal: Find the right spiritual director.
 - Objective: Explain the reason for seeking one.
- II. The Spiritual Direction
 - A. What does the Bible say on spiritual direction?
 1. God the One who counsels Pss 32:8; 16:7
 2. Prophets? Priests as counselors, Num 27:21; Judg 18:5; 1 Sam 9:9; 1 Kgs 22:5; 2 Kgs 3:11; Jer 21:2; Ezek 20:1.
 3. Solomon invites to pay attention to the wise, Prov 24:17-19.
 4. Guidance from the parents, Deut 6:6-9
 5. Jesus. John 1:43.
 - a. One-on-one basis, John 3:1-21; 4:4-42.
 - b. With His disciples Mark 6:34
 - c. The multitude seeks Jesus Mark 6:31-33
 6. Paul, "Imitate me," 1 Cor 4:14-16, 1 Tim-Titus.
 - B. What does Ellen G. White say on spiritual direction?
 1. Encourages to seek wisdom from God²
 - "Let God be your counselor."³
 - "Make Christ your counselor."⁴
 2. Warning against seeking authority from people"We are not safe in taking men as our authority or our guide, for they will surely disappoint us."⁵

¹Derek John Morris, "Nurturing the Pastor's Spiritual Discipline of Prayer Through the Dynamic of Spiritual Direction" (D. Min Project, Andrews University, 1987), 9-36.

²Ellen G. White, Testimonies to Ministers and Gospel Workers (Mountain View, CA: Pacific Press Publishing Association, 1923), 220.

³Ellen G. White, Testimonies for the Church (Mountain View, CA: Pacific Press Pub. Assn., 1956), 2:285.

⁴White, The Ministry of Healing, (Mountain View, CA: Pacific Press Publishing Association, 1905), 359.

⁵Ellen G. White, Testimonies to Minister and Gospel Workers, 385-386.

3. The Bible is the authority.¹

4. E. G White encourages human agencies.

"In word, in spirit, in principle, the men who have made God their trust are an example to the youth connected with them."²

5. The qualities for spiritual guidance.

"Those holding the positions of counselors should be unselfish men, men of faith, men of prayer, men that will not dare to rely upon their own human wisdom, but will seek earnestly for light and intelligence as to what is the best manner of conducting their business."³

"Especially should those who have accepted the positions of directors or counselors feel that they are required to be in every respect Christian gentlemen."⁴

C. The Spiritual director

1. Who is the spiritual director? Male or female;
an elder
a pastor
a deacon(ess)
a teacher
a youth director
2. How to select the spiritual director
Attentive listener
He who affirms the other
He who gently confronts
He who is patient
3. What to expect from the spiritual director
Guidance, confidentiality, trust
respect, honesty, prayer

For John of the Cross, the spiritual director should be able not merely to aim at guiding souls according to their own way, but should determine if they can see the way "by which God is leading the soul, and if they know it not, let them leave the soul in peace and not disturb it."⁵

Teresa of Avila saw a good director as pious (a person of prayer and experience), learned, kind, trusting, consoling.⁶

Francis de Sales said that a spiritual guide must be "full of

¹Ellen G. White Testimonies for the Church (Mountain View, CA: Pacific Press Pub. Assn., 1948), 5:512.

²Ellen G. White, Selected Messages, (Washington, DC: Review and Herald Pub. Assn., 1958), 2:229.

³Ellen G. White, "Comments--Joshua," Seventh-day Adventist Bible Commentary (Washington, DC: Review and Herald Pub. Assn., 1953-1957), 2:993.

⁴Ellen G. White, Testimonies to Ministers and Gospel Workers, 262.

⁵Cited in A. Saudreau, The Degrees of Spiritual Life (London: Burns and Oates, 1926), 2:245.

