1974

Church Retreat--Advance Toward Spiritual Renewal

John Andrew Kroncke

Andrews University

This research is a product of the graduate program in Doctor of Ministry DMin at Andrews University. Find out more about the program.

Follow this and additional works at: https://digitalcommons.andrews.edu/dmin

Part of the Practical Theology Commons

Recommended Citation
https://digitalcommons.andrews.edu/dmin/361

This Project Report is brought to you for free and open access by the Graduate Research at Digital Commons @ Andrews University. It has been accepted for inclusion in Project Documents by an authorized administrator of Digital Commons @ Andrews University. For more information, please contact repository@andrews.edu.
Andrews University
Seventh-day Adventist Theological Seminary

CHURCH RETREAT--ADVANCE TOWARD SPIRITUAL RENEWAL

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

by
John Andrew Kroncke
July 1974

Approval
The claim has been made that "retreat is the last-ditch defense of the church in our time"—when secularism floods in with an insistent tide of television, ringing telephones, traffic, advertising, and all the confusion of modern life. With all the scramble of schedules today people scarcely have time to become acquainted personally with themselves, much less with other human beings in depth, or to establish a strong relationship with God by pausing to listen to His still, small voice. In such a situation there is more urgent need than ever before for Christians to withdraw and renew perspective.

"I kept bumping into myself all the time," wrote one man after a period of openness in a church retreat. "I saw my true self coming to me from a thousand miles away," said another.

"I learned in new ways that human relationships are necessary to live a meaningful life."

"I learned that you can show your emotions and still be a man."

"I learned how to depend on God and on others."

These random statements are from people who were evaluating their experiences on a church retreat. They represent some of the learnings which hit with impact in a retreat environment. This is a time when the vertical and horizontal dimensions of life can suddenly be put into new perspective by a dimension of depth.

Churches large and small are in search of renewal today. Feelings of estrangement, non-involvement, lack of the "this is my church family"
concept on the part of members in large churches must be overcome. In smaller churches, feelings of hostility, personal defenses, even bitterness, are eating at the vitals of the spiritual life. How many Christians today are setting aside blocks of time for spiritual renewal?

It is hoped that this paper will reveal the role of the church retreat in opening the way for God's Spirit to bring revival and renewal to meet felt needs in the times of His refreshing.

It is further hoped that churchmen will find in this study an inspirational springboard into further experiments with church retreats, in the framework of the presented concepts and guidelines, and find profitable spiritual development in the Christian growth experience of their churches.

At the time of the writing of this paper, the researcher is the pastor of the Pioneer Memorial Church of Seventh-day Adventists, on the campus of Andrews University, Berrien Springs, Michigan. It is out of this church and campus setting, where experiments of retreat are under exploration, that this research is born.

Sincere appreciation is here extended to the members of the researcher's doctoral committee for their patient guidance and counsel: Dr. Mercedes Dyer, chairman; Dr. Ruth Murdoch; and Dr. W.G.C. Murdoch, of Andrews University. The researcher is also indebted to Miss Shahin Iletter for her technical advice on Andrews University's standards for written work.

J.A.K.
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>FOREWORD</strong></td>
<td>ii</td>
</tr>
<tr>
<td><strong>LIST OF TABLES</strong></td>
<td>vii</td>
</tr>
<tr>
<td><strong>Chapter</strong></td>
<td></td>
</tr>
<tr>
<td><strong>I. INTRODUCTION</strong></td>
<td>1</td>
</tr>
<tr>
<td>The Purpose of the Study</td>
<td>1</td>
</tr>
<tr>
<td>The Importance of the Study</td>
<td>2</td>
</tr>
<tr>
<td>Limitations</td>
<td>3</td>
</tr>
<tr>
<td>Organization of the Paper</td>
<td>4</td>
</tr>
<tr>
<td><strong>II. THE CONCEPT OF RETREAT</strong></td>
<td>6</td>
</tr>
<tr>
<td>Definitions</td>
<td>7</td>
</tr>
<tr>
<td>Theological Background for Retreat</td>
<td>10</td>
</tr>
<tr>
<td>Jacob's experience in retreat</td>
<td>10</td>
</tr>
<tr>
<td>Moses' preparation through retreat</td>
<td>12</td>
</tr>
<tr>
<td>Elijah's retreat</td>
<td>13</td>
</tr>
<tr>
<td>John the Baptist in retreat</td>
<td>14</td>
</tr>
<tr>
<td>The retreats of Jesus</td>
<td>15</td>
</tr>
<tr>
<td>Christ's disciples fortified in retreat</td>
<td>16</td>
</tr>
<tr>
<td>Retreat is Biblical</td>
<td>19</td>
</tr>
<tr>
<td>Historical Background for Retreat</td>
<td>19</td>
</tr>
<tr>
<td>Early retreats</td>
<td>19</td>
</tr>
<tr>
<td>Twentieth century retreats</td>
<td>21</td>
</tr>
<tr>
<td>Changes in retreat</td>
<td>21</td>
</tr>
<tr>
<td>Retreat and the future</td>
<td>23</td>
</tr>
<tr>
<td>Types of Retreats</td>
<td>23</td>
</tr>
<tr>
<td>Open and closed retreat</td>
<td>24</td>
</tr>
<tr>
<td>Classic retreat</td>
<td>25</td>
</tr>
<tr>
<td>Directed retreat</td>
<td>25</td>
</tr>
<tr>
<td>Specialized retreat</td>
<td>27</td>
</tr>
<tr>
<td>Movements contributing to retreat</td>
<td>31</td>
</tr>
<tr>
<td>The Purpose and Nature of Retreat</td>
<td>36</td>
</tr>
<tr>
<td>Objectives of Retreat: I. Communion with God</td>
<td>43</td>
</tr>
<tr>
<td>Objectives of Retreat: II. Understanding of Self</td>
<td>46</td>
</tr>
<tr>
<td>Objectives of Retreat: III. Fellowship with Others</td>
<td>48</td>
</tr>
<tr>
<td>Summary</td>
<td>50</td>
</tr>
</tbody>
</table>
BIBLIOGRAPHY .................................................. 112

APPENDIX .......................................................... 119

Appendix A: Survey Instrument .......................... 119
Appendix B: Pioneer Memorial Church Pilot Program
            Retreat Materials .................................... 123
Appendix C: Retreat Study Guide for Discovery of
            Spiritual Gifts ......................................... 139
Appendix D: Study Outline of Church Goal Defining
            Processes .................................................. 177
Appendix E: Retreat Checklist ............................ 185
Appendix F: Family Life Education Retreat Materials 193
Appendix G: Campus Concern Retreat Materials ........ 222
# LIST OF TABLES

<table>
<thead>
<tr>
<th>Table</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Purposes of Retreat</td>
<td>95</td>
</tr>
<tr>
<td>2. Preparation for Retreat</td>
<td>96</td>
</tr>
<tr>
<td>3. Time Structure of Retreat</td>
<td>97</td>
</tr>
<tr>
<td>4. Program Structure of Retreat</td>
<td>97</td>
</tr>
<tr>
<td>5. Leadership Structure of Retreat</td>
<td>98</td>
</tr>
<tr>
<td>6. Expression of Retreatant Feelings</td>
<td>99</td>
</tr>
<tr>
<td>7. Results since Retreat</td>
<td>100</td>
</tr>
<tr>
<td>8. Conclusion from Retreat</td>
<td>101</td>
</tr>
<tr>
<td>9. Voluntary Comments Concerning Retreat</td>
<td>101</td>
</tr>
</tbody>
</table>
CHAPTER I

INTRODUCTION

The Purpose of the Study

The purpose of this study was to determine the true concept of church retreat. This included the theological and historical background of retreat, and its purpose and nature. The study explored the variety of uses, the structure, planning and leadership of retreat.

Group dynamics is integrally related to retreat situations involving the retreatants and retreat leaders. Thus, those principles which applied to this specific situation were incorporated within the paper.

A brief report of the Pioneer Memorial Church Campus Concern retreats and Family Life Education retreats was necessary for perspective; however, the thrust of the study was of the Pioneer Memorial Church Pilot Program of experimental retreats.

The paper attempted to evaluate the overall responses to a survey questionnaire administered to Pioneer Memorial Church members who had experienced retreat. The researcher believed that the major objectives of retreat were (1) to establish deeper relationship with God; (2) to gain a fuller understanding of self; and (3) to find fulfillment in reaching out to fellowship with others. Thus, questions of the survey sought to probe those areas in the understanding and experience of the retreatants.
Recommendations and conclusions were made and an appendix of suggested sample materials and programs for retreat use were included.

The Importance of the Study

For centuries, the Roman Catholic Church has recognized the value of retreat. The spiritual exercises, however, were developed for the clergy. It was not until the twentieth century that the Roman Catholic layman's retreat movement was formed.

As retreat was developed for the church member, Protestant denominations incorporated the concepts into the framework of their programs. Seventh-day Adventists, from their pioneer days, have practiced a form of retreat in their campmeeting sessions. These small gatherings in rural settings were purposed with retreat in mind. Because of the expansion of membership and unavailability of appropriate facilities, campmeetings in many areas have been eliminated. The campmeetings still in existence have largely lost the intimacy of the small group and the quietness of solitude for communion with God. The retreat has been utilized for clergy and workers. For the greater part, these have taken on the form of a workshop oriented gathering.

In recent years, retreats have become an integral part of campus life in academies and colleges and have helped to set a strong spiritual tone at the beginning of the school year. Retreats within the Seventh-day Adventist churches themselves are fledgling experiments, relatively untried, but with possibilities of soaring to great spiritual heights.

Little literature is available in the area of retreat. That which has been produced is predominantly Roman Catholic. Protestant contributions have been meager.
As the pace of daily living has accelerated, retreats have grown in popularity, and the need for proper perspectives and guidelines becomes increasingly apparent. Current literature stressing the modern relevance of retreat, supported by theological and historical roots, is needful.

It is felt that a study of this type would be of broad benefit as a research base. From this initial starting point it is envisioned that other research projects may follow.

It is perceived that as churches commence to reap the spiritual benefits of retreat, the necessity for the establishment of retreat houses will arise in strategic areas. Basic materials in the nature of this study will be of importance to the successful consummation of such a plan.

Limitations

A dearth of ample current literature in the field of retreat proved to be a research limitation. However, this limitation has also supported the need of the present study.

The number of actual retreats conducted in the pilot experiment were limited by the availability of camp facilities in the area of Berrien Springs, Michigan. This fact curtailed the total number of participants in the retreats.

It is recognized that a portion of the survey questions reflect attitudes which admittedly are difficult to measure. But the instrument was designed primarily for informational feedback and trends for future planning, rather than an instrument of measure.
Organization of the Paper

Chapter I presents the purpose, importance, limitations, and organization of the study.

Chapter II deals with the concept of retreat and includes areas of definitions of retreat; theological background for retreat; historical background for retreat; types of retreats; the purpose and nature of retreat; and objectives of retreat: establishing a deeper relationship with God, gaining a fuller understanding of self, and discovering fulfillment in fellowship with others.

Chapter III is a section of practical study on the structure of retreat, emphasizing attention to place, time, preparation, program, leadership, and group.

Chapter IV is designed to draw a sketch of the principles of Christian group dynamics as applicable to the retreat setting.

Chapter V presents the history of the birth and development of the Pioneer Memorial Church Campus Concern retreats and the Family Life Education retreats.

Chapter VI is a specific report of the Pioneer Memorial Church Pilot Program of experimental retreats.

Chapter VII gives the results of the survey instrument administered to persons who attended one or more of the pilot program retreats.

Chapter VIII endeavors to draw together a summary, and conclusions, and make recommendations as a result of the study.

A Bibliography is included though not annotated.

An Appendix is inserted which includes the survey instrument; the Pioneer Memorial Pilot Program retreat study materials, a suggested
retreat study guide for discovery of spiritual gifts; a suggested study outline of church goal defining processes; a retreat checklist; Family Life Education retreat study materials; and Campus Concern retreat materials.
CHAPTER II

THE CONCEPT OF RETREAT

To some it will seem a contradiction of terms to refer to both "retreat" and "advance" in the title of this paper. For the very word, "retreat," suggests weakness and vulnerability—not strength, risk, courage and vitality, which seem to be associated with "advance." But the contradiction is only at first glance. Athletes withdraw from a regular routine into long hours of training and often seclusion before entering a match. The archer first withdraws the bowstring before he lets fly the arrow to its mark. An army often falls back and regroups before launching a victorious thrust through the enemy lines. Nature retreats in winter, only to burst out with new life in the spring. The field that rests one year yields a more abundant harvest the next. In the heart of man resides both the diastolic and systolic stages of rest and action. The Sabbath rest renews the soul for the week ahead. The rhythm of withdrawal and advance is woven into the very fabric of life itself. A retreat, or advance, is a moving back from old perspectives in order to move forward to new ones.

In this chapter a comprehensive study is made to incorporate the various areas of retreat which are included in developing, as completely as possible, a clear concept of retreat. The word "retreat" itself is explored and defined. A theological background is pinpointed to provide a Biblical undergirding. The historical background is researched build-
ing a chronological picture of the growth of the retreat movement. The
types of retreats are enumerated and interpreted. Both the purpose and
the nature of retreat are analyzed, which ends in focusing upon three
basic objectives of retreat.

Although many retreats have been held in the past, it is doubted
that the majority have been conducted with a clear cut theory concept in
mind. The researcher feels a true understanding of retreat is basic to
the entire subject. Thus the reason for this chapter.

Definitions

Webster defines the word "retreat" as

(1) The act of retiring--a withdrawing of oneself from any
place. (2) A place of privacy or seclusion from noise, bustle
or company. (3) A period of retirement chosen with a view to
religious self-examination, meditation, special prayer. Syno-
nyms are withdrawment, seclusion, retirement, shelter, refuge.¹

Some have felt the term "retreat" is not ideal. It has long
association with a certain type of ascetic withdrawal under rigid
leadership. In recent years the term has covered a great variety of
occasions ranging from business meeting, to workshop, to strategy meet-
ing, to prayer meeting. Following World War II, certain retreatants
sensed defeat in the word "retreat" and adopted the term "beachhead."
It was a new thought but soon the incongruity became too much for even
the initiators of the word and the old name was restored.

The nomenclature "return" has been suggested advocating the claim
that we actually revisit known territory in this process. But this con-
cept has not gained acceptance.

Some have felt that the term "retreat" should be eliminated entirely and the word "advance" adopted in its place. Yet this word "advance" would hardly be suitable to describe a specific brief period. The wisest way forward seems to be to build new meaning into the old term, "retreat," bringing along its favorable deep connotations and adding others in one's own pattern. Thus the title of this paper, "Church Retreat--Advance Toward Spiritual Renewal."

Wareham has given several brief pithy definitions:

"A retreat is not a time alone; it is a time alone with God."^2

"A retreat is a time when we are in that 'better company which is the fellowship of God.'"^3

The word retreat is used both as a verb and a noun. It can explain what one does or where one goes. Casteel says, "The name retreat is applied to these occasions because they take place away from the scenes of daily living."^4 In this sense one thinks of retreat as going away or withdrawing to a place.

Wareham brings to view the need to be conscious of the use of the active rather than the passive use of the word.

A retreat is not a time of 'doing nothing.' There is a sense in which the retreatants must be passive, but it is the fact that they must be active that needs to be stressed. It is therefore, better to speak of 'making a retreat' than of 'going to a retreat.' We retreat in order to perform certain exercises. The retreatants are not spectators, nor an audience, but performers. They do not go to a retreat as they go to a play or concert or

---


3Ibid., p. 12.

lecture with nothing to do but look and listen . . . It is important that the active side of making a retreat should not be overlooked or forgotten.\(^5\)

The word "retreat" then is many faceted and seems to propel one's mind into various comparisons of synonymous words and further to thoughts of antonyms which make this word as an act more meaningful.

A retreat is a strategic withdrawal. Retreats are not held simply to get away from it all. There is always a purpose for getting away and that purpose or strategy must always involve coming back. Everything involved in getting away and all that is done while away finds its focus in coming back.\(^6\)

Kell has developed this definition into a purpose using four other words that coincide with the broad meaning of retreat which might be a summation of the previous definitions. In it he has employed the words withdrawal, worship, perspective and strategy. He has depicted the retreat in a form of reflection and quiet meditation, but also involving dialogue.

A retreat is a 'strategic withdrawal' where we get away.

(WITHDRAWAL)

1. To deepen our relationship of sonship with the Father.
(WORSHIP)

2. To look at our lives from our Father's perspective: deliberately ushering in one by one the issues and questions of our lives for careful examination through:
   - . . . reflection and meditation, and
   - . . . discussion and dialogue with others
(PERSPECTIVE)

3. In order to come back into the arena of our lives with a renewed sense of vocation and direction for living as disciples.
(STRATEGY)\(^7\)

As there is depth and thought in the experience of retreat so one is impressed with the depth and thought of the word itself.

\(^5\)Wareham, Conducting, p. 12.


\(^7\)Ibid., p. 7.
Theological Background for Retreat

When considering the theological background for retreat one becomes mindful of the variety of individuals who in their own particular way made retreats. The character of the individuals is as varied as are the reasons which brought them to retreat. Some were self imposed, as the individual sought for the will of God or for the strength to carry out the will of God. Others were placed in the act of retreat because of their impulsive actions. Such was the case of Jacob.

Jacob's experience in retreat

As Jacob, and his mother Rebekah, desired after the promise which had been given Abraham and passed to Isaac his son, they purposed in their hearts that it should become the possession of Jacob, the younger twin son. Through deceit and trickery the birthright became Jacob's, but then threatened with death by the wrath of his brother Esau, Jacob was forced to flee his home and family and make a journey or a retreat into another land.

Yet it was with a deeply troubled heart that Jacob set out on his lonely journey . . . He feared that he had lost forever the blessing that God had purposed to give him . . . The darkness of despair pressed upon his soul, and he hardly dared to pray. But he was so utterly lonely that he felt the need of protection from God as he had never felt it before. With weeping and deep humiliation he confessed his sin, and entreated for some evidence that he was not utterly forsaken.8

It was here that Jacob felt the need of God and in the loneliness of night and with contrite heart he sought for God and he found Him. "But God did not forsake Jacob. His mercy was still extended to His erring, distrustful servant. The Lord compassionately revealed just

what Jacob needed, a Saviour. He had sinned.\(^9\)

So as Jacob found the Saviour and realized divine love still enveloped him, he made his commitment to God. Such is often the experience of retreat.

But he had a solemn sense that God was with him . . . Jacob felt that God had claims upon him which he must acknowledge, and that the special tokens of divine favor granted him demanded a return. So does every blessing bestowed upon us call for a response to the Author of all our mercies. The Christian should often review his past life, and recall with gratitude the precious deliverances that God has wrought for him, supporting him in trial, opening ways before him when all seemed dark and forbidding, refreshing him when ready to faint.\(^10\)

Years passed, and Jacob had not yet encountered his brother. With family and possessions he journeyed back to the place of his beginning. With fear in his heart he would face his brother asking forgiveness for the sin he had committed against him. "Jacob sent his family across the ford of the river, while he alone remained behind. He had decided to spend the night in prayer, and desired to be alone with God."\(^11\)

This retreat into the wilderness was one of physical stress as Jacob wrestled with the angel seeking a blessing and forgiveness from his sin. His was the assurance of one who confesses his own unworthiness, yet trusts the faithfulness of a covenant-keeping God. "He had fastened his trembling grasp upon the promises of God, and the heart of infinite love could not turn away from the sinner's plea."\(^12\)

---

\(^9\)White, Patriarchs, p. 184.

\(^10\)Ibid., p. 185.

\(^11\)Ibid., p. 197.

\(^12\)Ibid., p. 198.
Both of these retreats of Jacob were consummated by the acceptance of God, of this His erring son.

Jacob's experience testifies to the power of importunate prayer. . . . The greatest victories to the church of Christ or to the individual Christian, are not those that are gained by talent or education, by wealth, or the favor of men. They are those victories that are gained in the audience chamber with God, when earnest, agonizing faith lays hold upon the mighty arm of power.13

Moses' preparation through retreat

Moses, like Jacob, found himself in a self imposed exile. In slaying the Egyptian, Moses had fallen into the same error committed by Jacob, that of taking into his own hands the work that God had promised to do. And so a retreat was made by Moses into the fields surrounded by nature to listen to the voice of God.

Moses had been learning much that he must unlearn. The influences that had surrounded him in Egypt . . . all had left deep impressions upon his developing mind, and had moulded, to some extent, his habits and character. Time, change of surroundings, and communion with God, could remove these impressions.14

So men today often times need a change of surroundings to see the need of change within their lives.

Shut in by the bulwarks of the mountains, Moses was alone with God. . . . Here his pride and self-sufficiency were swept away. In the stern simplicity of his wilderness life, the results of the ease and luxury of Egypt disappeared. Moses became patient, reverent, and humble, 'very meek, above all the men which were upon the face of the earth,' yet strong in faith in the mighty God of Jacob.15

The time Moses spent in the mountains tending his flock equalled the time he spent in Egypt and also the time he would spend in the

13White, Patriarchs, p. 201.
14Ibid., p. 248.
15Ibid., p. 249.
wilderness. Thus, it is evident that time apart is rewarding to man as he contemplates the majesty of God, recognizes his own weaknesses, and learns the lessons heaven has to teach. "The long years spent amid the desert solitudes were rich in blessing, not alone to Moses and his people, but to the world in all succeeding ages."  

Elijah's retreat

Elijah the prophet, after showing undaunted courage and triumph over the king and priests and people on Mt. Carmel, gave way to despondency and fled his post of duty, fearful of the threats of Jezebel.

But God did not desert His prophet; rather He sent an angel from heaven with food to sustain him. "After Elijah had partaken of the refreshment he arose, . . . and in the strength of that food he was able to journey 'forty days and forty nights unto Horeb the mount of God,' where he found refuge in a cave."  

Even though hidden from the eyes of man, Elijah's place of refuge and retreat was recognized and known to God.

Elijah's retreat on Mount Horeb, though hidden from man, was known to God; and the weary and discouraged prophet was not left to struggle alone with the powers of darkness that were pressing upon him . . . Not until Elijah had learned to trust wholly in God could he complete his work for those who had been seduced into Baal worship.

While the retreat of Moses was long, that of Elijah was far; but there on Mt. Horeb he experienced the will of God through a still, small voice.

---

16 White, Patriarchs, p. 250.


18 Ibid., p. 167.
Then there came a still, small voice, and the prophet covered his head before the presence of the Lord. . . . His petulance was silenced, his spirit softened and subdued. He now knew that a quiet trust, a firm reliance on God, would ever find for him a present help in time of need.  

God is never changing, and through the still, small voice, He yet speaks to those who seek Him in retreat.

**John the Baptist in retreat**

John the Baptist was to go forth as Jehovah's messenger to pave the way for the Light of the world, Jesus Christ.

Though the experience of John differed from the men of the Old Testament, in that he was not running away, it was similar in its need for quietness and seclusion as a preparation for the work that was necessary to be done for God.

It was a lonely region where he found his home, in the midst of barren hills, wild ravines, and rocky caves. But it was his choice to forego the enjoyments and luxuries of life for the stern discipline of the wilderness. Here his surroundings were favorable to habits of simplicity and self-denial. Uninterrupted by the clamor of the world, he could here study the lessons of nature, of revelation, and of providence.

Yet not of complete solitude was his training, but rather an experience of learning to understand the character of man. He watched the events of the world, and knew the times in which he lived.

But the life of John was not spent in idleness, in ascetic gloom, or in selfish isolation. From time to time he went forth to mingle with men; and he was ever an interested observer of what was passing in the world. From his quiet retreat he watched the unfolding of events. With vision illuminated by the divine Spirit he studied the characters of men, that he might understand how to reach their hearts with the message of heaven. The burden of his mission was upon him. In solitude, by meditation and prayer, he sought to

---

19 White, Prophets, p. 169.

gird up his soul for the lifework before him . . . John found in the wilderness his school and his sanctuary. Like Moses amid the mountains of Midian, he was shut in by God's presence, and surrounded by the evidences of His power . . . Alone in the silent night he read God's promise to Abraham of a seed numberless as the stars. 21

The retreats of Jesus

Once more through retreat God's will and voice and plan resounded. This was all in preparation for His Son who entered into His earthly work following the most crucial of all retreats; the wilderness experience of Jesus.

When Jesus was led into the wilderness to be tempted, He was led by the Spirit of God. He did not invite temptation. He went . . . to be alone, to contemplate His mission and work. By fasting and prayer He was to brace Himself for the bloodstained path He must travel . . . He was shut in by the Father's glory. Absorbed in communion with God He was lifted above human weakness. But the glory departed, and He was left to battle with temptation. It was pressing upon Him every moment. His human nature shrank from the conflict that awaited Him. For forty days He fasted and prayed. 22

The angels of heaven had watched the conflict beholding their loving Commander as He passed through inexpressible suffering to make a way of escape for sinners. He endured the greatest test of mankind.

Throughout His short ministry with the disciples one finds Jesus going out to the sheltering trees of the mountainside or to the lakeside to either pray by Himself or to teach and prepare His disciples for the work they were to do. The fields and hills were His favorite resorts and much of His teaching was given under the open sky. Here He could be in real touch with the people and His closest followers.

21White, Desire, p. 102.
22Ibid., pp. 114, 118.
"No synagogue could have received the throngs that followed Him; but not for this reason only did He choose to teach in the fields and groves. Jesus loved the scenes of nature. To Him each quiet retreat was a sacred temple."

Christ had communed with the Father of mankind in the garden of Eden. He spoke with Abraham under the oaks at Mamre; with Isaac in the fields; with Jacob at Bethel; with Moses among the mountains of Midian; and with the boy David as he watched his flocks. It was Christ who directed the Hebrew people to leave their homes for a week each year and dwell in nature making a leafy bower from the branches of trees (Leviticus 23:40).

**Christ's disciples fortified in retreat**

In the training of His disciples Jesus could turn their hearts from the artificial to the natural when on the hillside or beside the lake. The things of nature emphasized the parables of the Lord.

The day arrived in His ministry to ordain the twelve.

The first step was not to be taken in the organization of the church that after Christ's departure was to be His representative on earth. No costly sanctuary was at their command, but the Saviour led His disciples to the retreat He loved, and in their minds the sacred experiences of that day were forever linked with the beauty of mountain and vale and sea.

Through stressing times He sought these retreats. When the malicious criticism of the Pharisees pursued Him, "He determined to seek retirement in some solitary place across the lake."

When they returned from a missionary tour Jesus said to His disciples, "Come ye yourselves apart into a desert place and rest awhile;
for there were many coming and going and they had no leisure so much as to eat." 26

Like the patriarchs of old, the disciples needed to come apart from the scenes of their busy activity, to commune with Christ, with nature and with their own hearts.

In a life wholly devoted to the good of others, the Saviour found it necessary to withdraw from the thoroughfares of travel and from the throng, "And in the morning rising up a great while before day, He went out, and departed into a solitary place, and there prayed." 27

It is revealing to note that Jesus felt the need of communion with the Father in retreat before discussing important matters with His disciples. "He was about to tell them of the suffering that awaited Him. But first He went alone, and prayed that their hearts might be prepared to receive His words." 28

At times Jesus made His retreat alone, while on other occasions He chose a selected few to join Him in retreat. Such was the experience on the Mount of Transfiguration as told in Matthew 17; Mark 9, and Luke 9.

In the garden of Gethsemane, Jesus once more felt the need of His closest companions to be near Him. As they came to the gate, Jesus left the other disciples behind bidding them pray for themselves and for Him, and He took with Him Peter, James and John into the secluded recesses of the garden. These three had beheld Him in His glory on the Mount of Transfiguration with Moses and Elijah and had heard the voice from heaven. Once more He desired their fellowship and His soul reached out to them. "Now in His great struggle, Christ desired their presence near

26Mark 6:31. 27Mark 2:35. 28White, Desire, p. 411.
Him. Often they had passed the night with Him in this retreat." 

Often they would watch and pray with Him for awhile and then sleep but on this occasion He desired them to spend the night with Him in prayer. However, this they were unable to do and when He sought them out He found them sleeping. "Turning away, Jesus sought again His retreat, and fell prostrate, overcome by the horror of a great darkness." So the most agonizing of retreats came to an end. "Christ's agony did not cease, but His depression and discouragement left Him . . . He came forth calm and serene." 

Jesus' last retreat was made with His disciples after He had risen from the dead and was preparing to leave them for His heavenly home. He had authenticated the fact that He was indeed a living Saviour. The place He chose was not Mount Zion, the place of David's city; nor Mount Moriah, the temple site; but the Mount of Olives.

The groves and glens of the mountain had been consecrated by His prayers and tears . . . From this mountain He was to ascend to heaven. Upon its summit His feet will rest when He shall come again. Not as a man of sorrows but as a glorious and triumphant King.

The upper room experience of the disciples following the resurrection points up certain elements of retreat.

The disciples prayed with intense earnestness for a fitness to meet men . . . They drew nearer and nearer to God as they did this . . . These days of preparation were days of deep heart-searching . . . They felt their spiritual need . . . They did not ask for blessings for themselves . . . but for salvation of souls.

---

29White, Desire, p. 686.  
30Ibid., p. 690.  
31Ibid., p. 694.  
32Ibid., p. 830.  
Culminating this retreat experience came Pentecost. "And when the day of Pentecost was fully come they were all with one accord in one place . . . And they were all filled with the Holy Ghost."  

Retreat is Biblical

In the preceding thumbnail sketch of a few illustrative cases through the Biblical record, it is seen that the developing concept of retreat does, in fact, hinge upon a theological framework.

It is to be acknowledged that everything the church does should spring from its roots in a theological undergirding. So also with the conducting of retreats. In tracing retreat experiences from the time of Jacob through to the day of Pentecost when the Holy Spirit's overflow from the coronation of Christ in heavenly places spilled over upon the gathered, expectant disciples on earth in a retreat setting, it becomes clear that the retreat concept as developed to this point in the present study, is a true Biblical concept, and a valid activity for the church to engage in today.

It will be further seen in ensuing chapters that the various needs which God fulfilled in the lives of Biblical characters in retreat situations, may be met in similar fashion today.

Historical Background for Retreat

Early retreats

The editors Magee and Hennessy have pointed out early developments of retreats in the classical sense. Dominicans, Franciscans and Brethren of the Common Life did much to systematize Biblical insights into

34Acts 2:1, 4.
retreats. Ignatius Loyola gave extraordinary impulse to the movement with his "Spiritual Exercises" prepared in 1548 for the Jesuit order which he founded. Classical retreats usually centered on the use of these exercises, and in silent contemplation to achieve solitude or aloneness with God. Individual meditation and prayer took place in a quiet secluded spot where the retreatant could withdraw for rest, refuge and shelter. The classic Catholic silent retreat of today, still uses the spiritual exercises of Ignatius, designed to embrace "all means of disposing the soul towards ridding itself of every ordinate affection, and, having removed them, of seeking and finding the divine will for the salvation of the soul in the disposition of its own life."  

Benedictines took a slightly different approach. They explored the spiritual life by laying the primary emphasis upon contemplation of God and from there moving to the study of our life and its needs.

St. Charles Borromeo followed Ignatius Loyola and may well be called the organizer of group retreats for clergy and laymen. St. Vincent de Paul spent a lifetime propagating retreats, not only for the clergy but also for the laity in 1634. St. Paul of the Cross in 1771 brought women into the cloister to make retreats. The National Catholic Almanac, of 1941, tells that the first retreat houses in the United States were for women, although the earliest individual retreat was for men conducted by the Jesuits in what is now the state of Maryland in 1638.

In 1856 the Church of England conducted what was perhaps its first retreat.

---

Twentieth century retreats

The laymen's retreat movement as it is known today was at its high peak of expansion in the early twentieth century in Europe. France, Holland and Belgium intensified the retreat program in this troubled time. Next it began to take form in Canada.

As a point of history it is well to remember that . . . the idea of retreats for laymen came from a layman, Sidney Finlay, Secretary of the Xavier Alumni Sodality in New York. He had received a letter from a Stonyhurst classmate telling of the establishment of the retreat movement in England in 1908. Mr. Finlay called together a group of his friends, members of the Sodality, and proposed the idea of laymen's retreats in America.36

From its providential springs, the retreat movement for laymen has begun to cover all of America. The movement has been continuing at an accelerated pace right up to the present.

In all the classical retreats it was always emphasized that, even in a spot where other persons were also making their retreat, individual solitude was the prime object.

Changes in retreat

It gradually began to be questioned whether a retreat, to be a real retreat, must follow classical lines. It was discovered that retreats could be structured as to take into account the concern for community, communion with neighbor as well as with God, the finding of God in His world as well as in His word, encounter with the Lord among persons in need, and in the dialogue, "where two or three are met together in His name." There could be music, singing, testimony, and open confession. The worship need not be confined to liturgical practices of

the past but could break out in free expression and celebration.

"The movement toward greater freedom was evident in early Methodist retreats in England, where free prayers were added and often substituted for the completely structured, liturgical services."\(^{37}\)

Roman Catholics for years have conducted retreats in monasteries and in retreat houses scattered throughout the world. They claim, "Still, the retreat movement as we know it today received its main encouragement and inspiration from Pope Pius XI in his encyclical on retreats, Mens Nostra, given to the world on December 20, 1929."\(^{38}\)

Rapidly spreading in the Roman Catholic Church is a retreat program under the name of the Cursillo movement. The full title of the movement is "Cursillo de Christiandad" or "Short Course in Christianity," which consists of a three day experience in basic Christianity and has been described by one American Archbishop as the "spiritual atomic bomb of our time." Hennessy includes a chapter on the movement in his book. Possibilities of adaptations of this movement for Protestants are challenging ideas for the future.

The most recent retreat innovation within the Roman Catholic Church is that stemming from the Charismatic movement. The University of Notre Dame has hosted this group which each year expands with exploding proportions.

In the United States "Protestant retreats have sprung up like mushrooms on an early spring morning after a warm shower."\(^{39}\) Many include community sharing in harmony with the developing insights in the

\(^{37}\)Magee, Call to Adventure, p. 33.

\(^{38}\)Thomas C. Hennessy, ed., The Inner Crusade, the Closed Retreat in the United States (Chicago: Loyola University Press, 1965), p. 3.

\(^{39}\)Magee, Call to Adventure, p. 33.
studies of interpersonal relations.

Retreat and the future

Whatever retreats have meant in the past, they are undoubtedly destined to mean even more in the future. In the unremitting stress under which modern man lives, the retreat can come to have even greater significance. There are many who believe, for example, that church members have lost their sense of community--the wonderful sense of belonging to God and to one another. Away from the routines and schedules of daily life, a group of people can rediscover one another, commune with God, relate to nature, and affirm their reason for being in the world. The retreat--in a quiet, unhurried setting, informal dress, in communal safety, in breaking with routine--can help people find the meaning of Christian community. Experiencing this sense of community can in turn provide a model for daily life in which there is both memory and hope for living the Christian life.

Types of Retreats

In nearly every previous crisis of western civilization some group of men or women, haunted by the invisible drawing power of the figure of Jesus Christ and of His invisible presence, has stepped back from what the world regarded as active life in order to listen to the voice, to find breathing space and gain perspective.

There is no pattern to these movements. Some have carried them out quite alone. Most of these solitary ventures turned into corporate measures before they had been in existence for many years, for when searching, men are drawn together.

The movements sprang up in diverse corners of the world. In equatorial Africa; fog drenched Labrador; in the European countries of
England, Scotland, Sweden, Germany, Belgium; in the conservative New England area of America to the liberal experimental coast of California.

The types of retreat are as varied as the individuals taking part. They were primarily of the Roman Catholic faith at one time, but the idea has spread to Protestant groups of various denominations, thus becoming ecumenical in scope.

Retreats have developed for individuals, and for groups similar or mixed, as to sex, age, vocation or purpose.

The programs are diversified. The length of withdrawal for retreat varies. Only the general overall purpose seems to remain constant—that of seeking renewal.

Open and closed retreat

When reading of the retreat movement one comes constantly in contact with terms which often times are not explained but taken for granted as being understood. The first two of these terms are here explained. Open retreat and Closed retreat.

An open retreat is not, as is sometimes suggested, one that is open to any one as distinguished from one confined to members of a . . . parish, but one held outside a retreat house as distinguished from one held inside a retreat house . . . They should be as nearly as possible the same, the only unavoidable differences being the retreatants have to go home to sleep.40

With this explanation it is easily recognized that a closed retreat is named so "because you leave your own home and spend a few days and nights at the retreat house, closed away from relatives, friends and daily occupations and solicitudes."41

40 Wareham, Conducting, pp. 78, 79.
41 Hennessy, Inner Crusade, p. 8.
Classic retreat

The next word one continually confronts is the "Classic retreat." This term refers to that patterned after the sixteenth century retreat developed by Ignatius Loyola. His spiritual exercises, which were devised over four hundred years ago, are very much in use today and remain popular. This retreat is one of personal communing with God. It is a time in which the individual realizes the fundamental obligation he has to God—to love Him with his whole soul and to love his neighbor as himself. The fundamentals are:

The purpose of our creation; those things which militate against this purpose, principally sin and its consequences. The means to overcome our lower self for union with God; Christ's place in our life; His life's teaching; the means He has given us for union with God.

The retreat master is one who inspires the retreatants to think over these fundamentals.

The purpose of this retreat is not so much information as transformation. It fosters aloneness and silence; not only to speaking but also to distractions and noises.

With these silences stressed, this classic retreat is considered a preaching retreat in that a short talk is presented as a springboard for thought and communion. Sometime during the retreat the retreatant may have a conference with the director, but it is not considered essential.

Directed retreat

During the last decade there has been a rebirth of the directed

42Hennessy, Inner Crusade, p. 170.
43Ibid., p. 16.
Ignatian retreat. The "directed retreat" is a marked departure from the familiar preaching retreat in which two hours a day are spent hearing the word of God spoken and interpreted by the retreat master.

The successful return of the directed retreat can almost certainly be credited to that wide spread phenomenon of the present day—the passion for experimentation. This experimental approach springs from a twofold conviction that man can produce something better; and that, in an age where proliferating options are overloading his decision making powers, man must decide what is relevant.

The directed retreat is made neither alone nor in a large group. It involves one director and one retreatant working on a one to one relationship. The director may or may not be directing other retreatants simultaneously, but nevertheless, he guides each retreatant as though he alone were in retreat. The directed retreat is a concerted effort to seek God in the smallest possible community. In this retreat, everything is set up and directed to help the retreatant find God. All irrelevant and distracting persons and things are withdrawn.

The director gives the retreatant daily guidance and the retreatant gives the director a faithful account of the innermost responses which take place during his meditation. The practice of making this report develops the retreatant's ability to discern the movements of good and evil in his mind and feelings.

When it comes to the preached and directed retreat, each has its own unique value and each fulfills unique needs. The directed retreat is of unsurpassed value for times when serious decisions have to be made.

44 Hennessy, Inner Crusade, p. 171.
The preached retreat is especially valuable for broadening knowledge and vision of the faith. This helps overcome personal limitations and biases so that one can formulate a more comprehensive response to God.

**Specialized retreats**

Hennessy has categorized various specialized retreats. His retreat titles are employed within this sub-heading.\(^{45}\)

The **counseled retreat** has been found to be helpful to those who are familiar with retreat but is more difficult for beginners. The retreat master outlines the work for the retreatants in a group in the morning, hands out materials, and points out goals. The retreatants separate and remain alone unless they seek for special counsel from the leader who is available through the day.

**Private retreats** are usually held during the week at retreat houses when the weekend retreats are not in session. The retreatant is by himself entirely except for perhaps a daily conference with a retreat master.

The **full exercise retreat** is one held for a period of from five to eight days but has been expanded to as long as thirty days at times. This retreat is made available to clergy and laity.

The **social retreat** is performed in three phases. The retreatant listens to a talk on the subject matter of the mental prayer. He then makes his own personal and private mental prayer on the subject and later the group gathers together to discuss and share the fruits and light of their efforts.

\(^{45}\)Hennessy, *Inner Crusade*, pp. 38-175.
The corporate retreat consists more of discussion than meditation. The aims are primarily for the reformation of society and secondarily the reform of the individual. Group techniques are employed and conclusions to the problems at hand are sought.

The Bible service retreat is usually used to supplement other forms of retreat. It consists of readings, prayers and hymns. Readings from the Old and New Testament are presented for meditation and liturgical hymns of the Psalms are sung.

The split-time retreat was instigated for those who are unable to get away for long periods of time. These are planned for three hours one evening a week for a month. They are of the open retreat form.

Retreats for men were first established in the closed concept. The nature of men sets them apart from women and the retreat was designed to fulfill their specific need.

Men, generally speaking, tend to be self-sufficient, self-centered, even selfish. He is the dominant nature, impelled to excel in his various pursuits, insensitive to a degree to the reaction of others. Pride and ambition are strong drives in him. Work, professional success and wealth constitute powerful attractions to the male.46

Men often seek retreat not alone to find God but to seek wisdom in overcoming personal problems. What problems seem most pressing to him? Foremost undoubtedly are the problems of his relationship with others: wife, children, in-laws, boss, business associates. In the order of frequency and intensity, marriage problems often come first. "The closed retreat gives a husband an unequaled opportunity to see himself and his wife as they are, in a highly revealing perspective that includes God,

the author of this unique union, and the purpose He had in mind in creating it."^47

Closed retreats foster the growth of genuine spiritual life in men--that of love: the love of God, His Son, family, neighbor. "The men became increasingly aware of their Saviour's personal interest and concern for them as individuals ... and more conscious of their own responsibilities in the station of life in which they were placed."^48

Retreats for women have been found to fill a special need. Many women come for retreat troubled by lack of purpose in life, or because life has become meaningless. Often their knowledge of doctrine has been flimsy. Retreats are not courses of study but "it is amazing that such women can absorb so much knowledge over a single weekend, though they come with no purpose or intention of learning."^49

Women are basically oriented toward persons, rather than to ideas or things, and the newly discovered personal relationship with Christ can be the beginning of a transformed life. "Total surrender is characteristic of woman's nature."^50 In this surrender to God she may well find her greatness.