⁶A. F. Poulain, The Graces of Interior Grace (Des graces d'oraison) (St. Louis, MO: Herder, 1910), 477.

charity, knowledge, and prudence."¹ "He should be a faithful friend, who is able to help a person follow and not outrun grace."²

Vilma Seelaus speaks of "strength and gentleness, clarity and intuition, objectivity and receptivity."³

Jean la Place recommends that the spiritual director be "strong enough to calm the nervous tension and hurry that is preventing [a person's] surrender to God."⁴

Norbert Brockman mentions the importance of being able to discern your own gratifications in offering direction, the humility of being able to learn with and through the person, and prudence with holding confidences.⁵

Adrien van Kaam holds that the spiritual director is "one who can aspire only to be a facilitator, an awakener of what already is there; one who takes seriously the Hebrew meaning of Jesus' name: "Yeshua": opening up, liberating, making space, setting free, taking away confinement and limitation."⁶

III. Contemplation. Jesus Christ as my spiritual director

IV. Prayer time--seeking guidance

V. Diary

VI. Dialogue

¹Francis de Sales, Introduction to the Devout Life (new York: Harper, 1950), 45.

²Tilden Edwards, Spiritual Friend, 128.

³Vilma Seelaus, "New Approaches and Needs for Spiritual Direction," Crux of Prayer, November 1977.

⁴Jean la Place, Preparing for Spiritual Direction (Chicago, IL: Franciscan Herald Press, 1975), 98.

⁵Norbert Brockman, "Spiritual Direction: Training and Charism", Sisters Today, vol. 48, 1976.

⁶Adrian van Kaam, The Dynamics of Spiritual Self-Direction, 304, 422. He also describes spiritual direction as "the discovery and unfolding of one's life direction in Christ as revealed by the Spirit," 367.

APPENDIX K

Retreat Program

On a weekend

Starting Friday night through Sunday noon.

THEME: God's will for seminarians through the Holy Spirit.

PURPOSE: Awareness of what may happen during a retreat.

METHOD: Interaction, prayer, silence, contemplation lecture and liturgy will be the key elements in the retreat.

EVALUATION: The retreat will have succeeded if seminarians decide to put the retreat on their agenda.

Schedule

- I. Friday night 8:30-10 PM
 - A. General Introduction.
 - Overview of the program
 - Goals: Give meaning to retreat. Encounter with God.
 - Objective: Give priority to God in all activities.
 - B. Lecture: God gives His Spirit to qualify for the ministry.
 1. Why? To accomplish many things according to His Will. Under true spiritual influences one will be:
 - a. Skilled, Exod 31:3
 - b. Prophets, Num 11:25
 - c. Admonishers, Neh 9:30
 - d. Teachers, 1 Cor 2:13
 - e. Empowered, Luke 1:17; Rom 8:15
 - f. Fruitbearers, Gal 5:22
 - g. Sanctified, 1 Pet 1:2
 - h. Perfect, Rom 8:5
 - i. Communicators in the sense that one receives the will of God, and makes it acceptable for others, e.g., Gen 24:50. Laban recognized the will of God because Abraham's servant followed God's direction.
 2. The qualities for a servant of God.¹
 - C. Lighting of candles symbolizing the presence of the Holy Spirit of God. One candle would burn during the whole weekend.
 - D. Silence and meditation on the work of the Spirit in one's life.
 - E. Prayer
 - F. Diary
 - G. Introduction to the following day

¹See Chapter IV of the project.

Schedule

II. Saturday

- 5:00 Call for individual prayer and meditation
- 6:00 Getting ready for the corporate gathering
- 6:30 Reading of selected spiritual texts
- 7:00 Breakfast (optional); inspiring music
- 7:30 Clean-up
- 8:00 Private confession of sins, and foot washing.
- 9:00 Lecture: Spirituality of Bible characters
- 10:00 Silence
- 10:30 Meditation
- 11:00 Prayer with the spiritual friend
- 11:30 Communion
- 12:00 Diary
- 1:00 Dinner (optional). Music and reading
- 2:30 Walk in the nature group or individually
- 3:30 Retrospective of the Bible characters with the spiritual friend and implication for one's life, and shared results in group
- 4:30 Contemplation
- 5:00 Prayer (individual)
- 6:00 The Lord Supper
- 7:30 Writing of a blessing for the spiritual friend and sharing
- 8:00 Free expression of the group and prayer together
- 9:00 Diary