Retreats for young people either separated as young men or young women or joined together have not in the past been fully accepted. "Boys are not flocking to retreat houses."^51 Young people need to learn that retreats are for everyone: the near-saintly, the just average, and the not-so-good.

---

^48 Ibid., p. 45.
^49 Ibid., p. 58.
^50 Ibid., p. 67.
^51 Ibid., p. 75.
Within the last five years, however, the mixed group youth retreats have taken on greatly expanded proportions. High schools and colleges, now almost fully co-educational, have provided discussion groups with thought provoking questions which have intrigued the youth of today. Lacking in inhibitions and searching for the relevant, the youth are found making retreats of discovery. Never before have the youth seemed more interested in the mystery of God; had more time at their disposal, since the school life has been extended through to the college age; and felt more free to express their ideas with one another. This search and sharing experience has made the youth retreat something of a phenomenon in the conglomerate of retreats.

"A retreat for the married couple is by its very nature much different from any of the more familiar type." Problem solving seems to be the prime aim of this retreat. Retreatants study the holy sacrament of matrimony. Parental problems are discussed. Instruction is given covering the role of the husband and wife to each other and to their children. This retreat gives opportunity for man and wife to enjoy intimate communion in an atmosphere of calm and peace; to consult together, to view their problems in objective perspective, and to talk out these problems completely freed from the emotion, rancor, and resentment that so often destroy family harmony. Such companionship is uniquely nurtured by the closed retreat of married couples. Positive aspects of how to build a truly happy home are also built into the schedule.

The Cursillo de Christiandad is not a true retreat but, as mentioned earlier, is conceived and translated as a "Short Course in

---

52 Hennessy, Inner Crusade, p. 100.
Christianity." The individual must face himself and make commitment to Christ. An intensive three days are spent with each individual seemingly receiving different spiritual lessons.

The Roman Catholic Church does not consider the Cursillo a true retreat for the following reasons: The Cursillo is normally made once in a lifetime, while retreats can be made over and over; a retreat is given by a priest, but a Cursillo by a team of priests and laymen; a retreat involves concrete action with regard to an individual and his spiritual life, while the Cursillo is a community exercise of the group sharing their spiritual life. The first phase is called the "day of faith." The second phase the "day of charity," and the third phase the "day of hope."

From the preceding list of types of retreats one can imagine many other possibilities of specific groups making up retreats. Some have been attempted; others are envisioned for the future. It suffices to mention just a few, for any compatible group could form its own retreat nucleus: ministerial retreat; minister-doctor retreat; pastoral staff retreat; educator retreat; senior citizen retreat; et cetera...

 Movements contributing to retreat

The discussion of types of retreats would be incomplete without mentioning some of the specific movements making contributions in the area of this growing ministry. In his volume on retreats, Steere has presented a list of these movements.\(^{53}\) A description of each is given herewith.

---

The Iona Community: In free church circles it is significant to note a movement like the Iona Community which embodies in it the elements of religious retreat and manual work. Here, on the tradition-saturated island of Iona off the coast of Scotland, theological students, clergy and concerned laymen have for more than a decade been working together during the summer months rebuilding the walls of the tumbled-down Iona Abbey that once was the spiritual center of a movement that missionized both Scotland and England. They pray together, eat together, work together, and feel again the inward pull of the life of the Spirit.

Kirkridge: Kirkridge is an American experiment which has been conceived after the spirit of Iona. It is a rural center located in the mountains of northeastern Pennsylvania. A small group of young men from the eastern part of the United States have banded together to try to seek for another pattern of living. Many of them are young pastors of churches in laboring districts or in struggling rural parishes. Others are in social work or in teaching. These young men gather several times a year and often for an extended time in the summer at this center, where they combine religious retreat, manual labor and conferring together. The members of this group share with one another their own experiences in social experiments. They call their retreats "Shalom retreats" or a "Shalom experience."

Shalom--(Hebrew) means more than 'peace.' It denotes completion, fullness, coming to fruition. As used in farewell it bids the person to 'be complete, fulfilled!' A further meaning is 'compassion,' the idea being that the filled person has enough grace to spare for others.54

Trabuco: At Trabuco in southern California, a college of the

spiritual life has sprung up in which Gerald Heard, Aldous Huxley, Allen Hunter, Malcolm Dana and a group of able young writers, publishers and others have had a hand. They believe that the present civilization must die back to its religious core and discover that "those who will not live by love shall be subdued by fear." These intensely concerned men have made prayer and meditation the core of their search.

**Pendle Hill and Quaker Retreat Houses:** In the religious community and adult school called Pendle Hill in Wallingford, Pennsylvania, some of the Quakers have been feeling after the deeper commitment of life both in their year-round studies into the inner and outer life of religion and in a series of retreats which have been conducted here.

**The Work Camp Movement:** For forty years the Quaker work camps, in a hundred different underprivileged localities, have been stretching out their tentacles toward a fresh life pattern which would be centered in meditation, and identity with the needs of others. This movement has recently extended itself to working in northern Finland, Poland, Italy, and Germany. In the Methodist, Congregational, Baptist, Unitarian, Evangelical and Presbyterian churches, and in many other religious groups, these work camps have been widely used as an expenditure of time to give an outlet for those with a Franciscan passion to spend themselves in the service of others.

**The Angelican Retreat Movement:** In the Episcopal Church in the United States and more especially in England, the retreat movement has grown steadily in strength. It has been greatly aided in both countries by the various Anglican convents and monasteries which have opened their houses and provided leaders for these retreats. In the United States there are frequent retreats for men both at the Cowley Fathers in Cam-
bridge, Massachusetts, and at the Order of the Holy Cross at West Park, New York; and for women at the Sister of St. Margaret in New York City.

Swedish "Bearers to Christ:" In Sweden, an interesting blending of the retreat movement and the concern for spiritual healing has appeared in the St. Luke's Foundation which has grown up out of a number of "bearer teams" who have met twice monthly to stimulate the daily intercessions of their members for certain persons suffering from mental or physical illness. These teams have taken their name from the four men who bore the paralytic to Jesus where he was healed. Claiming no healing powers for themselves, they have, through retreats and years of experience as small praying groups of a dozen persons, experienced again some of the power that lies in prayer and have discovered for themselves an apostolate of prayer and healing. A number of physicians, psychiatrists and social workers, of widely differing religious persuasions, have formed study circles and become deeply interested in the movement.

German Evangelical Academies: In Germany since 1945 the so-called Evangelical Academies have been a form of religious retreat conference which has drawn together men and women of a common calling to discuss the problems and opportunities of their vocations and to challenge them to carry on in these callings aware of their full spiritual responsibilities.

Houses of Prayer: In the United States there have been many cooperative living experiments, both in slums and on the land, that have grown out of a central religious conviction and are a part of the out-thrust of the time. They are, on the whole, more formal and less drawn from the professional classes than the settlement house movement at the turn of the century, and less doctrinaire than the "Tolstoy colonies" of the previous generations.
French and Belgian "Jocists:" In Roman Catholic circles, where retreats are an old tradition, they are being filled to capacity everywhere on the continent, and interest in them is well developed in the United States. An adventurous movement that has grown with great rapidity in Belgium and France and is now spreading to the French zone in Germany and to French Canada and the United States is the Young Catholic Worker movement, the "Jocists" and the "Jacists." It claims several hundred thousand practicing working class members in Belgium and France alone. It is made up of young Catholic factory workers, office workers and farmers who are believers in a personalist revolution. These small cells, that rarely include more than six or eight members, meet weekly in one another's dwellings and include a simple devotional and a searching discussion of things in the factory or mine or office or rural community, which by their personal action they might improve.

The Catholic Worker Movement: Closely related to the Jocist movement in spirit, but quite independent in origin, is the Catholic Worker movement in America, which has drawn its philosophy from Eric Gill and Charles Peguy by way of Peter Maurin and Dorothy Day. Here is an unofficial, but undeniably authentic, radical third order type of Franciscanism which sprang up in the early thirties at the height of the American economic depression. It began its work among the poorest of the poor in the neediest quarters of nearly all the great cities.

Alcoholics Anonymous: Another important contemporary phenomenon is the Alcoholics Anonymous movement. This group has cells in nearly all cities of any size in America. In a decade, this group has actually succeeded in changing and in keeping changed the life patterns of many thousands of those hopelessly addicted to alcohol and often abandoned by the medical profession as beyond their power to cure. Through close
fellowship with those who have already been changed, through prayer, and through a swift and skillful enlisting of each new convert to the assistance of someone in greater need than himself, this group has ceased any longer to be an experiment and is regarded even by the astonished medical profession as a proved form of therapeutic community for the cure of alcoholism.

The last type to be so mentioned in this section is the title of a book by S. J. Hogan, *A Do-It-Yourself Retreat*. It is primarily intended for those unable to make a closed retreat and is a step by step presentation especially useful to retreatants in introduction and follow up. The title is descriptive of the seemingly endless parade of possibilities and types of retreats.

**The Purpose and Nature of Retreat**

To those who do not fear to plumb the depths of the truth about themselves and the world, and to risk a dynamic relationship with the kind of God who leads men into ever unfolding growth, such a depth training can be high adventure in the literal sense of the word.56

The United States Peace Corps discovered that it is possible for a person to learn the fundamentals of a foreign language during a forty-eight hour period if he is willing to immerse himself for that concentrated period into the learning process. He listens continually and repeatedly to the new language and its basics as spoken by instructors and recorded on tapes.57

On a retreat, one immerses himself, for a day, a weekend, up to

---


56 Magee, *Call to Adventure*, pp. 7, 8.

two weeks, or even longer, in an atmosphere and language of life lived in depth. He involves himself, without distractions, in the priority questions, seekings and findings of his own life. For a retreat is a time for inward action. It is an adventure involving risk—the risk of training in the process of giving up the old man with all of his fears, defenses, and anxieties, and making way for the new man—responsible, ethically sensible and sensitive, self-discovered, and aware of a new relationship with God, as well as his mission to the world. It is the risk of dropping pretenses, of unlocking the doors which hold back the fulness of life. It is an invitation to openness to the Holy Spirit's leading, and to the risk of loving.

Sensitive observers have thought it not too extravagant to say that mankind is entering upon a new age. A fundamental psychological and spiritual advance is indicated. The very survival of the human race may depend upon its fruition. Nations—individuals within nations—must somehow replace fear with trust. One of the spearheads of this inner advance may well be the explorations which are taking place at retreat centers. The growing amount of available leisure makes the necessary advance feasible. The heightened yearnings of people for greater meaning in life, for something beyond scientific achievement, material success, and militarism, demands it. The joining of some of the insights and practices of religion and psychology provides new tools for the adventure. The life and teachings of Jesus proclaim the possibility.58

It is a centering upon personal communion that most sharply sets off a retreat from other religious activities. In some degree personal meeting often comes about in other religious events, but when it takes place, it is usually incidentally rather than as the result of the main activity on which the event is focused. The name "retreat" is applied to these occasions of centering upon personal communion because they take place away from the scenes of daily living and away from the church or

58Magee, Call to Adventure, p. 9.
school building. The true retreat does not necessarily aim to get work done or to enjoy a holiday. Its real focus is not upon a task, a subject, a problem, or pleasurable inspiration. The center and justification of retreat is found only in communion—in coming to oneself, a participation with others in Christ, a being in prayer with God. It is a unity with God, man's unity with himself, man's unity with his fellow man. A sense of mission should then emerge: an inreach and an upreach, to produce an outreach.

The purpose of retreat is the deepening of communion with God, with other persons, and with oneself. The nature of retreat consists in detachment from the claims of daily living as preparation for concentrating on this intention . . . . 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. The root of this purpose is to be found in the Great Commandment. 'Thou shalt love the Lord thy God,' and the second that is like it, 'Thou shalt love thy neighbor as thyself.'

The commandments mentioned above presuppose a bond of primary relationship between God, others and self. But how can man love God or others when he keeps them safely at a distance? And how can he know them if he rejects himself?

A retreat provides the conditions within which firsthand meetings between persons can take place. Where persons can learn to come to terms with themselves and God and interact with other human beings in a safe atmosphere.

Casteel tells of the late Dr. Neil E. Gordon, of John Hopkins University, as he came to the conclusion over forty years ago that science was getting too big, too hurried, too restrictive, to encourage creative

thinking. He gathered a small company of the best minds in the Chesa­
peake Bay for a week of rest, leisurly discussion, and speculative
thought. That was the beginning of the Gordon Research Conferences that
have continued, with notable results, through the ensuing years.60

If such activity becomes indispensible for creative action in
politics or art or science, can it be any less necessary for the most
dessive of all human goals--personal communion with God, with other
people, and with one's own selfhood? "If the purpose of retreat is com­
munion, the nature of retreat must be found in that interior detachment
through which that communion becomes possible."61

Casteel further concludes three general characteristics of a
retreat can be described once the purpose and nature of retreats is
articulated:

1. Retreat is essentially a discipline for living the Christian
life. The procedures and atmosphere of a retreat setting can awaken a
need for new order and maturity in the life and lead to at least some
beginning steps toward their achievement in daily living.

2. A retreat is, potentially, a crucial and decisive event for
the retreatant. When new levels of behavior and being come to us, they
do so through abrupt and sometimes disturbing experiences, in which old
levels are broken up and new feelings, insights and motives are released.

3. The justification for retreat is to be found in retreat for
its own sake, and not retreat as a means to other ends.

He summarizes then, by saying:

60Casteel, Renewal, p. 25.
61Ibid.
The purpose of retreat, then, above everything else, is to prepare ourselves in detachment from our daily life for entering into communion with God. From this communion all the other benefits of retreat in turn derive. We will have made our preparation and fulfilled our purpose if we make of our retreat nothing else than a single, unswerving, patient, courageous, and above all, joyous act of waiting in silence before God, to offer Him our obedience and our fullest adoration.  

Retreat then, can advance toward renewal. It is God, in Christ, through the working of the Holy Spirit which brings to us spiritual renewal. Retreat has a role in bringing us into communion with God. "Renewal implies refreshment, revitalization, restoration, replenishment --returning to basics and beginning again: fresh, new. It is around these ideas that the retreat holds new possibilities for modern man."  

Dickson emphasizes that rather than speaking of retreats in terms of specific functions such as study, personal growth, or planning, it is more refreshing to look at them from another point of reference. Unless we do so it is possible to reduce the retreat concept to an extension of regular church activities in a special setting. While the retreat should undoubtedly be an extension of basic concerns of a church, it can be a dramatic new expression of those concerns. Dickson lists at least three special dimensions of retreats.

First, the retreat is an opportunity for unhurried relationships between God and man, man and man, and man and nature (which would include himself). As noted earlier, all these relationships deserve focused attention.

Second, the retreat is an opportunity to dramatize the possibili-

62 Casteel, Renewal, p. 49.

ties of Christian community, whether the community is studying, playing, worshipping or planning. Togetherness is the accent; concern for individual need is the atmosphere; taking time for two-way communication is the mode.

Third, the retreat can provide a welcome break with routine. The detailed rigid schedule can be thrown away in favor of an unhurried pace. Blocks of time can be set aside for in-depth sharing and exchange. There is time for experiencing things together and then discussing their meaning for the individuals who are present. There can be enough flexibility to allow experience to evolve and take new directions. Individuals can have time alone for private meditation and devotion, in the blessing of silence. 64

Through the quiet hours of meditation, the parched recesses of men's minds can be watered with fresh springs of insight and creativity. "This is the fact that our productive and creative powers spring up to their fullest possibility only as they are rooted in ground fallowed by detachment and repose." 65

Man lives in a rushing world where production is a "must" and "busyness" implies success. Yet withdrawal oftimes promotes creativity. Such was the case of Bunyan as he wrote Pilgrim's Progress in Bedford jail and of Paul, in prison, writing letters of courage and inspiration to his fellow believers.

"In general, the purpose of retreat among both Protestants and Catholics is identical: to purify oneself, to regain a sense of direction.

64 Dickson, "Renewal," p. 47.
65 Casteel, Renewal, p. 23.
and of communion with God, and to return to everyday life strengthened for its duties.\textsuperscript{66}

The most serious criticism that is lodged against the use of the retreat as a means of religious intensification is that it is so brief, so detached from the grim reality of life, so violent and yet so peripheral an intrusion into daily life, that a week after the retreatant has returned home the impact of the retreat has dissolved away into little more than a colorful dream. In short, life has closed in upon and has obliterated almost every trace of it.\textsuperscript{67}

Steere continues his thought by saying that the same rationale could be lodged against a book, a sermon, a crisis situation or even a visitation by God. Each of these experiences might be a beginning of thought or action. They are not meant to be an end in themselves. Thus, retreat has as much reason for being as a book, or a sermon. It would be hoped that the knowledge and insight gained at retreat would be shared with another and another, like pebbles dropped into a stream create ripples which touch, so one life might touch another and ripple outward to still others.

This researcher would recommend a practice to everyone who has experienced retreat which has strong possibility to help keep alive and viable the blessings experienced in retreat. That is to join or perhaps create a small, weekly or daily meeting spiritual growth group of compatible persons. With the blessing of God, and in communion with persons of similar objectives, retreat can be an ongoing process.

Many concrete things could be said about retreat and the opportunity for personal growth, depth study of the Bible, the making of ethical decisions, the practical matters involved in carrying out a


\textsuperscript{67}Steere, \textit{Time}, p. 68.
retreat, and other items. But there is a dimension of retreat which is full of mystery. It is that which cannot be organized, controlled, or programmed. Some might describe it as a breakthrough into the fullness of the present moment; almost the way future shock has been described as the premature arrival of the future. Others may describe it as freedom from the pullback of the past; or release from the fears and fantasies of the future; or as deepened commitment toward God's eternal purposes for the world. Some call it revival, as God moves upon the heart. Some, the working of the Holy Spirit.

Or this you may be given: the sight of a tree in the quiet of the morning; a glance from another which reaches all the way through to you; or new 'courage to be.' The essence of retreat comes and goes like the electron moving in and out of orbit, as it will, unpredictable. We can only let the retreat be, let it happen.

Objectives of Retreat: I. Communion With God

When we say that a retreat aims to deepen our communion with God, with other persons, and with self, we can have no doubt as to which of these comes first and is the source from which spring the other two. In retreat, God draws us toward Himself so that the reality of His presence, will, and love for us will be written large in all of our life. Only as this comes about can community with other persons and recovery of selfhood begin to be realized.

Man is made in the image of God and to know Him is to better understand all of mankind. Throughout the ages of history man has sought for God, but this is a search and a journey that must be done by each individual for himself.

Henry Morton Stanley was the one chosen to search for David Livingstone in the vast continent of Africa. This he did, but Stanley also

---

Magee, *Call to Adventure*, pp. 11, 12.

Casteel, *Renewal*, p. 34.
discovered God. Livingston he found for the world, But God he found for himself.

King Herod in Matthew 2:1-8 thought that he could find the Christ by proxy, but discovered in the end that it could not be done. He began by consulting with the priests and scribes. Shouldn't the job of finding God be turned over to them? The clergy of today are able to point the way but they are unable to make the journey to find God for an individual. This is not a spatial journey--this of a man toward God--but a spiritual one. In a retreat setting the spiritual leader can help interpret Scripture and tell a retreatant where to find God. This answer might be at the place of humble penitence, of complete surrender of will, at the place of childlike faith. Here it can be seen that a barrier to communion with God can be set up by one's own sin. "We must free ourselves of any superficial or sentimental notion that by going away to some pleasant place we shall have an easy time at making friends with God."  

In the book of Hebrews the statement is made, "It is a fearful thing to fall into the hands of the living God."  

The existence of God can never be proved satisfactorily to a doubting intellect, but one comes to know God by communion; speaking to Him; receiving His answer; beholding His face in righteousness.  

How then is this preparation for communion with God effected in retreat? This might best be explained by the Biblical phrase, "Wait on the Lord." "As the eyes of servants look upon the hand of their master, and as the eyes of a maiden unto the hand of her mistress, so our eyes

---

70 Casteel, Renewal, p. 41.

71 Hebrews 10:31.
wait upon the Lord our God until He will have mercy upon us.”

By communion with God one gazes steadily and with delight upon His beauty. "One thing have I desired of the Lord, that I will seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord." Here must be a confidence that He will answer. "For Thee, O Lord, do I wait. It is Thou, O Lord my God, who wilt answer."

Confident waiting involves patience. "Rest in the Lord, and wait patiently for Him."

In the retreat addresses of Talbot the words are found, "The patience of Jesus will make us His own. We are to be born by the patience of Jesus into the life of God; through patience He reigns."

It is not enough for one to commune with God; the retreatant must listen and let God speak to him. "I will hear what God the Lord will speak; for He will speak peace unto His people, and to His saints."

Wareham makes this point forcefully in his explanation of the importance of listening to God in our communion with Him.

We seem sometimes to think that all we have to do is talk to God. We treat Him as though He is dumb. We don't listen to Him... Like Samuel we must say, 'Speak, Lord, for Thy servant heareth,' and not just 'Hear, Lord, for Thy servant speaketh.'