III. Sunday morning

- 6:00 Call for individual prayer and meditation
- 7:00 Breakfast (optional) silence
- 7:30 Clean-up
- 8:00 Lecture and discussion: Ignatius de Loyola and Thomas à Kempis
- 9:30 Dialogue referring to the personal feelings of accepting God to lead one's life
- 10:30 Perception from the leader. Perception from the group.
- 11:30 Prayer in the group
- 12:00 Diary
- 1:00 Dinner (optional) Lighting off the candle, sharing with one another.
- 2:00 Dismissal

Lecture for Saturday, 9 AM

Spirituality of Bible characters:
The way to be led by the Spirit

The Bible is rich in such experiences of spirituality. It is a pleasure to highlight some of the figures from the OT as well as the NT who demonstrated this spiritual dimension in their relationship to God and mankind. Presenting these different characters will feed the discussion/reflection for the afternoon. It should help to draw out spiritual concepts for one's spiritual quest and share the results within the group.

Enoch walks with God.

Enoch (Jude 14; Gen 5:18-21), although living in a wicked and corrupt world preceding the flood, nevertheless walked faithfully with God.

Concerning his spiritual journey we know very little, but we note the modesty of the terms which describe his walk with God. The Bible says: "When Enoch had lived 65 years, he became the father of Methuselah. And after he became the father of Methuselah, he walked with God 300 years . . ." (Gen 5:21-22). With that "he walked with God," every thing is said. Was it simple to walk with God, especially at the end of the world, of his world? It simply was not easy.

The text suggests that there were two periods in the life of Enoch. The first one was before Methuselah was born and the second after his birth. The first period was a time of spiritual preparation and sanctification, certainly a time of great temptation. The second period was the reinforcement of the first, and a time of obtaining a higher experience of closeness with God. E. G White writes about his early years, and then about the more mature years in these terms: "Enoch had loved and feared God, . . . After the birth of his first son, he reached a higher experience; he was drawn into closer relationship with God."¹

However, his spirituality did not just happen. Enoch had established rules to permeate that spiritual dimension. He avoided constant exposure to the wicked people of his time.² "He waited before the Lord, seeking a clearer knowledge of His will."³ "He educated his mind to devotion, love purity."⁴ He placed his family in a wholesome environment.⁵ Enoch was a man among other men and women of his time and his walk with God was a constant challenge of prayer and meditation. His walk, as E. G. White put it ". . . was not in a trance or a vision, but in all the duties of his daily life. He did not become a hermit, shutting himself entirely from the world; for he had, in the world, a work to do for God. In the family and in his intercourse with men, as a husband and father, a friend, a citizen, he was the steadfast,

¹Ellen G. White, Gospel Workers (Washington, DC: Review and Herald Pub. Assn., 1948), 51.

²Ellen G. White, Patriarchs and Prophets (Washington, DC: Review and Herald Pub. Assn., 1958), 85.

³Ibid.

⁴Ellen G. White, Testimonies for the Church, 2: 122.

⁵Ellen G. White, MS 42, 1900, Ellen G. White Research Center, Andrews University, Berrien Springs, MI.

unwavering servant of God."¹ Therefore "he was no more, because God took him away" (Gen 5:24).

Noah a man of God.

The Bible doesn't say that Noah was a spiritual man. For that matter we know very little about the practical devotional life of these patriarchs and of Noah himself. We can only presuppose from two declarations of the Bible that he was strongly involved in an active personal spiritual journey.

It is first said in Genesis 6:9 that "He walked with God"; secondly in Gen 6:22 that "Noah did everything just as God commanded him."

From these two statements we may deduce that he was spiritual because: (1) To walk with God must be a decision of the mind. God does not walk in our place but with us if we are willing to walk. (2) To do everything according to God's will is a voluntary choice to seek what God says. Devotional time in prayer is the excellent means given by God to man to blend the will of God for our life, and the decision of man to follow that divine will for the glory of God and the salvation of man. "And Noah and his sons and his wife and his sons' wives entered the ark to escape the waters of the flood" (Gen 7:7). In this he "was a righteous man" (Gen 6:9a), not because of what he did but because he hurried to accept what God had prepared for him, a way of salvation.

As seminary students are often, and will be, confronted with choices, the rule of a spiritual life is to learn to hear the voice of God, and be determined to follow it at any cost. The means to do that is a regular devotional life in prayer. Prayer is not the magical element which transforms us into spiritual beings. God is the prime mover in the spiritual encounter we have with Him. Therefore, prayer, as such does not make us spiritual, but a spiritual person, transformed daily by the encounter with God, prays.

Moses face to face with God.

Moses is certainly a great spiritual character of the Bible; and it is interesting to see how his spirituality was developed through many years of his relationship with God. When Moses went to Horeb, the mountain of God, he was confronted with a supernatural phenomenon. A bush was on fire and did not burn up, (Exod 3:1-6). Moses was close enough to see the bush, and his spiritual training by the divine Master was about to begin. This vigorous man had to learn to follow God only with what God allowed him to see. He could not go over to see how it really was at a closer range. He saw, but he also heard God's name and its meaning.² Frightened, yet willing to respond to God's spiritual reality, Moses got his reward in the revelation of the name of God. Moses was at the juncture between the cosmic God and the personal God. The climax was the revealed name of God, the great "I AM" (Exod 3 14). God was breaking into man's history for the purpose of deliverance.

Living in that spiritual sphere, Moses was to be the one through whom a nation came to existence. Here we see the tremendous impact of that encounter with God.

¹Ellen G. White, Testimonies for the Church (Mountain View, CA: Pacific Press Pub. Assn., 1956) 8:329-330.

²Werner H. Schmidt, Exodus, Sinai und Mose. Erträge der Forschung (Darmstadt: Wissenschaftliche Buchgesellschaft, 1983), 40-48.

Robert Martin-Achard sees the activity of Moses as a decisive role which gave Israel its history.¹

The whole life of Moses was entirely dedicated to his God, and he was in that sense the poor "par excellence," for he received and awaited everything from his God.² In this attitude, he became the real servant of God, nourished spiritually by daily communion with "YHWH" and was not overwhelmed by the difficulties which he was to encounter.³

From there on he learned better the authority of God, and discovered His leading. Later on in his life he learned a painful lesson from his disobedience when he struck the rock. He was not able to enter into the Promised Land.

From the experience of Moses the candidate to spirituality may learn four lessons about the supernatural encounter. (1) Spirituality is to be something responded to and not forced. (2) Spirituality is to accept the mystery of the relation. (3) Spirituality is to discover how we can build on trust. (4) Spirituality calls for perseverance and a sense of responsibility.

Eli's uncertainty about his spiritual potential.

Eli, high priest in Israel, may have been weak and confused in his parental responsibility, but he surely knew how to hear and interpret the messages from God. He was able to function as a spiritual director for Samuel. He helped Samuel to hear, understand and respond to God in such a manner that from the communication resulted a growing relationship with God. Eli knew how to transform Samuel's uncertain spiritual perception into the reality of discovering his spiritual direction. Samuel would know how to direct his life, because he had learned to perceive the voice of God.

Ellen G. White writes that "Eli was a good man, pure in morals; but he was too indulgent."⁴ In the experience of Eli we discover that spirituality is not a sign of perfection. Eli was still lacking the spiritual commitment to "strengthen the weak points in his character," and consequently "incurred the displeasure of God."⁵ Eli's will was not yet in fusion with God's will. He did not accept his earthly responsibility to correct his sons, and hence he would face the eternal consequences. Surrendering spiritually to God implies that when we see what should be done we do it, at whatever cost. In so doing we demonstrate that to be spiritual is not static, but a continuous becoming, a living testimony of the transforming power action of God in our lives.

Blocking the influence of God results in a closing up of the spiritual dimension within the person. The priest or pastor is

¹"C'est en effet à partir de Moïse qu'Israël commence son existence en tant que nation choisie par YHWH, selon le témoignage scripturaire. Israël suppose donc la présence et l'activité de Moïse; sans elles il n'est pas le peuple de Dieu et n'a ni passé, ni présent, ni avenir. Dire Israël, c'est évoquer en même temps l'action de Moïse et son rôle décisif." Robert Martin-Achard. In La Figure de Moïse (Genève, Suisse: Labor et Fides, 1978), 9.

²Ibid., 28.

³F. B Meyer, Moises el Siervo de Dios (Barcelona, Spain: Libros Clie, 1982), 49-60.