Whatever the attitude of waiting on God, its essential action is keeping silence. "For God alone my soul waits in silence."

---

72 Psalms 123:2.  
73 Psalms 27:4.  
74 Psalms 38:15 (R.S.V.).  
75 Psalms 37:7.  
77 Psalms 85:8.  
78 Wareham, Conducting, p. 43.  
79 Psalms 62:1.
The final objective of retreat is "to seek and find the will of God concerning the ordering of life for the salvation of one's soul."\(^{80}\)

The words of White echo the same thoughts of Ignatius Loyola and David the Psalmist.

All who are under the training of God need the quiet hour for communion with their own hearts, with nature and with God . . . they need to have a personal experience in obtaining a knowledge of the will of God . . . When every other voice is hushed, and in quietness we wait before Him, the silence of the soul makes more distinct the voice of God. He bids us 'Be still, and know that I am God.' This is the effectual preparation for all labor for God.\(^{81}\)

A search for God is the first of life's quests. First in importance: "Seek ye first the kingdom of God."\(^{82}\)

When a retreatant makes a full peace with God and receives His peace in return, recognizing God as the initiator of this action, then he will be in communion with Him and find meaning in life itself.

**Objectives of Retreat: II. Understanding of Self**

The concept of finding God at retreat is readily accepted by the retreatant, but to go a step farther and say that a secondary purpose is to find one's self is not always so quickly admitted. Some might feel that they have made the journey of retreat to get away from themselves and are not willing to be forced into "meeting" themselves in a retreat experience.

The thought of dwelling on self certainly is not for the purpose

---


\(^{82}\)Matthew 6:33.
of discovering what is possible to receive from a retreat, but rather to be led to some degree of self-recognition.

"The threefold purpose of retreat—communion with God, with others in Christ, and with one's self—has been described as being rooted in the two commandments: 'Thou shalt love the Lord thy God,' and 'Thou shalt love thy neighbor as thyself.'"83 The second commandment implies that one must have an understanding and appreciation for self to be able to truly love and understand a fellow being. These commandments cannot be fulfilled if one only allow himself to come face to face with God, and with other persons, and then refuses to come face to face with himself. Of the three, the last encounter might well prove to be the most painful.

"He who really finds himself finds God . . . Our true self is the final goal of our religious development. At first it is 'I;' then, it becomes 'We;' and at last it will be 'He.'"84

Self knowledge then, is the first step to the knowledge of God. But then is not the converse also true? As one finds God should he not more easily be able to find himself? "From the beginning to the end of the road, the religious quest of the individual is solitary," declares Allport. "Though he is socially interdependent . . . in a thousand ways, yet no one else is able to provide him with the faith he evolves."85

The retreatant must give himself fully to self reflection and to

83 Casteel, Renewal, p. 68.
84 Fritz Kunkel, In Search of Maturity (New York: Charles Scribner's Sons, 1943), p. 76.
the communion of God that illuminates that scrutiny of life. He must affirm the goodness and righteousness of being. Hating one's self is hating a creation of God. One is created, redeemed, and transformed constantly by God, who measures man not by his worth but by His love. He must center himself steadily upon the objective reality of God. Putting God in the center of his thoughts frees man from reliance upon his own limited capabilities. The person who sets out to discover himself must accept the outcome of the venture to which he is committed. Perils, suffering, change and growth might be his experience.

In the solitude of retreat a person will most assuredly search for God, but in doing so he should also find himself. Limitations as to time may not fully accomplish this task. Nor should he be found in the process of "currycombing himself," but rather centering himself upon God.

"This is to say that coming to one's self in retreat is also 'eschatological'--having to do with those dimensions in our life and being which are beyond the measures and circumstances of time."86

For with hope and assurance man may say with the apostle Paul: "For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known."87

Objectives of Retreat: III. Fellowship with Others

The purpose of retreat is to help an individual enter into communion with God, in such a way that he will also come into communion with other persons.

86Casteel, Renewal, p. 85.
871 Corinthians 13:12.
Man is a gregarious creature. He needs to share his thoughts, his ideas, with others. But what if man is afraid to voice his thoughts? Then through Christ this sharing can be accomplished. "He is our peace, who hath made both one, and hath broken down the middle wall of partition between us." \(^8^8\)

How good to know that the fear of encounter with others can be broken down when Christ is received into the heart. As the Holy Spirit dwells in a person He brings sensitivity, and the mingling of Christ's forgiveness to mankind becomes inseparable with man's forgiveness to mankind.

Speaking of the word "koinonia" Brunner wrote, "They were bound together through their common sharing in Christ and in the Holy Ghost, but that which they have in common is no 'thing,' no 'it,' but a 'He,' Christ and His Holy Spirit." \(^8^9\)

The function of retreat in aiding us to come into communion with others in Christ will be governed by the thought that by choosing God, man may have the opportunity to share with others. Retreat allows for friendships to develop through shared experience communication. Within the retreat setting one might discover how poorly trained he is to do the job he sets out to do. "Often we think that we are going toward others when we are only going to meet ourselves." \(^9^0\)

The function of group dynamics in bringing people closer to each other in fellowship and improving personal relationships will be more

\(^{8^8}\)Ephesians 2:14.


fully treated in chapter four of this paper.

The retreatant's communion with God, with himself, and as a beneficial harvest, to commune with his fellow man is a three-fold objective for which he should strive.

**Speech to Those Who Say Comrade**

"Brotherhood here in the strange world is the rich and Rarest giving of life and the most valued: Not to be had for a word or a week's wishing."

---Macleish.

**Summary**

In defining the word "retreat" one discovers many meanings. A suitable definition might be "a strategic withdrawal to be with God for spiritual growth."

Retreats are found to be a Biblical activity through the examples in the lives of Jacob, Moses, Elijah, John the Baptist, Jesus, and the disciples.

Retreats in the classical sense, began with the Catholic friars in the sixteenth century, and were mainly for the clergy. In the seventeenth century retreats were developed for the laity. The nineteenth century found the movement spreading to the Anglican Church, and the twentieth century showed the movement changing quite drastically in form and spreading rapidly through the Protestant ranks.

The types of retreat are as varied as the people they serve. Groups are classified, programs are diversified, techniques range from the standard to the unique. There is not just a single stereotype which is accepted.

The purpose of retreat is to take one from the rushing activities
of life and place him in a situation where he can commune with God, come to terms with himself and interact with other human beings, if so desired, in a safe atmosphere. The nature of retreat is found in that interior detachment through which communion becomes possible.

The three-fold objectives of retreat are communion with God, the understanding of self, and fellowship with others.
CHAPTER III

STRUCTURE OF RETREAT

This chapter concerns itself with the practical aspects of retreat. While the previous chapter gave the background, philosophy and concept of retreat, and answered the question "why," the present chapter attempts to answer the questions based around "where," "when," "what," "how," and "who."

For further information in these areas, the reader is directed to the appendix which lists additional programs, samples, suggested studies, and a retreat check list as a guide to planning retreat.

Place

"Come ye apart," Jesus said to His disciples when they had been under great pressure. Healing, preaching, teaching, counsel could wait. Now was the time to come apart from the people and renew and refresh themselves.

A retreat setting today must fill that need to separate the retreatants from their usual surroundings.

Most Catholic retreats have traditionally been held at monasteries or convents, or retreat houses attached to them. The process of retreat actually meant withdrawing from ordinary life to share for a time the disciplined life of the cloister. The assumption being that virtue

\[^{1}\text{Mark 6:31.}\]
is found dwelling even briefly, in the ideal routine setting of a monastery. Protestants are likely to esteem the cloistered life as not more but less significant than everyday life, and tend to regard fellowship experiences a necessary part in spiritual growth and renewal.

Hypothetically, a retreat is possible under any condition. Examination suggests, however, that the environment in which retreat takes place has a decisive effect upon its outcome.

All retreat experts studied, Protestant and Catholic, appear to agree that retreat should be held far enough away from the towns and cities so as to discourage withdrawal from the setting by the retreatants to care for what they may regard as indispensable appointments.

The place should be accessible enough, however, not to pose a problem of expense and great loss of time in coming and going.

Seclusion plays an important part in the location. The natural setting of God's great outdoors provides the solitude and privacy needed for the atmosphere of relaxation and meditation. Wooded slopes, meadows, streams and ponds lend to the atmosphere and invite the retreatant to quietude and enable him to come apart and tune in to the sounds of nature and the voice of God.

It is not necessary to wait until a special retreat house is available before a retreat can be undertaken. Excellent retreats have been held in outlying homes, cottages and camps, but the task of setting up a retreat becomes more formidable in less than ideal surroundings.

"It is because the setting of a retreat does matter and matter mightily that special houses are being built or remodeled and fitted up for this purpose."2

2Steere, Time, p. 38.
Many retreat houses have evolved as the result of gifts, but caution is given in the use of buildings which oppose the desired setting. "Baronial mansions with paneled libraries . . . marbled fireplaces . . . bathrooms with polished brass . . . are likely to cause a sense of uneasiness in retreatants."\(^3\)

What are general optimum conditions for a retreat, in a location not specifically planned for that purpose? Room for twenty is the first demand, say the people of Kirkridge.\(^4\) This number, they feel, is the maximum of persons who can fittingly share an hour discussion and also become acquainted within a two day period. Compactness--yet with an air of spaciousness--and simplicity of standards are stressed by all. Separate rooms for all participants are considered preferable although double room accommodations can be available. Economy of operation is another factor to be considered.

Sleeping accommodations should be kept simple but insulation between rooms is highly desirable if retreatants are to feel sufficiently private.

A common room will serve as the main meeting room with casual yet comfortable seating. A fireplace seems indispensable in the eyes of most experts. Heating, lighting and ventilation should be easily controlled.

Dining and kitchen facilities should be efficient and sanitary. An adequate workshop to keep tools and maintenance equipment is helpful.

Other rooms might be considered if a building is specifically designed for retreat. A library or book store arrangement encourages

---

\(^3\) Casteel, Renewal, p. 223.

\(^4\) Nelson, Retreats, p. 7.
retreatants to examine and take home solid books to continue feeding their spiritual lives. A chapel or quiet room might be advisable. Shared worship takes place in the common room and dining room and private devotions can be made in the sleeping quarters and in nature settings; but at times a quiet room might serve the needs of the retreatants for either individual meditation, corporate worship, or shared experience.

Not every retreat house or setting will be ideal, but unfortunate mistakes can be avoided in building a new center. A conference leader of many years experience has said,

"Give people good meals and good beds, even with every other equipment factor wrong, and they'll be satisfied. They'll discuss or worship under a tree or in a barn or in a cellar--but their sleep and their food must be standard. Other things being equal, that is true too of the retreat center."5

Time

"The Spiritual Exercises of Ignatius of Loyola . . . provided for a retreat lasting four weeks, but are sometimes adapted to retreats of eight or even three days."6

The thirty day retreat, while still in existence today, is more the exception rather than the rule. The most popular form seems to be the weekend retreat commencing on Friday evening and ending Sunday. This two day pattern may obviously be used also on weekdays for church leaders unavailable on weekends.

The overnight retreat has developed within the last two decades

5Nelson, Retreats, p. 8.
6Casteel, Renewal, p. 165.
and can be conducted in either of two schedules. One to begin on Friday evening and continue throughout Saturday, dismissing Saturday night; or one to begin Saturday afternoon and continue through until Sunday afternoon. The plan most beneficial to the general group is chosen.

The one day retreat is about the least occasion which can bear the name retreat. This day can run from six to ten hours in length again depending on the need and convenience of the group it is to serve.

The weekend retreat is the length of time seen to be most fulfilling. "Anything less than the forty hour pattern for a retreat is almost too short to yield more than a brief respite and renewal."  

To best illustrate the division of time for the various length retreats and structured activities within the time periods, five time schedules have been selected for inclusion here. The Wareham time table is a Catholic sponsored retreat, while the others are from Protestant sources. The Steere schedule, though Protestant, is mainly silent and discussion only comes shortly before closing time.

**Wareham Weekend Schedule:**

<table>
<thead>
<tr>
<th>Saturday</th>
<th>4:00</th>
<th>Tea</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>4:30</td>
<td>Notices, etc.</td>
</tr>
<tr>
<td></td>
<td>5:15</td>
<td>Address</td>
</tr>
<tr>
<td></td>
<td>6:30</td>
<td>Evensong</td>
</tr>
<tr>
<td></td>
<td>7:00</td>
<td>Supper</td>
</tr>
<tr>
<td></td>
<td>8:15</td>
<td>Address</td>
</tr>
<tr>
<td></td>
<td>9:15</td>
<td>Compline</td>
</tr>
<tr>
<td>Sunday</td>
<td>8:00</td>
<td>Holy Communion</td>
</tr>
<tr>
<td></td>
<td>8:45</td>
<td>Breakfast</td>
</tr>
<tr>
<td></td>
<td>10:00</td>
<td>Address</td>
</tr>
<tr>
<td></td>
<td>12:00</td>
<td>Address</td>
</tr>
<tr>
<td></td>
<td>1:00</td>
<td>Dinner</td>
</tr>
</tbody>
</table>

---

7 Casteel, *Renewal*, p. 177.

8 Wareham, *Conducting*, p. 72.
Monday
4:00 Tea
5:00 Address
6:30 Evensong
7:00 Supper
8:15 Address
9:15 Compline

7:00 Holy Communion
7:45 Breakfast

SILENCE
will be kept from
5 p.m. SATURDAY until 7:45 a.m. MONDAY

Steere Weekend Schedule:

Friday
6:00 Dinner
8:00 Gathering in Common Room
9:45 Evening Prayers (Quiet Room)
10:00 Retire

Saturday
7:00 Rising Bell
7:30 Quiet Room
7:45 Breakfast
8:45 Spiritual Instruction (Common Room)
9:15 Manual Work Begins
12:15 Manual Work Ends
1:00 Lunch
4:15 Tea
4:40 Spiritual Instruction (Common Room)
6:00 Dinner
9:45 Evening Prayers (Quiet Room)
10:00 Retire

Sunday
7:00 Rising Bell
7:30 Quiet Room
8:00 Breakfast
9:15 Meeting for Worship (Quiet Room)
10:30 Discussion (breaking silence only as retreatants contribute to it) (Common Room)
12:00 Discussion Ends
1:00 Dinner
4:00 Tea
4:15 Spiritual Instruction. Silence Ends. (Common Room)
5:30 Leave

9Steere, Time, p. 48.
Casteel Weekend Schedule.\(^{10}\)

First Evening

7:00 Dinner. Introductions of the company
8:00 Introduction to the retreat; house procedures; practical details
8:15 Corporate worship
8:30 First instruction or conference
9:15 Meditation and prayer  
   Silence begins
9:45 Evening prayers

Second Day

7:00 Rising Bell
7:30 Morning prayers
7:45 Breakfast. Reading at table.
8:15 Personal time; kitchen clean-up
9:00 Second instruction or conference
9:30 Meditation and prayer
10:15 Work session  
   Silence may be lifted
12:15 Clean-up  
   or continued.
12:30 Dinner. Reading at table.  
   Silence resumes
1:15 Quiet: resting, reading, walking, meditation and prayer
3:45 Tea. Music
4:30 Third instruction or conference; or informal sharing
5:00 Free time  
   Silence lifted
6:00 Supper. Reading at table.  
   Silence resumes
6:45 Personal time; kitchen clean-up
7:30 Hymn-singing; poetry-reading; music; quiet
8:00 Fourth instruction or conference
8:30 Meditation and prayer
9:45 Evening prayers

Third Day

7:00 Rising Bell
7:30 Morning prayers
7:45 Breakfast. Reading at table
8:15 Personal time
9:00 Fifth instruction or conference
9:30 Meditation and prayer
10:15 Meeting for corporate silence and sharing of insight and witness
11:15 Holy Communion
12:00 Free
12:30 Dinner  
   Silence lifted
1:30 Conference on returning home
2:30 Benediction and adjournment.

\(^{10}\)Casteel, Renewal, pp. 172, 173.
Jud Overnight Schedule:

Saturday
12:30 Leave the church for Senexet
3:00 Arrival
3:30 Opening prayer; introductions; review of the retreat schedule
4:00 Worship
4:30 Instruction
5:00 Groups meet for discussion
6:00 Supper
7:00 Hymn sing in living room
7:45 Instruction
8:15 Groups meet for discussion
9:15 Hearth Hour and fellowship time
10:15 Worship
10:30 Relaxation with Great Music
Overnight quietness begins
No bedtime set.

Sunday
7:15 Rise in silence
7:30-8:15 Holy Communion
8:15 All gather in chapel for worship
8:30 Breakfast
9:30 Instruction
10:00 Groups meet for discussion
11:00 Free time
12:30 Dinner
1:30 Final discussion--all meet in living room
2:30 Free time
3:00 Worship
3:30 Benediction
    All meet in living room to form fellowship circle

Kirkridge Daily Schedule:

7:00 Rising (in silence)
7:30 Breakfast (in silence, with reading)
8:15 Personal devotions
8:45 Morning prayers (ending the overnight silence with praise, Scripture, prayer)
9:00 First Instruction or Conference
10:30 Manual work (group tasks outdoors, if possible)
12:30 Dinner (usually in silence with reading)

The season of the year for retreat will be determined by the group and facilities involved. The retreat might be a yearly event, such as with youth groups in a campus situation, and be found to be most beneficial held in the fall of the year at the beginning of the school year session. The retreat might be seasonal, such as each quarter of the year; or may develop into monthly, bi-weekly, or weekly events depending upon the needs of the group and the availability of both facilities and personnel.

Preparation

With the use of this term one must separate the two avenues of preparation--one is the preparing of the facilities to enable the full program to operate smoothly--and the other involves the preparing of the people for the encounter they are to meet.

Leaders and committees must be appointed to see that the entire retreat is well executed. Publicity must be circulated in time for retreatants to plan ahead. Program booklets require advance time for printing. Registration proceedings are to be followed. Transportation is arranged either in groups or directions prepared for individual drivers. The food and kitchen personnel must be well organized for efficiency. This should be kept to simplicity of involvement of the retreatant's time and expense. Addresses and discussion assignments are certainly best given leaders well in advance. It is essential that each block of time be planned ahead whether it involves music, work, study, quiet time, worship, or relaxation. These schedules need not always be rigid, but nevertheless, well prepared. If the retreat involves overnight accommodations, preparation and assignment of sleeping facilities is involved.
Given a suitable place apart to hold a retreat and with plans well ordered for the area, the question arises as to the preparation of the one who comes and for what he is to experience there. An explanation should be made in a carefully prepared letter so that the character and procedure of retreat will become apparent to the prospective retreatant. Particulars regarding necessary items to bring, and what might be unnatural to the setting, such as radios and newspapers, be included. If work is part of the program, this too, is advisably explained.

Another helpful preparation is "certain advance reading, such as a section of the New Testament . . . and to invite him to a preparation through prayer."\(^{13}\)

If a topic or theme is chosen, substantial groundwork could be laid if certain advance reading were assigned, prior to the time of retreat, to ready the mind for the study to be absorbed.

All is in readiness for retreat when facilities, leaders and individuals have been well prepared.

**Program**

The program pattern of retreat is determined by the purpose and nature of retreat. The pattern chosen, whether it be from the classical, ascetical discipline, or from the theological, or yet from the psychological experience, must be one of unity. Each section or activity becomes an integral part of the whole.

The retreat becomes a rhythmical whole. Events alternate between active and passive, between communal with people and communal with God. They alternate between talk and silence, people and aloneness,

\(^{13}\)Steere, *Time*, p. 46.
movement and repose. The rhythm in the program is needed for retreatants to be involved in participation and receptivity.

The program is structured enough to promote security, yet flexible enough to be sensitive to immediate needs. All announcements and changes are well kept to a minimum else confusion enters and deteriorates the atmosphere of order.

The retreat should move toward a climax. This may come to each individual at a different time, yet the culmination of the retreat is experienced as a high spot of dedication. This often comes in a communion service as a farewell setting.

The timing is broken up into various exercises or endeavors as shown on the charts of the previous pages.

The addresses or instruction, either of which they might be called, most often center on a chosen theme. But it must continually be remembered that the major theme of retreat remains communion with God. The content of the instruction will develop this theme.

Wareham gives an example of a series of addresses which are based on the great truths given expression in the Lord's Prayer.

(1) The Nature of God: 'Our Father in Heaven.'
(2) The Purpose of God: 'Thy Will be done.'
(3) The Gifts of God ('creatures'): 'Give us . . . our daily bread.'
(4) The Mercy of God: 'Forgive us our trespasses.'
(5) The Grace of God: 'Deliver us from evil.'

The length of time devoted to the address or instruction is of paramount importance.

Thirty minutes has been found by some conductors as the maximum time that can be given to an instruction without wearying the listener and diverting him from the work that the instruction is meant to lead him into doing.14

14 Wareham, Conducting, p. 27. 15 Casteel, Renewal, p. 108.
The instruction is to be "open-ended" with the meditation and the prayer of the retreatant as fulfilling and completing it.

Five characteristics might then be imperative to the retreat address. They are (1) short; (2) simple; (3) devotional; (4) non-controversial; (5) aimed at the will rather than the emotions.