⁴Ellen G. White, Testimonies for the Church (Mountain View, CA: Pacific Press Pub. Assn., 1956), 4: 516.

⁵Ibid.

particularly vulnerable because of his position. The protection of God does not depend on his function. The important function does not confer on him the right to be in touch with Divinity in a careless attitude. Spiritual potential calls for responsibility. Eli missed the mark in not using the influence which God bestowed on him, and it ended in tragedy.

John the Baptist, a challenge for a spiritual ministry.

John's ministry certainly, proved to be one of the most challenging ones. He lived in the Spirit, and was filled with the Spirit from his birth.¹ He attended no seminary² but learned "in the wilderness" that "the Old Testament Scriptures, God and the nature which God had created, were to be his study books."³

Ellen G. White, drawing lessons from the life of John the Baptist, emphasizes various elements: (1) That spirituality is received by faith, and that God is the One who dispenses it.⁴ (2) That the spiritual life of John the Baptist prepared him to have a ministry of exhortation.⁵ (3) That his constant communion with the Lord gave him a sense of integrity that even Satan could not fault.⁶ (4) That "Christ was his study, his meditation, . . ." ⁷ (5) That he disciplined himself "to privation and solitude in the wilderness."⁸ (6) That his spiritual faith did not keep him from doubt.⁹

Certainly John the Baptist is a model for spiritual leaders today. And he serves as a powerful reminder to all that our strength is found only in God's power given to His faithful servants.

Paul, a reoriented spiritual zeal.

Paul's zeal for God was genuine but misguided. It was in opposition to the spiritual for it was of the flesh (Phil 3:2-6). His zeal was the result of the traditions of his fathers (Gal 1:14), which were not enlightened but kept him under ignorance like his Israelite brothers and sisters (Rom 10: 1-3. NRSV). His perception about truth had been altered, and he needed a physical shock to perceive spiritual reality. Ellen G. White writes that: "He [Paul] was made physically

¹Ellen G. White, The Desire of Ages (Washington, DC: Review and Herald Pub. Assn., 1958), 512.

²Ellen White says that the religious teachers of the day had become "so blind spiritually" (Testimonies for the Church, 8:221), that "the training of the rabbinical schools would have unfitted him for his work" The Desire of Ages, 101).

³Ellen G. White, MS 131, 1901, Ellen G. White Research Center, Andrews University, Berrien Springs, MI.

⁴Ellen G. White, The Desire of Ages, 98.

⁵Ellen G. White, Gospel Workers, 55.

⁶Ellen G. White, "Redemption." Review and Herald, March 3, 1874, 91.

⁷Ellen G. White, Gospel Workers, 54.

⁸Ellen G. White, Testimonies for the Church, 4:109.

⁹Ellen G. White, The Desire of Ages, 214.

blind . . . , but it was that he might have spiritual sight. . . ."¹
Paul needed an encounter with Jesus Christ, for Jesus was the only one who could bring back a full dimension to his spiritual life.

The experience of Paul teaches us that we can be misguided even though we may be genuine. It also teaches us that ignorance is not an excuse to justify our wrongdoing. Ellen G. White states that "he [Paul] did not plead that his error of judgment was excusable . . ."² His journey reminds us that a spiritual come back often goes through much of suffering. We must accept to be corrected and restored by the Lord. Paul "emptied his soul of the prejudices and traditions that had shaped his life, and received instruction from the Source of truth."³ He also gained in zeal, but this time under God's guidance, and "carried with him the atmosphere of heaven."⁴

Jesus Christ--our encounter with spiritual excellence.

Jesus Christ started His ministry praying (Luke 3:21)⁵. He died praying.⁶ Praying was for Jesus the pattern of His life. He would never depart from that rule. Ellen G. White, describing His habit of prayer, said that Jesus "selected places of prayer" seeking "communion with His Father." Jesus needed strength and became a "suppliant." He found all "comfort and joy in communion with His Father."⁷ Each time there was a decisive reality to face, Jesus prayed. In this, "He is our example."⁸ Jesus prayed for all major decisions.⁹ He prayed for the choice of His disciples (Luke 6:12-16). Before Jesus taught His disciples how to pray, He prayed Himself (Luke 11:1). Jesus had in mind the "consecrated workers" of all times and demonstrated the power of

¹Ellen G. White, Ms 23, 1899. Ellen G. White Research Center, Andrews University, Berrien Springs, Michigan.

²Ellen G. White, MS 9, 1898. Ellen G. White Research Center, Andrews University, Berrien Springs, Michigan.

³Ellen G. White, Education, 65.

⁴Ellen G. White, Gospel Workers, 59.

⁵Ellen G. White measured the intensity and saw what was at stake as Jesus prayed. "What does this scene means to you? How thoughtlessly we have read the account of the baptism of our Lord, not realizing that its significance was of the greatest importance for us, and that Christ was accepted of the Father in man's behalf. As Jesus bowed on the banks of Jordan and offered up His petition, humanity was presented to the Father by Him who had clothed His divinity with humanity. . . . The prayer of Christ in behalf of lost humanity cleaved its way through every shadow that Satan had cast between man and God, and left a clear channel of communication to the very throne of glory." "The Conditions of Fruit Bearing," The Signs of the Times, April 18, 1892, 374.

⁶Luke 23: 46.

⁷Ellen G. White, Testimonies for the Church, 2:201-202.

⁸Ibid.

⁹The New Testament Greek-English Dictionary. Edited by Ralph W. Harris. Springfield, MI: The Complete Biblical Library. 1991. S.v. "Proseuchomai." 330.

prayer. "He strengthens[ed] His faith by prayer."¹ He wanted His disciples to become men of prayer and to discover the power of faith.² When Jesus was transfigured, He was praying (Luke 9:28). Jesus prayed in Gethsemane. The victory was won in Gethsemane through prayer. The cross was only possible because of what happened through prayer in Gethsemane (Luke 22:45-46). Felipe Tan, Jr., emphasizes that prayer was for Jesus an integral factor of His ministry.³

Jesus tells all believers and the pastors in particular that through prayer and meditation we enter into communion with the Father who operates the transformation, for in Christ is provided the source of every spiritual need. "The experimental knowledge of God and of Jesus Christ whom He has sent transforms man into the image of God. It gives to man the mastery of himself, bringing every impulse and passion of the lower nature under the control of the higher power of the mind."⁴

¹Ellen G. White, The Acts of the Apostles (Mountain View, CA: Pacific Press Pub. Assn., 1911), 56.

²Ellen G. White, Testimonies for the Church, 4:320.

³Felipe Tan, Jr., "The Key to a Dynamic Ministry," Ministry, January 1986, 13.

⁴Ellen G. White, Reflecting Christ (Washington, DC: Review and Herald Pub. Assn., c1985), 117.

Lecture for Sunday, 8 PM

Ignatus de Loyola and Thomas à Kempis

A. Spiritual Exercises According to Ignatius de Loyola¹

Purpose: Man was created to praise, reverence, and serve the Lord. Therefore he should make use of everything to help him achieve his goal. He should also withdraw himself from everything that may hinder his achievement.

Step 1. The examination

Examine yourself daily
Define where you need to be guarded
Thank the lord for revealing that to you
Make clear the particular matter which you desire to correct
Ask pardon of the Lord for the faults
Recognize the necessity of the grace of God rooting out sins
Resolve to amend your life with God's grace
Check the result at the end of the day.

You may also want to ask the following question:

Where do my thoughts come from?

Myself
The Holy Spirit
The evil spirit

This will help to better control the
thoughts
words
deeds

Step 2. The prayer

The preparatory prayer demands:
pure motives
correct posture
a spirit of praise

The petition requires to be:
in line with the subject-matter
(So if the subject-matter is the resurrection, we should ask for
Christ's joy to be our joy.)
and asks for:
a recognition of the sin as a barrier for joy
a plea for God to change my heart and strengthen my
will accordingly to His
a demand of grace

The end colloquy asks for:
a shout of wonder for life
a song of praise for God's mercy

Step 3. The life

Contemplate the work of God:

¹Adapted from The Spiritual Exercises of St. Ignatius de Loyola.
Notice: These spiritual exercises are not to be used as models but
suggested for discussion.

in one's transformation
in the family
in meeting with others

Self-reality in:
more confidence
better temper
accomplishment

Conclusion;

This will help people to keep in mind the purpose of their creation and develop a line of discipline in their daily devotion.