The manner in which they are given is not to be that of eloquence, not as a "long-distance rifle" as can be used in the pulpit of a church. This instruction is presented in a casual setting with the small group of retreatants. He, the conductor, will be one with them.

The conference area of retreat can be introduced in a non-directional movement as the Quakers conduct it, but this is the more difficult form and is limited by the maturity and discipline of the retreatants. The controlled conference explores questions, ideas and insights gained from the instruction after meditation and prayer. This can emerge into discussion and sharing.

The use of Bible study as part of the content of retreat has been receiving emphasis in recent years. Usually, the area of study is made known in advance and the retreatant is urged to explore the meaning of the passage to those for whom it was written by using hermeneutic principles, and then make practical application for today's situation.

In conference as in Bible study, "it is always to be remembered that the object of retreat is not to learn about God, but come into His presence; not to talk about praying, but to pray."17

---

16 Steere, Time, p. 65.

17 Casteel, Renewal, p. 122.
The matter of silence within retreat brings up obstacles; the most serious found in the fact that it is exploring an unpracticed art. Silence to some becomes upsetting. To the compulsive talker or to the driving activist the period is unnatural. Nevertheless, silence is a preparer. "It is surprising how natural the silence becomes after a day or so of practice." 18

Each of the authors studied who have become retreat authorities claim this one truth.

Aloneness with God—which involves separation from others—is the one essential of a retreat. Everything else can be cut without destroying it . . . but unless the retreatants can be alone with God the retreat ceases to be a retreat. 19

Even retreats for youth need this quiet time. "Do not hesitate to use a quiet period for fear of participant's reaction—they almost always express appreciation." 20

The attitude toward silence must be made positive. "If the first intention of retreat is to enter into communion with God, then silence becomes not a duty, nor a prohibition laid upon speech, but our privilege and a channel of His grace." 21

Another insight into silence is here revealed: "This is not to be 'grim silence,' but a release from the necessity of talking. In silence all are equal." 22

Jud changed the terminology from "overnight silence" to "overnight quietness." The explanation is, "This retreat into silence is a matter of spirit and not of law." 23

---

18 Steere, Time, p. 51.  
20 Kell, Retreat, p. 29.  
22 Nelson, Retreats, p. 11.  
21 Casteel, Renewal, p. 126.  
23 Casteel, Spiritual, p. 99.
Yet Hennessy adds the final point. "Once silence is the policy, the retreatants crave it."\textsuperscript{24}

The retreat is to feed the physical body as well as the spiritual mind. To succeed in this endeavor, rest becomes a necessity. In the overnight or weekend retreat, the quiet comfort of rest through the night replenishes the body with strength and the mind with clear-headedness.

Within the structure of many weekend retreats is found time for manual work which can be a creative experience. The theory of work stems from the Benedictine trilogy of study, work and prayer. It has sent people away rested and restored. It gives an outlet for physical energies and releases psychological tensions.

It is much easier to form a work group if the retreat is held at a retreat house. Within a retreat house and grounds, many simple forms of work can be made available. The work program includes light chores for those whose health will not permit more rugged tasks. Encouragement must be given to those with zeal not to overstrain or overtax their bodies. The entire work program is to be regarded as thoroughly voluntary.

The work program is recommended to be carried out in silence, yet it becomes a time of fellowship. "Partnership in work done in silence can take on a depth not easily reached by the most sober conversation."\textsuperscript{25}

Working in silence, the retreatant discovers that even here in this retreat he can pay his daily ground-rent for being on earth; he can bring his body into the retreat and sink the retreat's truths into his muscles and viscera.\textsuperscript{26}

\textsuperscript{24}Hennessy, \textit{Inner Crusade}, p. 19.

\textsuperscript{25}Casteel, \textit{Renewal}, p. 150. \textsuperscript{26}Steere, \textit{Time}, p. 53.
A natural accompaniment of the keeping of silence is reading at meals. This is an established custom in religious houses and can be another added blessing at retreat.

The reading can commence as the meal commences. The reader should be one who speaks clearly, slowly and audibly for all to hear. One who reads well with a pleasant voice. The material chosen is relevant to the retreat theme, easily comprehended, interesting and authentic in quality. If well planned and executed a minimum of distractions will be evident and a blessing will be received.

Other reading, such as devotional literature, is kept to a minimum. While books can be available for perusal, this is not the time for them to be read or studied. The accessible literature may suggest to the retreatant themes that can be beneficial to him when he leaves retreat and bring to him new insights and invitations to commitment.

Music and art at retreat are mood setters. Whether it be listening to great music together or softly singing together, the mood will be of devotion and communion rather than to rouse to action and warfare. Music is best chosen to fit the time and the situation of the program.

A lovely picture, art piece, or floral arrangement as a center of concentration often inspires the observer to think of the Biblical admonition, "Whatsoever things are lovely . . . think on these things."27

As previously mentioned, a communion service as a program highlight bears a giant spiritual impact. The retreat setting presents opportunity for innovation and creativity in the liturgy. Arranging the tables in a form of a cross, and seating the communicants in groups

27Philippians 4:8.
of twelve in the four sections formed by the cross, for example, are symbolic suggestions which have had meaning for those who have entered into a creative spirit at this time.

This holy service fulfills the ultimate objectives of retreat; that of communion with God, an understanding of self, and fellowship with others. The service itself brings the worshipper into a personal communion with God through Jesus Christ . . . realizing the sacrifice of Jesus for the sake of individuals establishes self-worth and understanding . . . fellowship is enhanced through the intimate group sharing of the sacrament.

Leadership

When considering retreat leadership, it is acknowledged that this may take three different forms: individual leadership, shared leadership, and leaderless groups. For the present, attention will be drawn to the qualifications of a leader.

In the study of leadership, it may be best to begin from the inside out, to understand what might be considered the inner qualities which are necessary. Not all of these internal persuasions are easily recognized but it would be well to ponder them in a retreat leader opposed to the outward talents which are more obvious.

The leader is one "called of the Holy Spirit to give himself to this work."28 This will be evident in his own personal sense of a need for God and companionship of Christ. He finds himself leading a retreat because it needs to be done. By the needs of others he will answer the call of service and perform the task.

28 Casteel, Renewal, p. 192.
Of all the personal qualifications necessary for the retreat leader, concern for people is paramount. Through his concern for others and the realization of his own need, the leader becomes one with the retreatants. He is "sensitive to the weakness in others . . . his character must combine the gentleness of a mother, with the firmness of a father."29

The leader of retreat becomes a servant of God and a servant to the retreatant. Of necessity he should remember:

In all his preparation, he is controlled by the faith that the retreat is not his creation nor the product of the effort made by the retreatants, but most of all the gift and the creative work of the Holy Spirit.30

The outward qualities, which, if developed, would prove beneficial, are: a speaking ability of the nature that puts him at ease with the group; some training coupled with natural ability in counseling and discussions; familiarity with the church and worship; well read in devotional literature; and perhaps most important, well grounded in his own Christian faith.

His duties would include planning and preparation of the retreat with committee members; choosing appropriate subject matter to be used in instruction and addresses; guidance in the prayers, readings, silence and sharing.

Retreat within the Roman Catholic Church is ordinarily conducted with one leader, most often a priest for the sacrament of communion and confession are incorporated within the retreat. Wareham lists four points which he feels are necessary for the leader to help his retreatant

29 Hennessy, Inner Crusade, p. 27.
30 Casteel, Renewal, p. 189.
make a good retreat.

(1) He will not obtrude himself.
(2) He will do all that he can to secure strict silence.
(3) He will exclude intercession.
(4) He will give suitable addresses and provide suitable services and devotions.\(^{31}\)

Commenting on points one and three it might be added that the retreatant, first, has come not to be alone with the leader but to be alone with God; and secondly, that special intercessions within the Catholic retreat are out of place. The retreatant is there to commune with God for his own spiritual blessing and growth, rather than to request prayers for others. Praying for others is diverting attention from the task the retreatant has of communing himself with God.

Another requirement of the retreat leader is stated. "A retreat master must be not only a holy man, but also a priest of today; a priest who is a student of the present and not merely an authority on the past."\(^{32}\)

The leader will remain cognizant of the fact that the people seek enlightenment, guidance, and direction. "Briefly, a leader of the small group must not stand out as an authority figure. He should try to facilitate and guide the meeting so that a climate of freedom and sincerity exist."\(^{33}\)

He is never to force or drive the retreatant, nor in any way impose upon him his own views and predilections. He will, in most cases, choose the participative, democratic form of leadership, over against the laissez-faire or autocratic styles.

\(^{31}\) Wareham, Conducting, pp. 13-21.

\(^{32}\) Hennessy, Inner Crusade, p. 25.

The qualities expressed within this area of leadership would be applicable to any who would endeavor to lead in retreat, whether the leadership rests with one individual or is shared by several.

One further variation of the leadership principle has been used at Kirkridge and other retreat centers. "It is to plan the retreat with no instruction leader at all, but with previous study of a designated book. At instruction periods, the group shares interpretations."\(^3^4\) Though the discussion groups are leaderless, the retreat itself would depend on leadership.

A Biblical definition for a retreat leader might be depicted in the title, "Ambassadors for Christ."\(^3^5\)

**Groups**

When identifying the group for retreat the questions, "how many," and "who," are under consideration.

The answer to the first question is confirmed by all authorities that retreat groups should remain small. Certainly the facilities and the purpose of retreat will be determining factors as to the size of the group. When the group becomes larger than twenty-five, it must be broken up into smaller units so that the face-to-face character of the retreat is maintained.

Before pursuing further perhaps it would be well to look at a simple definition of the term "group." "By 'group' is meant several persons working in a face-to-face setting on a task that requires their cooperation."\(^3^6\)

---

\(^3^5\) II Corinthians 5:20.  
With this definition, one is mindful that the retreatants in a classical retreat would not then constitute a group. Thomas Aquinas stated, "we are most with God when we are without the company of man."37

In the classical retreat individual solitude is the prime objective. "The retreatants must be regarded as a number of people doing the same thing at the same time and in the same place and not as a body of people doing something together."38

Though this statement may be true in concept of individuals within retreat, yet the retreat company is not a fragment separated from the church, but an integral part of the whole church, joining its worship with all who gather in Christ to offer praise and engage in prayer to God.

It suffices to say that in the Catholic classical setting the retreatants do not constitute a group as translated as a fellowshipping body.

In Protestant retreat, the encouragement of fellowship becomes a most important aspect. As such a retreat commences, those attending are identified as individuals. At the conclusion of retreat, the individuals are recognized as having been welded together into a group largely through the avenue of fellowship.

Thinking then of the Protestant viewpoint or retreat, chapter four will focus on the structure of dynamics employed in a retreat group.

37Wareham, Conducting, p. 12.
38Ibid., p. 13.
Summary

The place, then, of retreat should be, if possible, in a natural setting, where the beauty of nature will be an aid to spiritual communion. The building used should be simple but functional.

The length of time for retreat may span from a day to an overnight, weekend, week or month, depending on the needs of the group. The weekend retreat seems the most popular at this time.

Preparations should be carefully executed to minimize confusion or disturbance of the retreatants while in retreat.

The program will vary from the classical, ascetic discipline to the group discussion format. It will be structured with flexibility. The timing is divided into assorted exercises or endeavors.

The leadership may be executed singly or it may be shared. The leader must not be obtrusive but demonstrate a concern for people.

The group should remain comparatively small, under thirty persons, in order to maintain a face-to-face character. The classical retreat will also remain small for addresses, but no effort is made to weld the individuals into a group relationship.

Basic principles concerning the practical nature of retreat planning must be observed by those contemplating a retreat program.
CHAPTER IV

CHRISTIAN GROUP DYNAMICS WITHIN THE RETREAT SETTING

This chapter attempts to define the terminology "group," "process," and the composite phrase "group process" or "group dynamics." Those principles of group dynamics which are most applicable to the retreat situation are considered. Christian growth, a sought after end result of retreat, is discussed.

Definitions

"The discovery of the inner dynamics of small study groups can be a real boon to the churches who will seek to explore them."\(^1\)

A defining of terminology will set the stage for a clearer concept of this chapter title. The term "group" can be defined as "a collection of interacting persons who have some degree of reciprocal influence with each other."\(^2\) The terms "process" and "dynamics" are interchangeable.

The word 'process' indicates the dynamic nature of a group. In its broadest sense, process is so completely co-existent with life that when it ceases, life ceases. Process in any organism is a continuous, dynamic and directional movement. This includes all that takes place within the individual and his relationships with his external environment.\(^3\)

---


One sees that a "group" interacts and these interactions within an individual and within the group are the "processes" or "dynamics."

The process of a meeting is the way the group handles the content and the way the members relate to one another. Process refers to the interaction between members; harmony, friction, jockeying, cooperation.4

Joining the two words together, the phrase "group dynamics," or "group processes," is the title for "how things are happening, rather than what is talked about."5

**General Principles**

Within the group are individuals, each with particular needs which he brings to that group. To truly understand the needs of individuals one must be mindful of the nature of persons. Barlow has listed seven basic considerations:

1. Every human being is a unique individual of great worth.
2. Every human being has great potential.
3. Every human being can change.
4. Human beings resist change tenaciously.
5. Human beings tend to make positive changes in a non-threatening atmosphere.
6. Gospel truths are often attractive to maturing, non-defensive, unthreatened persons.
7. One's view of himself is a significant clue to his capacity for helping others.6

For a group then to accomplish a task or to be of assistance to one another, it must act and interact. Douglass states that group dynamics is wrapped in the words "involvement and participation."7 The

---

5Miles, *Learning*, p. 3.
group then gets involved and participates in the process of communication. This may take the form of speaking, listening or questioning. This act of communication sounds so simple. One must then but speak, or listen or question and communication takes place. How good this would be if it were true. So often people do not say what they mean or feel or do not really listen to one another. They hear only the words. The problem is communication in depth. Barriers to communication are innumerable.

Dubois has compiled a list of situations which might impair genuinely good communications. "Barriers of: cultural backgrounds; age; race; social walls; language; desks--student, teacher; strangeness; faith; lack of time; staff status; illness; nationality." It must be understood that persons communicate in numerous non-verbal ways. Often these can block real communication as well.

Group conversation can help break through these barriers if a careful approach is made. But barriers can only be broken down when individuals become welded into a harmonious group. They "must develop reasonably harmonious relationships with each other through the process of getting acquainted and developing mutual support."

As a group becomes comfortable, conversation is able to flow and discussion can develop. Thus communication takes place and individuals begin to "read" each other as well as understand the problem at hand. Six activities are involved in this small group process, often named

---


9Miles, Learning, p. 3.
as task functions: (1) initiating—by thoughts, questions, observations; (2) integrating—by internalization; (3) sharing by input and outreach; (4) clarifying—by paraphrasing or feedback; (5) testing—communication and relationship; (6) summarizing—by evaluation session and progress toward the goal.\textsuperscript{10}

The quality and the tempo of the group process depends to a large extent upon the maturity of the participant skills of the group members. Through practice and performance these skills can be developed and perfected. Members seem to play specific roles although one member may play several roles. Douglass has listed ten specific mature skills, of maintenance functions. A brief explanation of each is given.

1. Catalyst—involves all members in thinking through.
2. Proposer—institutes the group to action.
3. Clarifier—asks questions to make things clear.
4. Weigher—balances and measures outcomes.
5. Explorer—opens new territory, information and evidence.
7. Synthesist—pulls facts and opinions together.
8. Formulator—states in a formula a course of action.
9. Programmer—provides ways to implement.
10. Gatekeeper—aids members to act in mature Christian love.\textsuperscript{11}

Understanding the patterns and levels of participation and the principles of dynamics is an asset to any who engage in group procedures and activities.

**Special Christian Principles**

"The church is uniquely equipped to provide for sharing in its group life."\textsuperscript{12}

\textsuperscript{10}Anderson, Church, pp. 22, 23.

\textsuperscript{11}Douglass, The Group, p. 108.

The church, a group in itself, has an opportunity to be broken into smaller groups and within these situations sharing is possible. The members within a Christian setting might have questions regarding the conscious use of dynamics within its group.

There are misgivings about the manipulative aspects of group dynamics and apprehension about the self-oriented nature of therapy groups . . . the church needs to be developed along lines that are unique for its own purpose, that undergird the historic redemption aspect of the Christian faith. 13

It is well to realize that the best groups are not organized but nurtured into being. To form groups with the purpose of manipulating individuals toward pre-conceived goals would be diabolically opposed to the purpose of God in creating man with a free will to choose.

"The group is not meant to perform the psychological functions of a trained therapist." 14

Principles of group dynamics can be applied in a Christian setting to bring about desired Christian responses.

Principles of interpersonal relationships can be used to create a feeling of safety and love.

Barlow has listed six relationships which seem pertinent to the Christian situation. The present writer has commented on each.

1. Acceptance—a basic necessity for all.
2. Listening—an outward expression of caring.
3. Openness and humility—sharing the same level or even willing to be subservient to others.
4. Empathy—not feeling "for" but "with." Communing on the vital feeling level.
6. Challenge and commitment—to a cause, to service, to a life style of love. 15

---

15 Barlow, Small Group, p. 69.
Love is the basic need of man and clearly the one trait most needed to be developed in Christians.

More love is needed, more frankness, less suspicion, less evil thinking. We need to be less ready to blame and accuse. It is this that is so offensive to God. The heart needs to be softened and subdued by love.\(^\text{16}\)

By what dynamic force can these principles be carried out within a Christian group?

We meet together to edify one another by an interchange of thoughts and feelings and to gather strength and light and courage by becoming acquainted with one another's hopes and aspirations; and by our earnest heartfelt prayers, offered up in faith, we receive refreshment and vigor from the Source of our strength.\(^\text{17}\)

Surely the Christian is able to apply Christian principles of love and acceptance in a warm atmosphere of understanding to enable another to comprehend his worth, his potential, his ability to change, and his capacity for helping others. Within these concepts, general principles can become specifically Christian principles.

**Growth in Retreat Groups**

"None of us liveth to himself, and no man dieth to himself."\(^\text{18}\)

It has been said, you cannot be a Christian alone.

Jesus chose twelve men to serve as a group and called them His disciples. If a careful study were made of them individually, one would discover that they were very ordinary people.

Yet Jesus never doubted the possibility of what they might become if the power of God could get hold of their lives. Moreover, He knew that the power of God had a greater chance within


\(^{17}\)Ibid., Vol. 2, p. 578.

\(^{18}\)Romans 14:7.
the fellowship of disciples than it would have if the disciples had not been brought together into a loving fellowship. 19

This fellowship with Christ and His disciples was broken at His death but Christian fellowship continued on and was not abandoned by the disciples. There was growth in Christianity and it was fostered by "groups" of believers.

"Retreats are one means of providing an atmosphere through which the Holy Spirit can work." 20

While communing with God and in the warm atmosphere of fellow Christians, man comes face to face with himself, and changes which must be faced become more easily accepted when he is not alone. "People are struggling with the great issues of life in isolation and to find that others are involved in the same struggle and are willing to share in the pilgrimage, is a great liberating experience." 21

Within the confines of retreat a Christian should have opportunity to grow and this growth can be assisted by those about him. Each nurturing the growth of another until there is a feeling of well being. Not a satisfaction with one's self but with knowledge that if he falls, a brother is there to strengthen. "Woe to him who is alone when he falls and has not another to lift him up." 22

I have a vision of churches renewed and revitalized, more alive to the present, more involved with the real needs of people. I see churches in which people are not ashamed to know each other, nor to love each other, nor to share each other's

19 Clemmons, Dynamics, p. 38.
20 Robert G. Kilgore, "Retreats can Revive a Church," Church Administration, (Jan., 1973), p. 11.
21 Leslie, Sharing, p. 59.
22 Ecclesiastes 4:10 (R.S.V.).
burdens. I see churches in which there is a deeper inner life through a variety of small groups; and because of that vital inner life, a genuine reaching out to the world--a journey inward, journey outward.\textsuperscript{23}

Christian growth can be nurtured in retreat. "But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."\textsuperscript{24}

Summary

The word "group" can be defined as a collection of interacting persons. The word "process" or "dynamics" is descriptive of interaction. Group dynamics is the interaction between a collection of individuals. What is happening, rather than what is said or done, is the emphasis.

Knowledge of principles involving the nature of people, their uniqueness, potential, worth, ability to change though reluctant, et cetera, is essential in the interaction of the group. Communication is essential with the elimination of as many barriers as possible. The activities of initiating, integrating, sharing, clarifying, testing and summarizing become task functions. Mature skills categorized into roles of those communicating are: catalyst, proposer, clarifier, weigher, explorer, mediator, synthesist, formulator, programmer and gatekeeper.

In the group dynamics engaged in retreat a warning is given to avoid manipulation of individuals. One is encouraged to employ the techniques which create a feeling of safety and love for each retreatant.

Six relationships necessary in a Christian setting are: acceptance, listening, openness and humility, empathy, vision of potential, commitment. Love is listed as the basic need.


\textsuperscript{24}\textit{II Peter} 3:18.
Christian growth is best brought about in the individual life by fellowship with others. The Biblical evidence is the example of the disciples with Jesus as a group, and with each other after His death.