B. Spirituality Adapted from Thomas à Kempis¹

1. Useful Reminders

Of the Imitation of Christ

Goal: To become like Jesus.
Objective: Learn how to contemplate Him.
Experience: Discover that feeling sorrows for sins is more important than defining the proper theological term for it.
Recognize above all God's love and grace for man.

Of Having a Humble Opinion About Yourself.

Goal: To become humble.
Objective: Learn the profound reverence before God.
Experience: Know yourself and do not let anybody change the way you are by saying good things about you.
No one is more frail than yourself.

Of the Teaching of Truth

Goal: To become trustful.
Objective: Learn not to neglect useful and necessary things and learn to lay aside harmful ones.
Experience: Receiving the Word will set us free from countless theories and conjectures. That person who welcomes the One may be steadfast in heart and rest peacefully in God. The Truth will make me one with God in endless love.

2. Suggestions Drawing One Toward the Inner Life

Of God Speaking Within You

Goal: To see the kingdom blossom within you.
Objective: Prepare your heart and let your highest thoughts and your prayer be directed to Christ without ceasing.

Experience: By shifting your attention from yourself to God and laying aside distracting things, you will contemplate heavenly things and often experience a deep inner joy.

Of Pure Feelings and Simple Intentions

¹Thomas à Kempis, 3-157.

Goal: Purity and simplicity in the relationship.
Objective: Seek for nothing but the will of God and the good of your neighbor.
Experience: The discovery that everything in God's creation is a mirror of life and a book of teachings. If you were inwardly good and pure, then you would see and understand all things without difficulty. A pure heart penetrates both heaven and hell.

Of Gratitude for God's Grace.

Goal: Spiritual comfort.
Objective: Refer everything back to God by thanking Him.
Experience: Grace will always be given to the truly grateful and he will receive greater grace.

APPENDIX L

PRE- AND POSTEVALUATION QUESTIONNAIRE
FOR THE SPIRITUAL FORMATION CLASS

Rate your perception according to the scale of 1 to 5, and write the number in each column,

- 1 = no awareness, interest or concern
- 2 = little awareness, interest or concern
- 3 = some awareness, interest or concern
- 4 = good awareness, interest or concern
- 5 = strong awareness, interest or concern

How was
before the class:

How is, today,
after the class:

1 2 3 4 5	Your interest about following a spiritual formation class?	1 2 3 4 5
1 2 3 4 5	Your concern about spirituality?	1 2 3 4 5
1 2 3 4 5	Your interest in great spiritual leaders?	1 2 3 4 5
1 2 3 4 5	Your knowledge about spirituality?	1 2 3 4 5
1 2 3 4 5	Your perception of spiritual qualities for a pastor?	1 2 3 4 5
1 2 3 4 5	Your awareness of the spiritual struggle a pastor may face?	1 2 3 4 5
1 2 3 4 5	Your awareness about the necessity of meeting the needs of people?	1 2 3 4 5
1 2 3 4 5	Your awareness about your own needs concerning spirituality?	1 2 3 4 5
1 2 3 4 5	Your awareness about your own possible spiritual crisis?	1 2 3 4 5
1 2 3 4 5	Your interest in spiritual discipline?	1 2 3 4 5
1 2 3 4 5	Your interest in fasting?	1 2 3 4 5
1 2 3 4 5	Your interest in retreats?	1 2 3 4 5
1 2 3 4 5	Your interest in keeping a diary?	1 2 3 4 5
1 2 3 4 5	Your sensitiveness to the need to make regular time for meditation?	1 2 3 4 5
1 2 3 4 5	Your concern about going to a regular place while meditating?	1 2 3 4 5
1 2 3 4 5	Your concern about having sequences for meditation, such as prayer, reading the Word and meditation?	1 2 3 4 5

1 2 3 4 5	Your interest in engaging with a spiritual director?	1 2 3 4 5
1 2 3 4 5	Your interest about having a spiritual friend?	1 2 3 4 5
1 2 3 4 5	Your awareness of calling for the guidance of the Holy Spirit during your meditation?	1 2 3 4 5
1 2 3 4 5	Your awareness of the spiritual priorities in your life?	1 2 3 4 5
TOTAL		TOTAL BALANCE

Your comment on the spiritual formation class:

CLASS OF SPIRITUAL FORMATION FOR THE
SEMINARY OF COLLONGES-SOUS-SALEVE

PRE- AND POSTEVALUATION QUESTIONNAIRE

Procedure:

1. The questionnaire will be answered by first-year seminary students at the end of the quarter, and will combine a pre- and postevaluation of the candidates related to spiritual matters.