Retreat can provide an atmosphere through which the Holy Spirit can work upon individual lives.
CHAPTER V

HISTORY OF PIONEER MEMORIAL CHURCH RETREATS

The retreats of the Pioneer Memorial Church had their birth in the Campus Concern retreat program developed for the students of the campus of Andrews University. The purpose, results and facts of these retreats are embodied in this chapter.

Another form of retreat was designed for families in a camping situation, and entitled Family Life Education retreats. These, too, are explored with objectives, results and facts recorded.

This chapter is included as part of the overall background setting of church retreat as viewed in this paper.

Campus Concern Retreats

Purpose

The Campus Concern retreat practice for the student body of Andrews University was formulated to provide a time and a place set apart for those desiring to seek God through an experience in prayer and study.

The setting, away from the campus and its distractions, afforded an opportunity for students to come to know God and one another better.

The climate allowed for a free exchange in a one to one, small group and larger shared experience situation.

An attitude of openness to God and to persons was encouraged. This was not brought about in a confessional manner or sensitivity
encounter, but rather through an environment of prayer developing koinonia as brothers and sisters in Christ, and bearing of one another's burdens.

Those who developed a personal friendship and communion with God were then able to open and share that experience with their fellow men. This sharing expressed itself in fellowship with those present and witness to those who were not at retreat. This enabled the retreatants as a nucleus group to carry back the impact of retreat to the campus and by so doing infiltrate the student body and set the spiritual tone for the ensuing school year.

The campus retreats were scheduled in October, at the beginning of the school year.

Results

At retreat, each year personal victories in lives have been manifested and meaningful friendships have been formed, but beyond these individual experiences, lasting outward activities have been established. Prayer fellowship groups have developed each year following retreat. Sharing groups and spiritual growth groups have met on campus and have continued throughout the year. Witnessing teams have been organized and sent to various churches for the encouragement of fellow Christians. Story hours have been held for inner-city children. Health education and public evangelism meetings have been conducted by college students. While the effects of retreat immediately were considered as an inner heartfelt response, the long range influences were observable in outward expression through Christian witnessing, involvement, and steady spiritual growth.

The revival on the campus of Andrews University during the school
year of 1970-71, is considered by many, to have had its birth in the Campus Concern retreat held in October, 1970. Through the four avenues of prayer, Bible study, fellowship and sharing, a group of students, faculty members and ministers were filled with the Holy Spirit and in sharing their response with others, the campus became aglow with testimonies to Jesus, and changed life styles. A recent article in a newsletter from a California church, quotes a pastor as saying: "The nature of witness proved to me at the time that this thing was genuine. You know there is a big difference between a testimony to Christ and a testimony to myself. Those kids were talking about the Lord Jesus. They weren't talking about themselves."  

Facts

The Campus Concern retreats have been held for five consecutive years, commencing in 1969. The location has been the Michiana Christian Service Camp, operated by the Christian Church. The camp is in a rural setting eight miles from Andrews University, in the Niles, Michigan, area, and has accommodations for approximately one hundred overnight guests, a lodge with fireplace, used as a common room, and kitchen facilities.

The number of retreatants on the grounds have ranged from seventy to two hundred. These groups have been broken down into smaller personal and sharing units.

The Campus Concern retreats stem from the administration of the Pioneer Memorial Church through the Campus Ministry office and are directed by the associate pastors for college youth on the staff of this

\[1\text{Denise Dick, "Revival Means Relationship With Christ," University Church Newsletter, (June, 1974), Vol. 1, No. 9, p. 2.}\]
university church.

Program guides for these retreats, and a youth leadership re­treat conducted by Campus Concern in Indiana for student campus leaders are included in the appendix of the present study. Also added is a paper recalling retreat recollections, written by J. Gordon Paxton, who has served as director of the 1969-73 Campus Concern retreats.

Family Life Educational Retreats

Purpose

Another retreat program which developed within the Pioneer Memorial Church was one specifically geared for families. These work­shop type retreats, called "Operation Family," provided a time and a place for families to gather together in a rural setting and aided in the enrichment of Christian family life.

The retreat was designed as a spiritual education program. Six general leadership objectives were chosen and adapted into overall family objectives. They are:

<table>
<thead>
<tr>
<th>General Objective</th>
<th>Overall Objective</th>
</tr>
</thead>
<tbody>
<tr>
<td>Leadership means relationship.</td>
<td>To show that a warm, considerate relationship between family members will facilitate family leadership.</td>
</tr>
<tr>
<td>Distribute leadership as a family goal.</td>
<td>To show that every member of the family may be a leader, and that different leader roles help unite the family circle and help the family &quot;share&quot; leadership.</td>
</tr>
<tr>
<td>Leadership means setting goals and getting the job done.</td>
<td>To show that leadership means setting and achieving goals, and to disclose the interplay of group goals with personal goals in the family behavior system.</td>
</tr>
<tr>
<td>Leadership means meeting basic needs.</td>
<td>To show that leadership at its best is manifested in disinterested services to others in meeting their basic needs.</td>
</tr>
</tbody>
</table>
General Objective
Leadership means clear mutual expectations.

Leadership as problem solving.

Overall Objective
To show that family leadership is strengthened by clear mutual expectations and consequent predictability among family members.

To show that leadership means planning so as to prevent unnecessary problems, and resolutely identifying and solving problems that do arise.

Results
From the experience of these camps a study was made and a family-life training course based on a comprehensive scope of leadership theory was devised, developed and tested in four specific retreats. The study and results became an educational doctorate dissertation. At the writing of this paper the family retreats are continuing to function.

Facts
To date ten retreats have been held spanning the time from February of 1973 through February of 1974. They have been held at Camp Michiana, Camp Madron, Camp Warren; and Chain-o-Lakes, Baldwin and Ludington camping areas. From six to fifteen families have been involved in each retreat. Study groups in a home for three evenings lasting two hours each followed four of the retreats specifically chosen for the doctoral dissertation study. The retreats were officially sponsored by the Lay Activities Committee of the Pioneer Memorial Church.

The appendix contains quotations, leadership principles, and activity sheets incorporated in the family programs. These were compiled, devised and presented by John and Millie Youngberg, who directed each retreat. A doctoral dissertation was written by John Youngberg entitled "A Study of Leadership Concepts and their Application in Family-
Life Education Training Courses in a Seventh-day Adventist Community."
The dissertation was submitted to and defended at Western Michigan Uni­
versity, in Kalamazoo, Michigan, April, 1974.

Summary

The five Campus Concern retreats have proven to be beneficial in
establishing a positive spiritual emphasis in the lives of university
students. The impact upon the retreatants produced a witnessing ex­
perience of sharing this affinity with God, both on and off campus.
With the retreat scheduled at the beginning of the fall term a spiritual
tone was created for the ensuing year.

The ten Family Life Educational retreats provided a time for
families to join together as a unit with other families in a Christian
setting. Open and free discussions enabled the members of families to
comprehend leadership roles and facilitate this leadership into goal
setting and problem solving activities.

Both the Campus Concern and Family Life Educational retreats
have been well received and plans are laid to continue them.
CHAPTER VI

REPORT OF THE PIONEER MEMORIAL CHURCH PILOT
PROGRAM OF EXPERIMENTAL RETREATS

The Pioneer Memorial Church Pilot Program of experimental retreats is explained in this chapter noting details which led to the conception of the need and the plan. The objectives of the retreat are listed with information as to the circumstances regarding their execution such as leadership, chosen retreatants, time, location, program and results.

The pilot program plan becomes vital to the full study of retreat since it involves not specialized groups, but a random mix of small groups throughout the entire membership of the church.

Population

The membership of the Pioneer Memorial Church stands at approximately 2,760. This figure fluctuates from month to month with members transferring as they move into and out of the area. The church body is an amalgamation of several distinct groups, omnifarious in work and background. The student body of the schools of Andrews University, faculty, staff, and community combine together to form the population of the church. With the Seventh-day Adventist Theological Seminary as part of the university, and a considerable number of its enrollment coming from other countries, a much higher than average foreign culture permeates the constituency of the church.

The leadership of the church is administered by six pastors, a
church board council of over ninety, and 450 elected lay officers.

With a membership of this magnitude, an endeavor is made to foster smaller group activities within the church.

Spiritual emphasis weeks are held throughout the year with particular groups in mind. The college, seminary and academy schools each have a Week of Prayer in the fall and spring seasons of the year. The church itself, has special spiritual weeks or weekends, however, all of these groups are large and are polarized into specific group membership.

The various departments of the church meet together for administrative sessions, but these are considered workshop and planning type encounters.

An attempt is made to blend the various members in a social situation with fellowship dinners bi-monthly, to welcome new members. A random sampling of the officers is chosen to serve as hosts and hostesses to those joining the church. While this activity is greatly appreciated, it still involves a group of approximately 200 and is planned, not as a spiritual emphasis, but as a fellowship endeavor.

History

In the winter of 1973, the Lay Activities Committee of the church met together to discuss the problem of both compartmentalization and non-involvement on the part of many in the general membership. They sought solutions which would alleviate the situation and help develop a more involved membership of active Christians who felt comfortable as part of the large congregation. From this committee emerged the suggestion of a pilot experimental retreat program for all the members of the church. Working in conjunction with the pastoral staff, plans were approved and set in motion by action of the Church Board Council.
Objectives

The initial objectives of the retreat program were listed as follow:

1. To provide an opportunity for members of the church to meet together in a small group for spiritual refreshment.

2. To aid in developing fellowship between members of the church.

3. To provide an avenue of the shared spiritual involvement between pastors, officers, members and students in an informal setting.

4. To create an atmosphere where shared experiences would enhance Christian growth and ideas for spiritual activities might germinate.

5. To bring to the surface talent and willingness from members to be trained and involved in the church outreach program.

6. To elicit a desire to continue the blessing of retreat by the formation of, or participation in, weekly small growth groups.

Leadership

A team of leaders was appointed by the Lay Activities Committee to assume responsibility, on a rotating basis, for the leadership of each retreat. The pastoral staff of six pastors, also rotated and served with the leaders as facilitators within the group. Paul Cannon, lay activities leader of the church, was instrumental in all the initial planning, and took an active part of leadership for most of the retreats.

Retreatants

The committee refrained from patterning the attendance profile on all retreats, with the exception of the first session. At this initial meeting, the group was composed of pastors and retreat leaders for the purpose of becoming acquainted with each other, with the structure of the program, and with problems which might be encountered in the future.
All succeeding retreats were an amalgam of age, vocation and culture. Husbands and wives were invited together. Children of couples were included in the invitation if the parents desired to bring them and were cared for in a Sabbath School setting in a separate area. The maximum number of retreatants did not exceed thirty nor was it less than twenty.

Names were chosen from a master file membership list and transferred, following attendance, to a newly compiled retreat file. These records were kept by the retreat secretary. A letter was sent out in advance of each scheduled retreat giving details as to the specific time and place of the meeting. A menu was planned for two meals, and retreatants were assigned specific foods to be pooled together for the noon and evening meal. The meals were kept simple with a minimum of preparation involved at the retreat.

**Time**

The retreats were first planned as bi-monthly but were later changed to follow a monthly pattern. The program began at 9:30 on Saturday morning and continued throughout the hours of the Sabbath.

**Location**

The eight pilot retreats were held at the following locations: Camp Michiana, Camp Warren, Camp Madron, Scott Lake Camp and the Pioneer Memorial Pathfinder building. Each of these sites was a rural setting ranging in distance from forty miles to one-fourth of a mile from the church. Four of the five were rented facilities.

**Program**

The program was informal reading around a group circle on the topic of the Holy Spirit. (See appendix p. 123). Discussion was inter-
jected at any point in the reading. At times the group was broken into smaller components to allow all to respond and add to the input of the meeting. The morning session ended at the dinner hour.

The day was not fully structured so as to allow retreatants a choice of activities. Some sang together. Others walked out of doors in groups or alone.

The afternoon session was again conducted as a unit. If broken up, new groups were formed.

The supper hour was followed by vespers and prayer fellowship.

**Results**

The verbal comments from the retreatants indicated to the leaders and the Lay Activities Committee, that the retreat program was well received.

For the purpose of evaluation and information regarding the pilot program a survey was mailed to all available retreatants. A discussion of the instrument and the responses follow in chapter seven.

**Summary**

Essential to the entire program of retreat is a plan involving all the members of a church. Because of the large membership of the Pioneer Memorial Church, the success of specialized group retreats, and the felt need to provide a time for worship and fellowship of the members in small groups, the Pioneer Memorial Church Pilot Program of experimental retreats evolved and was executed through eight retreats in 1973-74.

Objectives were established and programs conducted in camps near-by Andrews University, consisting basically of group reading and discussion of prepared materials on the subject of the Holy Spirit. The full Sabbath day was involved, including two meals together and some
unstructured time in the afternoon. Retreatants were invited by random choice from the membership of the church and leaders chosen from both the Lay Activities Committee and the pastoral staff.
CHAPTER VII

RETREAT SURVEY INSTRUMENT AND RESULTS

A twenty-six statement survey instrument was compiled and mailed to one hundred and ninety persons who took part in one or more of the pilot retreat programs sponsored by the Pioneer Memorial Church.

The purpose of the survey was to receive a response from the participating retreatants as feedback information. The instrument was basically devised to determine if the objectives for the retreats were met and realized by the retreatants. It also gave opportunity to express satisfaction with the presented program or to indicate possible change for the planning and preparation of future retreats.

The survey was constructed in a check response answer format. Each statement was given a three choice answer: agree, disagree, or uncertain. Comments to each question were not expected. No identification was requested in the returns either by name or sex. Responses were to be grouped into percentage comparisons.

The survey was mailed on June 16, 1974. Of the one hundred and ninety letters mailed, one hundred twenty were returned by July 6, 1974, when the results were tabulated. This represented a sixty-three percent response in a relatively short period.

The researcher feels that the high percentage response returned so rapidly was due in part to two factors. First, the respondents were members of the researcher's church, with most living in close proximity to the church. Secondly, the instrument was simple in its design and
could easily be checked and returned in a self addressed and stamped envelope which was provided.

For the purpose of reporting and discussion, the survey has been divided into nine categories with each statement fitting within a given heading. The categories are: Purposes of retreat; Preparation for retreat; Leadership structure of retreat; Expression of retreatant feelings; Results since retreat; Conclusions from retreat; Voluntary comments concerning retreat.

The following tables list the raw score responses to each statement. Discussion following each category chart makes a comparison of the responses in percentages. A general summary is submitted at the conclusion of the final discussion.

TABLE 1
PURPOSES OF RETREAT
(in Raw Scores)

1. The primary purpose of retreat is the deepening of communion with God.
   119 agree
   0 disagree
   1 uncertain

2. Another purpose of retreat is to gain a truer understanding of one's self.
   94 agree
   6 disagree
   20 uncertain

3. Another goal of retreat is to develop richer fellowship with others in Christ.
   120 agree
   0 disagree
   0 uncertain

In Table one, the first three statements were presented to see if the retreatants agreed with the underlying purposes of retreats.

Ninety-nine percent agreed with the statement that the primary purpose of retreat is communion with God. None disagreed. Less than one percent were uncertain.
Seventy-eight percent agreed that another purpose of retreat is to gain a truer understanding of one's self. Five percent disagreed. Seventeen percent were uncertain.

One hundred percent agreed that a goal of retreat is to develop richer fellowship with others in Christ.

### TABLE 2
PREPARATION FOR RETREAT
(in Raw Scores)

<table>
<thead>
<tr>
<th>Statement</th>
<th>Agree</th>
<th>Disagree</th>
<th>Uncertain</th>
</tr>
</thead>
<tbody>
<tr>
<td>10. I would like to have had more advance information regarding the retreat in order to prepare myself.</td>
<td>46</td>
<td>52</td>
<td>22</td>
</tr>
<tr>
<td>11. I felt the retreat was well planned and executed.</td>
<td>108</td>
<td>4</td>
<td>8</td>
</tr>
<tr>
<td>12. The retreat could have been better planned.</td>
<td>24</td>
<td>72</td>
<td>24</td>
</tr>
</tbody>
</table>

In Table two statement ten was to determine if enough information had been given to insure a successful retreat. Thirty-eight percent agreed that they would have liked more advance information. Forty-three percent disagreed. Eighteen percent were uncertain.

Ninety percent agreed that the retreat was well planned. Three percent disagreed. Seven percent were uncertain.

Twenty percent felt the retreat could have been better planned. Sixty percent disagreed.

This table--preparation for retreat--indicated a possible need for orientation materials to be presented to new retreatants.
TABLE 3
TIME STRUCTURE OF RETREAT
(in Raw Scores)

8. The retreat I attended lasted for the full Sabbath day.
   116 agree  2 disagree  6 uncertain

9. To be more effective, retreats should be at least a weekend long.
   30 agree  52 disagree  38 uncertain

Table three time structure statements were to ascertain if all retreatants stayed for the entire day of retreat and to discover if future retreats might be accepted if developed into overnight retreats.

Ninety-seven percent of the retreatants stayed for the entire day. Twenty-five percent would like to see the program expanded. Forty-three percent were in disagreement with the necessity of weekend retreats. Thirty-two percent were uncertain.

TABLE 4
PROGRAM STRUCTURE OF RETREAT
(in Raw Scores)

13. The retreat should have had a more structured program.
    8 agree  92 disagree  20 uncertain

14. The retreat did not allow enough time for reflection and spiritual meditation.
    14 agree  88 disagree  18 uncertain

15. The retreat should have contained more "silent" time for personal communion with God.
    26 agree  70 disagree  24 uncertain

16. The retreat should have given more time to Bible study.
    36 agree  56 disagree  28 uncertain

17. The retreat should have had more group fellowship activities.
    20 agree  82 disagree  18 uncertain

Table four indicates that five statements fell within this category dealing with the program of retreat.
Six percent agreed that the program should have been more structured. Seventy-seven percent disagreed. Seventeen percent were uncertain.

Twelve percent agreed that there was not enough reflection and meditation time. Seventy-three percent disagreed. Fifteen percent were uncertain.

Twenty-one percent agreed that there should have been more silent time. Fifty-eight percent disagreed. Twenty-one percent were uncertain.

Thirty percent agreed that more time should have been spent in Bible study. Forty-seven percent disagreed. Twenty-three percent were uncertain.

Seventeen percent agreed that there should have been more group activities. Sixty-eight percent disagreed. Fifteen percent were uncertain.

**TABLE 5**

LEADERSHIP STRUCTURE OF RETREAT
(in Raw Scores)

<table>
<thead>
<tr>
<th></th>
<th>Agree</th>
<th>Disagree</th>
<th>Uncertain</th>
</tr>
</thead>
<tbody>
<tr>
<td>21.</td>
<td>I liked the &quot;shared leadership&quot; concept of group activities.</td>
<td>100</td>
<td>6</td>
</tr>
<tr>
<td>22.</td>
<td>I would have enjoyed more responsibility at the retreat.</td>
<td>14</td>
<td>78</td>
</tr>
</tbody>
</table>

The two statements within table five were presented to determine if shared leadership was accepted or if more leadership stemming from the group itself would be appreciated.

Eighty-three percent agreed that they enjoyed the shared leadership. Five percent disagreed. Twelve percent were uncertain.
Twelve percent would have enjoyed more responsibility. Sixty-five percent disagreed. Twenty-three percent were uncertain.

**TABLE 6**

**EXPRESSION OF RETREATANT FEELINGS**

*(in Raw Scores)*

<table>
<thead>
<tr>
<th>Statement</th>
<th>Agree</th>
<th>Disagree</th>
<th>Uncertain</th>
</tr>
</thead>
<tbody>
<tr>
<td>4. In a large church I do not feel as close to the church family as I would like to be.</td>
<td>88</td>
<td>26</td>
<td>6</td>
</tr>
<tr>
<td>7. After the retreat I felt more a part of the church family.</td>
<td>80</td>
<td>8</td>
<td>32</td>
</tr>
<tr>
<td>18. I enjoyed the intimate feeling of associating with a small group at the retreat.</td>
<td>114</td>
<td>0</td>
<td>6</td>
</tr>
<tr>
<td>19. I was encouraged to participate in the group discussions and activities.</td>
<td>116</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>20. I was somewhat embarrassed and uncomfortable in the group discussions.</td>
<td>12</td>
<td>100</td>
<td>8</td>
</tr>
</tbody>
</table>

Table six indicates that a place was provided in the survey in a limited way for retreatants to express feelings. Some of the statements referred to feelings at the retreat; one to a general feeling; and one after retreat.

Seventy-three percent of the respondents agreed they do not feel as close to the church family as they would like. Twenty-two percent disagreed. Five percent were uncertain.

Sixty-seven percent agreed that they felt more a part of the church family after retreat. Seven percent disagreed. Twenty-six percent were uncertain.

Ninety-five percent agreed that they enjoyed the intimate feeling of small groups. No one disagreed. Five percent were uncertain.
Ninety-seven percent agreed that they were encouraged to participate in the group. One and one-half percent disagreed. One and one-half percent were uncertain.

Ten percent agreed that they felt somewhat embarrassed and uncomfortable in the group discussions. Eighty-three percent disagreed. Seven percent were uncertain.

**TABLE 7**

**RESULTS SINCE RETREAT**

(in Raw Scores)

<table>
<thead>
<tr>
<th>Statement</th>
<th>Agree</th>
<th>Disagree</th>
<th>Uncertain</th>
</tr>
</thead>
<tbody>
<tr>
<td>23. I have been a more active church member since attending a retreat.</td>
<td>38</td>
<td>52</td>
<td>30</td>
</tr>
<tr>
<td>24. Following the retreat I have attended small fellowship spiritual</td>
<td>56</td>
<td>64</td>
<td>0</td>
</tr>
<tr>
<td>growth groups.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The two statements in table seven were introduced to discover if retreat was influential in a positive change in activities related to the church.

Thirty-two percent agreed that they have been a more active church member since retreat. Forty-three percent disagreed. Twenty-five percent were uncertain.

Forty-seven percent have attended spiritual growth groups since retreat. Fifty-three percent have not.

Several write-in comments by retreatants indicated a desire for specific training in the techniques of initiating and establishing small fellowship spiritual growth groups.
TABLE 8
CONCLUSIONS FROM RETREAT
(in Raw Scores)

<table>
<thead>
<tr>
<th></th>
<th>Agree</th>
<th>Disagree</th>
<th>Uncertain</th>
</tr>
</thead>
<tbody>
<tr>
<td>5. The retreat plan fills a real need for fellowship in the church.</td>
<td>114</td>
<td>1</td>
<td>5</td>
</tr>
<tr>
<td>6. The retreat is a good way to break a large church into small compatible groups.</td>
<td>116</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>25. I would go on a retreat again.</td>
<td>114</td>
<td>0</td>
<td>6</td>
</tr>
<tr>
<td>26. Church retreats are spiritually refreshing and I approve of the concept.</td>
<td>120</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

Table eight compiles some positive conclusions which were sought from the retreatants by these statements.

Ninety-five percent agreed that retreat fills a need for fellowship in the church. Less than one percent disagreed. Four percent were uncertain.

Ninety-seven percent agreed that retreat is a good way to break a large church into groups. Less than one percent disagreed. Two and one half percent were uncertain.

Ninety-five percent agreed they would go on retreat again. No one disagreed. Five percent were uncertain.

One hundred percent agreed that retreats are spiritually refreshing and approve of the concept.

TABLE 9
VOLUNTARY COMMENTS CONCERNING RETREAT

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>27. Please list any comments you may have concerning the retreat you attended.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
The single question of table nine is a quest for additional comments to be made by the retreatants concerning the retreat. Seventy-four persons presented comments. Most expressed appreciation and a few offered suggestions for minor structural changes. A sampling of these comments is here listed.

"Pioneer Memorial Church is very friendly, though large. The retreat was satisfying and refreshing."

"I wish they would have them more often. After attending, I felt refreshed and had grown closer to God."

"It was wonderful--wish I could have gone on more. It fills a real need in our church. Wish there had been recreation planned after sundown to continue the 'togetherness.'"

"It was refreshing, relaxing, pleasant and at the same time gave me a sort of 'magnetic pull' toward fellow believers and toward our Savior."

"We went away feeling spiritually blessed."

"We enjoyed them and left better people spiritually."

"I enjoyed it very much. They should be continued especially in such a large church where it is hard to get to know people and feel that you are a real part of the church."

"Wish there were more."

"The leaders should actually form small fellowship groups from the members present at the retreat."

"The afternoon seemed to drag out a bit."

"There definitely should be many more so that all church members would have a chance to attend. I know they are a lot of work but they are worth it."
"I gained new friends in the church that have continued to be close friends. We fellowship together weekly with the men and feel closer to all we met there."

"Wonderfully inspiring—all churches should have them."

"A little too much reading and not enough panel discussion."

"Let's not have too much of it structured—more time for nature and association with others."

"I had a very enjoyable day and consider it a Sabbath well spent."

"It was very encouraging to be in a group that really could share experiences and blessings and the joys of Christian living."

"I enjoyed the subject (Holy Spirit), the moderator, the leadership and the setting.

"I enjoyed it very much and appreciate the efforts being made for church members to become better acquainted and encouraging their sharing Jesus and spiritual understandings and praying together."

"I believe the small groups will bring unity through the power of the Holy Spirit. The retreats are a real benefit to individuals and the church."

"I liked the fact that I was not in a group of my own choosing—those I generally am with, but people I would never have associated with otherwise . . . I think a little more structured exercises to get to know everyone would be helpful."

Summary

The results of the survey indicated that the retreatants were positive regarding communion with God and fellowship with others as basic purposes of retreat. There was some uncertainty regarding an "understanding of one's self" as a purpose.
The responses were quite evenly split as to advance information being adequate or inadequate to prepare a retreatant to the best advantage for retreat. A large majority were satisfied that the retreat had been well planned.

More people were satisfied with the one day retreat but a good percentage seemed interested in an overnight program.

The majority seemed satisfied with the program of retreat unaltered, although a small percentage felt more time should be spent in meditation; a little larger percentage in fellowship; a still larger percentage in silence and the highest percentage in Bible study.

A strong majority showed satisfaction with leadership as it existed in a shared concept.

A majority did feel less close to the church than they would like, but many felt more a part of the family after retreat. Most enjoyed the small groups, felt encouraged to participate and felt comfortable within the group.

A third of the group felt they were more active in the church since retreat; less than half said they were unchanged and one fourth were uncertain.

It is not possible to determine what percentage of the retreatants "started" attending fellowship or growth groups since retreat. Forty-seven percent reported attending since retreat, but some of these might have been attending prior to retreat as well.

Statement five was perhaps inadequately worded. The word "helps," should have been inserted to make the statement read "The retreat plan helps fill a real need for fellowship in the church." The one disagreeing response and four of the five uncertain responses designated that
they had so marked their choice because the word "helps" was not included.

An overwhelming percentage felt retreat was a good way to break up a large church into groups and would go on retreat again.

The unanimous approval of the church retreat concept gave assurance to the present study that the church retreat program was well received and should most assuredly continue in the future.

A copy of the survey instrument is found in the appendix of this study on page 119.
CHAPTER VIII

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

This chapter presents (a) a summary of this developmental study, (b) conclusions reached, (c) recommendations for future retreat programs and studies, and (d) a brief epilogue.

Summary

The purposes of this study were (a) to determine the true concept of retreat, (b) to examine the structure of retreat, (c) to explore Christian group dynamics as they are employed in retreat, (d) to report the data of the Campus Concern, Family Life Education and Pioneer Memorial Pilot Program retreats, (e) to receive feedback evaluation from former retreatants regarding the Pioneer Memorial Pilot Program retreats.

In the review of literature, the writer found the basic concept of retreat was a strategic withdrawal to commune with God. There was a theological undergirding to the principle of retreat by examples of Old and New Testament men and by Jesus Himself. The historical background of retreat proved it was originally a Roman Catholic practice, but in the twentieth century it has grown in prominence within the Protestant ranks. The types of retreat are varied in purpose, group and structure. The objectives of retreat are (a) communion with God, (b) understanding of one's self, and (c) fellowship with others in Christ. The nature of retreat consists in detachment from the claims of daily living as
preparation for concentration on these intentions. The structure of re­
treat is flexible and adaptable to circumstances. Retreatants considered
as a group, can utilize Christian group dynamics to foster a favorable
retreat climate. The atmosphere for the reception of the Holy Spirit
can be set here. It is always recognized that only God can bring about
the desired spiritual blessings sought.

Campus Concern retreats, Family Life Education retreats and the
Pilot Program retreats of the Pioneer Memorial Church each provided a
spiritual encounter for a segment of the population of the Andrews Uni­
versity campus community. Retreats are playing an increasing role in
church nurture at the Pioneer Memorial Church for church members and
students of Andrews University.

The results of the survey to retreatants from the Pioneer Me­
memorial Church Pilot retreats indicated unanimous approval of the retreat
concept and practice, and that in some cases, changed lives resulted,
and small Christian growth groups continue outside of retreat.

Conclusions

From Biblical times to the present day, retreat has been a means
of restoration for the spirit of man. Jesus Christ, our prime example,
continually sought the solitude of retreat. A whole lifetime was com­
pressed into the three years of His ministry. Ever present were people
and their needs. His days were long. His home was nowhere. His duties
were the most pressing of any man. To refresh Himself physically, to
replenish Himself spiritually, to gear Himself emotionally, He withdrew
to retreat.

In the absence of their beloved Leader, the disciples drew apart
from the masses, and found solidarity in uniting among themselves in
fellowship. It was in this environment that they received the Holy Spirit on the day of Pentecost.

The needs of men today are in many ways no less demanding. Everyday life is a constant contact with people, noise and confusion. The admonition of Jesus to come apart is timely advice for twentieth century men. It is in retreat that the atmosphere of quietness permits men to hear the still, small voice of God, and respond to Him in peace. This will undoubtedly become increasingly important in the complex, accelerated pace of life the future promises.

People are saturating the earth. Villages of yesterday are the cities of today. The large church has displaced, in many places, the intimate congregation. Crowds of people do not alleviate loneliness, but rather perpetuate a sense of forlornness. Men's greatest human needs today are still love and acceptance. These wants may best be satisfied in the safe, intimate climate of caring fellow Christians. The retreat fits this situation, and here the lonely void in a life can be filled by the Holy Spirit's restoring power. The history of retreat bears out the validity of this experience.

As one retreatant penned, in her comments on the retreat which she attended following the death of a loved one: "We needed all the encouragement and spiritual help we could get at that very time... In the Judgment each person will stand alone, but here on earth we can pray and study together to strengthen us for that coming Day of Judgment. This is an important part of our preparation."

Thus, the study concludes from Biblical and historical background, and current responses from retreatants, that retreat is a valid church activity which creates a climate for openness to God and spiritual growth.
Recommendations

Recommended that:

1. The retreat program of the Pioneer Memorial Church resume scheduling of retreats in the fall of 1974. Responses are indicative of the need to continue this program as part of the overall activities of the church.

2. The Pioneer Memorial Church retreats be planned on a bi-monthly schedule, to accommodate as many as possible of its large membership.

3. A study be made to establish a permanent retreat house and campsite. The pilot program was curtailed because of the unavailability of a suitable site, particularly during the summer months, when camps were at their highest peak of use. A permanent church-owned site would assure the continuity of retreats for the future.

4. A study be made as to the advisability of expanding some of the programs to overnight retreats, to further strengthen the program by the inclusion of additional features.

5. The communion service be incorporated in overnight retreats, to concretize the Christ event in the lives of the retreatants.

6. An overnight retreat employ a particular study in depth, such as the two suggestive study outlines included in the appendix.

7. A work schedule be employed in an overnight retreat, to feed the physical body as well as the spiritual mind.

8. An adequate amount of time be devoted to silent meditation, study, discussion and prayer, in balanced proportion, to meet the full needs of retreatants.

9. A study be made as to the effect of small children on the retreat program, and if their attendance should be continued.
10. A practice of reading at meals be considered in the program planning. This has been an established custom at numerous retreat houses and proved a blessing to retreatants.

11. Research be made to develop appropriate retreat program materials. These materials should be as oft requested, inspirational, thought provoking, and lend themselves toward discussion and response in a group setting.

12. Orientation materials be developed to provide information for new retreatants.

13. As an outgrowth of this study, further research be considered in testing various types of retreats.

Epilogue

Thus, retreat is an advance toward spiritual renewal--and renewal is a gift of God bestowed upon those who seek Him.

As the Sabbath day represents and anticipates our entrance into God's Holy rest . . . so a retreat offers us the occasion for coming for a time into the rest and peace of God's presence, in order that we may be with Him and 'enjoy Him'--if not as yet 'forever,' at least for this present hour. Here in retreat we rehearse that eternal life for which in God's time we are meant. The lines of John Donne's 'Hymn to God, my God,' set forth our hope and our purpose:

Since I am coming to that Holy roome  
Where, with thy Quire of Saints forever more  
I shall be made thy Musique; as I come  
I tune the instrument here at the dore,  
And what I must do then, thinke here before.1

---

1Casteel, Renewal, p. 33.
BIBLIOGRAPHY
BIBLIOGRAPHY

**Books**


Holy Bible. K.J.V. unless otherwise indicated.


Leypoldt, Martha M. *40 Ways to Teach in Groups*. Valley Forge, Pa.: Judson Press, 1967.


**Articles**


Powers, Bruce P. "The Role of Groups in Renewal." Church Administration, (December, 1971), 18-20, 41.
APPENDIX
APPENDIX A

SURVEY INSTRUMENT
SURVEY: CHURCH RETREATS

Please indicate your evaluation of each statement by checking the appropriate answer either _____agree, _____disagree, or _____uncertain, in each case. Thank you.

1. The primary purpose of retreat is the deepening of communion with God.
   _____agree  _____disagree  _____uncertain

2. Another purpose of retreat is to gain a truer understanding of one's self.
   _____agree  _____disagree  _____uncertain

3. Another goal of retreat is to develop richer fellowship with others in Christ.
   _____agree  _____disagree  _____uncertain

4. In a large church I do not feel as close to the church family as I would like to be.
   _____agree  _____disagree  _____uncertain

5. The retreat plan fills a real need for fellowship in the church.
   _____agree  _____disagree  _____uncertain

6. The retreat is a good way to break a large church into small compatible groups.
   _____agree  _____disagree  _____uncertain

7. After the retreat I felt more a part of the church family.
   _____agree  _____disagree  _____uncertain

8. The retreat I attended lasted for the full Sabbath day.
   _____agree  _____disagree  _____uncertain

9. To be more effective, retreats should be at least a weekend long.
   _____agree  _____disagree  _____uncertain
10. I would like to have had more advance information regarding the retreat in order to prepare myself.

______ agree ______ disagree ______ uncertain

11. I felt the retreat was well planned and executed.

______ agree ______ disagree ______ uncertain

12. The retreat could have been better planned.

______ agree ______ disagree ______ uncertain

13. The retreat should have had a more structured program.

______ agree ______ disagree ______ uncertain

14. The retreat did not allow enough time for reflection and spiritual meditation.

______ agree ______ disagree ______ uncertain

15. The retreat should have contained more "silent" time for personal communion with God.

______ agree ______ disagree ______ uncertain

16. The retreat should have given more time to Bible study.

______ agree ______ disagree ______ uncertain

17. The retreat should have had more group fellowship activities.

______ agree ______ disagree ______ uncertain

18. I enjoyed the intimate feeling of associating with a small group at the retreat.

______ agree ______ disagree ______ uncertain

19. I was encouraged to participate in the group discussions and activities.

______ agree ______ disagree ______ uncertain

20. I was somewhat embarrassed and uncomfortable in the group discussions.

______ agree ______ disagree ______ uncertain

21. I liked the "shared leadership" concept of group activities.

______ agree ______ disagree ______ uncertain
22. I would have enjoyed more responsibility at the retreat.

______agree  _______disagree  _______uncertain

23. I have been a more active church member since attending a retreat.

______agree  _______disagree  _______uncertain

24. Following the retreat I have attended small fellowship spiritual growth groups.

______agree  _______disagree  _______uncertain

25. I would go on a retreat again.

______agree  _______disagree  _______uncertain

26. Church retreats are spiritually refreshing and I approve of the concept.

______agree  _______disagree  _______uncertain

27. Please list any comments you may have concerning the retreat you attended.

________________________________________________________

________________________________________________________

________________________________________________________

________________________________________________________

--Prepared by John A. Kroncke
June, 1974
APPENDIX B

PIONEER MEMORIAL CHURCH PILOT PROGRAM RETREAT MATERIALS
It is apparent that many individual members of our church, while wishing to lead effective, wholehearted Christian lives, are frustrated and defeated in their religious experience. They may question their conversion; doubt their salvation; lack love for God and others; study the Bible infrequently; pray ineffectively; worry about everything; struggle to obey the "rules"; and battle constantly with impure thoughts, a critical spirit, or feelings of aimlessness. What is worse, they know that they are this way, but don't know what to do about it. They deeply desire relief from this roller-coaster religion.

Inspired sources suggest that there is a universal antidote for all spiritual ills: the abiding presence of the Holy Spirit in the individual, or more explicitly, the life controlled by Christ through the presence of the Holy Spirit. The following material will present a guide to entering into this Christ-controlled experience.

It is foundational to understand--

1. That we are born to be God's, in order to reveal His Son (Eph. 1:4, 5, 11; Gal. 1:16).
2. We become members of His family by adoption (Eph. 1:5).
3. Our adoption is made legally possible by faith in the death of Christ (Gal. 3:26; Eph. 1:5).
4. It is our having been purchased by Jesus that makes us worthy and assures us that He will not turn His back and walk away without claiming us as His own (Eph. 1:11).
5. We enter into the family of God, not by church membership, Bible reading, or even obedience, but by choice--an act of the will, which can be made regardless of personal guilt or uncertainty. When God asks, "Will you have my Son Jesus to be your constant companion from this day forward?" we need only respond, "I will."
6. Through this surrender of ourselves to Him, we have, by choice, accepted Christ and agreed to be adopted into God's family.
7. We are therefore joint-heirs with Christ, receiving every blessing that was His (Gal. 4:1-7; Rom. 8:17).
8. The primary element of our immediate inheritance is the abiding presence of the Holy Spirit (Gal. 4:1-7; Eph. 1:13), which was an integral part of Christ's earthly life (Luke 4:1, 2, 14; Acts 10:38; Matt. 12:28; Heb. 9:14; I Pet. 3:18), and which brings all other blessings in its train (8T 21).

---

It is vital that the person who now bears the name "Christian" understand how to let God's presence overtake him completely, through the Holy Spirit, so that his life will be one of victory and not defeat. Prior to his surrender to Christ, the individual is, as it were, driving his automobile alone. Having invited Christ into his life, he must learn to give Christ the wheel, and not make the mistake of thinking that it is sufficient to take Jesus along as a passenger. Whether the Lord is in the passenger or the driver's seat is the crucial variable. Thus we must understand how to put Christ in complete control of our lives.

A. What is the Christ-controlled life?

The Christ-controlled life is the Spirit-filled life--Christ living in and through us in the power of the Holy Spirit:

"The Holy Spirit is . . . as the personal presence of Christ to the soul." RH, Nov. 29, 1892

"It is through the Spirit that Christ dwells in us." DA 388

"The Holy Spirit seeks to abide in each soul. If it is welcomed as an honored guest, those who receive it will be made complete in Christ." CH 561

"The presence of the Holy Spirit involves the presence of Jesus and the Father. In other words, the fullness of the Godhead is operative and present in the world . . . by the Holy Spirit. Thus the Holy Spirit is, as it were, Jesus' other self." Froom, p. 134.