2. The questionnaire will remain anonymous but will be collected at the end of the class for purpose of further analysis.

Purpose:

Autoevaluate the possible growth of awareness and interest of seminarians concerning the spiritual dimension. It may also tell the student where he/she may best start in developing his/her spiritual quest.

Reading:

(The key for reading will be revealed after filling out the questionnaire.)

The difference of rate between the two parts of the questionnaire, if superior on the TODAY right side, should indicate a growth of interest and awareness concerning the spiritual dimension of the candidate.

The minimum rate being 20 and the maximum 100 on both columns, it is possible to calculate the % of growth of awareness and interest in spiritual matters. The difference between both numbers would indicate the growth of awareness and interest.

APPENDIX M

QUESTIONNAIRE
on
Perception of Leadership
Class of Spiritual Formation
Collonges-sous-Salève

Procedure: The questionnaire will be filled out by each participant at the end of the spiritual formation class. It will be anonymous but gathered for the feedback of the conduct of the spiritual formation class.

Purpose: The answers should allow a better awareness of the leadership in conducting the class of the spiritual formation and give insight for improvement for future sessions.

CIRCLE ONE

Was the leadership helpful in the process of learning?	YES - NO
Was the leadership encouraging to participate?	YES - NO
Was the leadership's information convincing?	YES - NO
Was the leadership able to relate to Scripture?	YES - NO
Was the leadership open to new ideas?	YES - NO
Was the leadership vulnerable?	YES - NO
Was the leadership protective?	YES - NO
Was the leadership threatening?	YES - NO
Was the leadership directive?	YES - NO
Was the leadership a good listener?	YES - NO
Was the leadership reaching out?	YES - NO
Was the leadership sensitive?	YES - NO
Was the leadership caring?	YES - NO
Was the leadership supportive?	YES - NO
Was the leadership of good guidance?	YES - NO
Was the leadership a fellow struggler?	YES - NO
Was the leadership facilitating growth?	YES - NO
Was the leadership helping awareness?	YES - NO
Was the leadership spiritual himself or herself?	YES - NO
Was the leadership helpful for the practicum?	YES - NO
Was the leadership encouraging dialogue in the group?	YES - NO

Your comment about the leadership:

APPENDIX N

A daily timetable comparison with:

The Roman Catholic St. John's Seminary, Brooklyn, Mass., and Union Theological Seminary, New York.¹

St. John's Seminary (Roman Catholic)

5:45	A.M.	Rising
6:00		Lauds and meditation
6:35		Community Mass
7:20		Retire to rooms
7:35		Breakfast, recreation
8:10		Retire to rooms
8:30		Class
9:20		Class
10:10		Class
11:00		Class
11:45		Recreation
12:00	P.M.	Visit to the Blessed Sacrament and examen
12:15		Dinner, Recreation
1:15- 5:40		Study
5:40		Visit to the Blessed Sacrament and spiritual reading
6:00		Supper, recreation
7:00- 9:30		Study
9:30-10:00		Recreation
10:00		Compline
11:00		Lights out

and:

The Protestant Union Theological Seminary.²

----	No rising time or bed time.
8:00	Breakfast
8:30	Chapel (voluntary)
9:00-12:30	Classes and study
12:30- 1:00	Luncheon
1:00- 6:00	Free
6:00- 7:00	Dinner hour
7:00-12:00	Study or free
10:30-11:00	Worship (voluntary)

Note the difference between both seminaries for the time imparted for spiritual exercises.

¹Walter Wagoner, The Seminary: Protestant and Catholic (New York: Sheed and Ward, 1966), 29-30.

²Ibid.

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