"The Holy Spirit was the highest of all gifts He (Jesus) could solicit from His Father for the exaltation of His people." DA 671

B. Is the Holy Spirit a necessity?

It is impossible to succeed in the Christian life without the indwelling Holy Spirit:

"And remember that if anyone doesn't have the Spirit of Christ living in him, he is not a Christian at all." Rom. 8:9 LB

(Jesus speaking of Nicodemus)--"What I am telling you so earnestly is this: Unless one is born of water and the Spirit, he cannot enter the kingdom of God." John 3:5 LB

"Be filled with the Holy Spirit and controlled by Him." Eph. 5:18 LB

"In order to serve Him aright, we must be born of the divine Spirit." DA 189

"We should pray as earnestly for the . . . Holy Spirit as the disciples prayed on the day of Pentecost. If they needed it at that time, we need it more today." 5T 158
"We must be daily controlled by the Spirit of God, or we are controlled by Satan." 5T 102

"We are not safe for a moment unless guided and controlled by the Holy Spirit." OHC 189

"We need to be sanctified by the Holy Spirit every hour of the day, lest we be ensnared by the enemy." TM 223

"All who would be saved, high or low, rich or poor, must submit to the working of this (Holy Spirit's) power." COL 97

"Many have failed . . . to receive the former rain. . . . They expect that the lack will be supplied by the latter rain. . . . They are making a terrible mistake. . . . If we do not place ourselves in an attitude to receive both the former and the latter rain, we shall lose our souls, and the responsibility will be at our own door." TM 507, 508

"Daily He (Christ) received a fresh baptism of the Holy Spirit." COL 139

"Christ, the great teacher, had an infinite variety of subjects from which to choose, but the one upon which He dwelt most largely was the endowment of the Holy Spirit." ISM 156

"Just prior to His leaving His disciples for the heavenly courts, Jesus encouraged them with the promise of the Holy Spirit. This promise belongs as much to us as it did to them, and yet how rarely it is presented before the people, and its reception spoken of in the church. In consequence of this silence upon this most important theme, what promise do we know less about by its practical fulfillment than this rich promise of the gift of the Holy Spirit? . . . The promise of the Holy Spirit is casually brought into our discourses, is incidentally touched upon, and that is all. Prophecies have been dwelt upon, doctrines have been expounded; but that which is essential to the church in order that they may grow in spiritual strength and efficiency . . . has been largely left out of ministerial effort. This subject has been set aside, as if some time in the future would be given to its consideration. . . . The impression concerning the Holy Spirit has been that this gift is not for the church now, but that at some time in the future it would be necessary for the church to receive it. This promised blessing, if claimed by faith, would bring all other blessings in its train, and it is to be given liberally to the people of God." TM 174, 175

C. What are the benefits of the indwelling Holy Spirit?

1. Instruction

"He (the Holy Spirit) will teach you all things." John 14:26 RSV

"This (the Holy Spirit) is the only effective teacher of divine truth." DA 671
"God can teach you more in one moment by His Holy Spirit than you could learn from the great men of the earth." TM 119

2. Communication

"But we know about these things because God has sent His Spirit to tell us and His Spirit searches out and shows us all of God's deepest secrets. . . . God has actually given His Spirit to tell us about the wonderful free gifts of grace and blessing that God has given us." I Cor. 2:10, 12 LB

"The Holy Spirit will take the things of God and show them unto you, conveying them as a living power into the obedient heart." COL 149

"He (God) is speaking to us still by His Spirit." 5T 235

3. Interest in Scriptures

"I saw that it is the privilege of every Christian to enjoy the deep movings of the Spirit of God. . . . You will love to meditate upon God and heaven. You will feast upon the glorious promises of His word." 1T 159

"We cannot . . . appreciate divine revelation without the aid of that Spirit by whom the word was given." 5T 241

4. Greater understanding

"Those who study the word of God with hearts open to the enlightenment of the Holy Spirit, will not remain in darkness as to the meaning of the word." COL 35

"The Spirit was to quicken their understanding." DA 671

"We cannot rightly understand or appreciate divine revelation without the aid of that Spirit by whom the word was given." 5T 241

5. Spiritual food

"The life-giving Spirit, flowing from the infinite fullness of God, is the true manna." DA 386

"The bread of God is that which cometh down out of heaven and giveth life unto the world." John 6:33 RV

6. Help in praying

"We must pray not only in Christ's name but by the inspiration of the Holy Spirit." COL 147

"The Holy Spirit prays for us with such feeling that it cannot be expressed in words." Rom. 8:26b LB

"Pray on every occasion in the power of the Spirit." Eph. 6:18 NEB
7. Revelation of Christ

Christ speaking: "But I will send you the Comforter--the Holy Spirit, the source of all truth. He will come to you . . . and will tell you all about me." John 15:26 LB

"He (the Holy Spirit) shall praise me and bring me great honor by showing you my glory." John 16:13, 14 LB

"The Holy Spirit never leaves unassisted the soul who is looking unto Jesus. He takes of the things of Christ and shows them unto him." DA 302

8. Attraction to Christ

"Now all of us . . . may come to God . . . with the Holy Spirit's help." Eph. 3:18 LB

"Whenever a soul reaches out after God, there the Spirit's working is manifest and God will reveal Himself to that soul." DA 189

9. Love of God

"God's love has flooded our inmost heart through the Holy Spirit He has given us." Rom. 5:5 NEB

"God has given us the Holy Spirit to fill our hearts with His love." Rom. 5:5 LB

"In order to serve Him aright, we must be born of the divine Spirit. . . . This will . . . give us a new capacity for knowing and loving God." DA 189

10. Reassurance of Sonship

"For His Holy Spirit speaks to us deep in our hearts and tells us that we really are God's children." Rom. 8:16 LB

"And He has put His own Holy Spirit into our hearts as a proof to us that we are living with Him and He with us." I John 4:13 LB

"He has given us His Holy Spirit in our hearts as guarantee that we belong to Him and as the first installment of all that He is going to give us." I Cor. 1:22 LB

11. Conviction

"It is the Holy Spirit that convicts of sin." AA 52

"Only when the truth is accompanied to the heart by the Holy Spirit will it quicken the conscience." DA 671

"As the works of God are studied, the Holy Spirit flashes conviction into the mind. It is not the conviction that logical reasoning produces." COL 25
12. Contrition

"Real sorrow for sin is the result of the working of the Holy Spirit." DA 300

13. Repentance

"We cannot even repent without the aid of the Spirit of God." DA 175

"Man cannot even repent unless the Holy Spirit works upon his heart." 8T 64

14. Cleansing

"In all who submit to His power, the Spirit of God will consume sin." DA 107

15. Conversion

"The change (death to self and sin) can be brought about only by the effectual working of the Holy Spirit." DA 172

"The Spirit of Christ produces new life in the soul." PK 233

"God will also give new life to your mortal bodies through His indwelling Spirit." Rom. 8:11 NEB

"... if through the power of the Holy Spirit you crush it (the old, sinful nature) and its evil deeds, you shall live." Rom. 8:13 LB

"In all who will submit themselves to the Holy Spirit a new principle of life is to be implanted; the lost image of God is to be restored in humanity." COL 96

16. Transformation

"And as the Spirit of the Lord works within us, we become more and more like him." II Cor. 3:18b LB

"When the Spirit of God takes possession of the heart, it transforms the life. Sinful thoughts are put away, evil deeds are renounced, love, humility and peace take the place of anger, envy and strife. Joy takes the place of sadness, and the countenance reflects the light of heaven." DA 173

"This (being born of the divine Spirit) will purify the heart and renew the mind, giving us a new capacity for knowing and loving God. ... It is the fruit of the working of the Holy Spirit." DA 189

"The Spirit of God, received into the soul, will quicken all its faculties. ... The weak, vacillating character becomes changed to one of strength and steadfastness." DA 251
"Pray that the mighty energies of the Holy Spirit, with all their quickening, recuperative and transforming power, may fall like an electric shock on the palsy-stricken soul, causing every nerve to thrill with new life, restoring the whole man . . . to spiritual soundness." 5T 267

"If the eye is kept fixed on Christ, the work of the Spirit ceases not until the soul is conformed to His image." DA 302

17. Obedience

"It (being born of the divine Spirit) will give us a willing obedience to all His requirements." DA 189

"So now we can obey God's laws if we follow after the Holy Spirit." Rom. 8:4 LB

"Those who follow after the Holy Spirit find themselves doing those things that please God." Rom. 8:6 LB

"When you are guided by the Holy Spirit, you need no longer force yourself to obey." Gal. 5:18 LB

18. Discernment of faults

"Whatever may be the nature of your defects, the Spirit of the Lord will enable you to discern them." SD 349

19. Moral strength

"Through the aid of the Holy Spirit He (Christ) was able to detect Satan's approaches and to resist his power." DA 102

"He (Christ) was fitted for the conflict (with temptation) by the indwelling of the Holy Spirit." DA 123

"The Holy Spirit shall be imparted to every repentant soul to keep him from sinning." DA 301

"The Spirit furnishes the strength that sustains striving, wrestling souls in every emergency, amidst the hatred of the world and the realization of their own mistakes and failures." AA 51

"Man is naturally inclined to follow Satan's suggestions, and he cannot successfully resist so terrible a foe unless Christ, the mighty conqueror dwells in him." 1T 341 and "It is through the Spirit that Christ dwells in us." DA 388

20. Victory

"Sin can be resisted and overcome only through the mighty agency of the third person of the Godhead. . . . Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil." DA 671
21. Mental strength

"Under the guidance of the Holy Spirit, the mind that is devoted unreservedly to God develops harmoniously and is strengthened to comprehend and fulfill the requirements of God." DA 251

"He gives the Holy Spirit to illuminate our minds." 8T 19

22. Distaste for the world

"The Holy Spirit withdraws the affections from the things of this earth and fills the soul with a desire for holiness." AA 52

23. Consolation

"In the teachings of Christ, the doctrine of the Holy Spirit is made prominent. What a vast theme is this for contemplation. . . . He dwelt upon this theme in order to console His disciples in the great trial they were soon to experience, that they might be cheered in their great disappointment. . . . The world's Redeemer sought to bring to the hearts of the sorrowing disciples the strongest solace." E. G. White, Bible Echo, Nov. 15, 1893

24. Companionship

"The work of the Holy Spirit is immeasurably great. . . . The Holy Spirit is the Comforter, as the personal presence of Christ to the soul." E. G. White, RH, Nov. 29, 1892

"Thus our orphanage ceases. There is no desolation, no loneliness." Froom, p. 62

"The Holy Spirit seeks to abide in each soul. If it is received as an honored guest, those who receive it will be made complete in Christ." CH 561

25. Counsel

"The Holy Spirit helps us with our daily problems." Rom. 8:26 LB

"The Holy Spirit helps us in our manifold necessities." 5T 410

"Those who have fellowship with Christ have constant rest and peace. Then why do we walk alone? . . . Why do we not take Him into all our counsels? Why do we not come to Him in all our perplexities?" 5T 410

26. Guidance

"I advise you to obey only the Holy Spirit's instructions. He will tell you where to go and what to do, and then you won't always be doing the wrong things." Gal. 5:16 LB

"If we are living now by the Holy Spirit's power, let us follow the Holy Spirit's leading in every part of our lives." Gal. 5:25 LB
27. Emotional support

"At all times and in all places, in all sorrows and in all afflic tions, when the outlook seems dark and the future perplexing, and we feel helpless and alone, the Comforter will be sent in answer to the prayer of faith. Circumstances may separate us from every earthly friend; but no circumstance, no distance, can separate us from the heavenly Comforter. Wherever we are, where ever we may go, He is always at our right hand to support, sustain, uphold, and cheer." DA 669, 670

28. Sense of Value

"There is no limit to the usefulness of the one who, putting self aside, makes room for the working of the Holy Spirit upon his heart and lives a life wholly consecrated to God." 8T 19

"God will work a work in our day that but few will anticipate. He will raise up and exalt those that are taught by . . . His Spirit." 5T 82

29. Usefulness

"There is no limit to the usefulness . . ." 8T 19

30. Stability

"The Spirit of God, received into the soul, will quicken all its faculties . . . The weak, vacillating character becomes changed to one of strength and steadfastness." DA 251

"I pray to the Father of all the great family of God . . . that out of His glorious, unlimited resources He will give you the mighty inner strengthening of His Holy Spirit." Eph. 3:14, 16 LB

31. Humility

"When the Spirit of God, with its marvelous awakening power, touches the soul, it abases human pride." DA 135

32. Patience

"But when the Holy Spirit controls our lives He will produce this kind of fruit in us: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control." Gal. 5:22, 23 LB

33. Joy

"Wherever His Spirit reigns . . . there will be joy also, for there is a calm, holy trust in God." DA 153

"Christ dwelling in the soul is a wellspring of joy." COL 162
34. Peace

"Wherever His Spirit reigns, there peace abides." DA 153

"It is the privilege of every Christian to enjoy the deep movings of the Spirit of God. A sweet heavenly peace will pervade the mind." 1T 159

35. Kindness and goodness

Fruits of the Spirit

36. Faithfulness

Fruit of the Spirit

37. Gentleness

Fruit of the Spirit

38. Self-control

Fruit of the Spirit

39. Purity

"It is by the Spirit that the heart is made pure." DA 671

"He gives the Holy Spirit . . . to purify our hearts." 6T 415

"For you have been made pure and pleasing to Him by the Holy Spirit." Rom. 15:16b LB

40. Hope

"He gives the Holy Spirit to help in every strait, to strengthen our hope and assurance." 8T 19

The wise men "had the inward evidence of the Holy Spirit which was impressing their hearts and inspiring them with hope." DA 60

"I pray that God will help you overflow with hope in Him through the Holy Spirit's power within you." Rom. 15:13b

41. Wisdom

"Through the Holy Spirit, she (Mary) received wisdom." DA 69

42. Liberality

"Selling their houses or their lands, they brought the money, and laid it at the apostles' feet . . . This liberality on the part of the believers was the result of the outpouring of the Spirit." AA 70
43. Refinement of character

"If the heart is not kept under the control of God, if the Holy Spirit does not work unceasingly to refine and ennoble the character, the old habits will reveal themselves in the life." COL 50

44. Love for others

"Will you be my prayer partners? Because of your love for me given to you by the Holy Spirit?" Rom. 15:19 LB

"His Spirit ruling the heart will create harmony, love, and unity." 5T 28

"When the Holy Spirit was poured out upon the early church, the brethren loved one another." 5T 239

45. Unity

"They (the early Christians) must by constant prayer seek the guidance of the Holy Spirit, which would lead them to love and unity." 5T 243

"His Spirit ruling in the heart will create . . . unity." 5T 28

46. Power for witnessing

"We need the Pentecostal energy. This will come; for the Lord has promised to send His Spirit as the all-conquering power." GW 308

"The Holy Spirit's power was in my words." I Cor. 2:4

"He has used me to win the Gentiles to God. I have won them by my message and by the good way I have lived before them and by the miracles done through me as signs from God--all by the Holy Spirit's power." Rom. 15:18, 19 LB

"Without the Spirit and power of God, it will be in vain that we labor to present the truth." 5T 158

"I saw that if the church had always retained her peculiar, holy character, the power of the Holy Spirit which was imparted to the disciples would still be with her. The sick would be healed, devils would be rebuked and cast out, and she would be mighty and a terror to her enemies." EW 227

47. Content for witnessing

"We have even used the very words given us by the Holy Spirit." I Cor. 2:13 LB

"For you will be given the right words at the right time. For it won't be you doing the talking--it will be the Spirit of your heavenly Father speaking through you." Matt. 10:20 LB
48. Simplicity

"Let the stewards of the manifold grace of God seek out souls, visit their homes, and through the power of the Holy Spirit minister to their needs. Study the Bible and pray with them with that simplicity which the Holy Spirit inspires." COL 234

49. Sensitivity

"The Spirit of God will impress the mind with ideas calculated to meet the cases of those who need help." 5T 251

"If you are in communion with Christ, you will place His estimate upon every human being. You will feel for others the same deep love that Christ has felt for you. Then you will be able to win, not drive, to attract, not repulse, those for whom He died. None would ever have been brought back to God if Christ had not made a personal effort for them, and it is by this personal work that we can rescue souls. When you see those who are going down to death, you will not rest in quiet indifference and ease. The greater their sin and the deeper their misery, the more earnest and tender will be your efforts for their recovery. You will discern the need of those who are suffering, who have been sinning against God, and who are oppressed with a burden of guilt. Your heart will go out in sympathy for them, and you will reach out to them a helping hand. In the arms of your faith and love you will bring them to Christ. You will watch over and encourage them, and your sympathy and confidence will make it hard for them to fall from their steadfastness." COL 196, 197

50. Courage

"Those who place themselves under God's control, to be led and guided by Him, will catch the steady tread of events ordained by Him to take place. Inspired by the Spirit of Him who gave His life for the world, they will no longer stand in impotency, pointing to what they cannot do. Putting on the armor of Christ, they will go forth to warfare willing to do and dare for God, knowing that His omnipotence will supply their need." 7T 14

"The Lord knows all about His faithful servants who for His sake are lying in prison or who are banished to lonely islands. He comforts them with His own presence. When, for the truth's sake the believer stands at the bar of unrighteous tribunals, Christ stands by his side. All the reproaches that fall upon him, fall upon Christ. . . . When one is incarcerated in prison walls, Christ ravishes the heart with His love. . . . At all times and in all places, in all sorrows and all afflictions, when the outlook seems dark and the future perplexing, and we feel helpless, and alone, the Comforter will be sent in answer to the prayer of faith." DA 669
51. Faith**

"It is by faith that the soul beholds the glory of Jesus. This glory is hidden, until, through the Holy Spirit, faith is kindled in the soul." DA 392

52. Emptiness**

"If you but open the door of the heart, Jesus will supply the vacuum by the gift of His Spirit." E. G. White, RH, Feb. 23, 1892

D. To whom is the Holy Spirit available?

"If all were willing to receive, all would become filled with His Holy Spirit." COL 419

"The Holy Spirit . . . long ago has been promised to all of us Christians." Eph. 1:13

"It is the privilege of every Christian to enjoy the deep movings of the Spirit." IT 159

E. How may I receive the Holy Spirit?

1. Desire

"On the last day of the feast, the great day, Jesus stood up and proclaimed, 'If any one thirst, let him come to me and drink. He who believes in me, as the scripture has said, Out of his heart shall flow rivers of living water.' Now this he said about the Spirit, which those who believed in him were to receive." John 7:37-39 RSV

2. Submit

"Christ declared that the divine influence of His Spirit was to be with His followers to the end. From the day of pentecost to the present time the Comforter has been sent to all who yielded themselves fully to the Lord and to His service." AA 49

"It is not because of any restrictions on the part of God that the riches of His grace do not flow earthward to men. If the fulfillment of the promise (of the Holy Spirit) is not seen as it might be, it is because the promise is not appreciated as it should be. If all were willing, all would be filled with the Spirit." AA 50

**Saved until last to show that the Holy Spirit will even supply the fulfillment to the conditions for His receptance.
"Jesus came to impart to the human soul the Holy Spirit by which the love of God is shed abroad in the heart. But it is impossible to endow men with the Holy Spirit who are set in their ideas, whose doctrines are all stereotyped and unchangeable, who are walking after the tradition and commandments of men." 1SM 36

"We can receive of heaven's light only as we are willing to be emptied of self. We cannot discern the character of God, or accept Christ by faith, unless we consent to the bringing into captivity of every thought to the obedience of Christ. To all who do this the Holy Spirit is given without measure." DA 181

3. Request

"And if even sinful persons like yourselves give children what they need, don't you realize that your heavenly father will do at least as much and give the Holy Spirit to those who ask for Him?" Luke 11:13 LB

"The time in which we are now living is to be to those who ask, the dispensation of the Holy Spirit. Ask for His blessing." TM 511

"The descent of the Holy Spirit upon the church is looked forward to as in the future, but it is the privilege of the church to have it now. Seek for it. Pray for it. Believe in it. We must have it, and heaven is waiting to bestow it." Ev 701

(In vision, Ellen White saw the saints praying): "My father, give us thy Spirit. Then Jesus would breathe upon them the Holy Ghost. In that breath was light, power and much love, joy and peace." EW 55

"And when they had prayed, the place in which they were gathered together was shaken; and they were all filled with the Holy Spirit." Acts 4:31 RSV

4. Accept in faith

"Believe in it (the descent of the Holy Spirit)." Ev 701

"And this is the confidence which we have in him, that if we ask anything according to his will he hears us. And if we know that he hears us in whatever we ask, we know that we have obtained the requests made of him." I John 5:14, 15 RSV

F. How do I retain the constant indwelling of the Holy Spirit?

Note the following analogy:

A typical, radiant bride and groom stand receiving congratulants at their wedding reception. A favorite aunt approaches to offer her good
wishes and inquires, "Where are you young people planning to go for your honeymoon?"

The groom replies, "I'm going fishing in Alaska, and she's going sunbathing in Hawaii." Noticing the serious expression on his face, his aunt stifles her laughter.

"Son," she says, "most couples go somewhere together on their honeymoon."

"Why, Aunt Beatrice," says the groom in disbelief, "you saw the wedding ceremony and heard us repeat our vows. We don't have to go anywhere together to prove that we're married. You know we're married!"

As it is not the ceremony that makes a marriage, but rather the continuing relationship which follows, so it is not the baptismal ceremony that validates our commitment to Christ, but more importantly the relationship which follows. Nor is it the moment of infilling when we request and accept the Holy Spirit into our lives that makes us baptized by the Spirit. It is our continuing walk with Him that validates the experience.

We must continue to "follow His leading in every part of our lives." (Gal. 5:25), and to daily "rekindle the gift of God that is within. . . ." (II Tim. 1:6 RSV):

"Morning by morning as we kneel before the Lord to renew our vows of consecration, He will grant us the presence of His Holy Spirit." AA 56

"We need to be sanctified by the Holy Spirit every hour of the day." TM 223

"As the plant takes root in the soil, so we are to take deep root in Christ. As the plant receives the sunshine, the dew, and the rain, we are to open our hearts to the Holy Spirit. The work is to be done 'not by might, nor by power, but by My Spirit, saith the Lord of hosts.' Zechariah 4:6. If we keep our minds stayed upon Christ, He will come unto us 'as the rain, as the latter and former rain unto the earth.' Hosea 6:3. As the Sun of Righteousness, He will arise upon us 'with healing in His wings.' Malachi 4:2. We shall 'grow as the lily.' We shall 'revive as the corn, and grow as the vine.' Hosea 14:5, 7. By constantly relying upon Christ as our personal Saviour, we shall grow up into Him in all things who is our head." COL 67, 68

--Compiled by Paul and Carol Cannon
Winter, 1973
From: Biblical sources as noted.
Spirit of Prophecy (Ellen G. White) sources as noted.
APPENDIX C

RETREAT STUDY GUIDE FOR DISCOVERY OF SPIRITUAL GIFTS
INTRODUCTION

Introductory Statement and Credits

The following Appendix C material is offered as a possible suggestive guide for an off-site weekend "study" retreat. The subject under study is the discovery of personal spiritual gifts in the lives of individual church members.

The outline is divided into three sessions or presentations, for a total of six to seven hours of study. It is possible to subdivide the chapters into one-half hour presentations.

It is suggested that discussion in groups follow each segment of study. Pertinent highlights may easily be transferred into transparencies for illustration via an overhead projector.

The material is basically compiled from: Institute in Basic Youth Conflicts, National Advanced Seminar, by Bill Gothard; "Misunderstanding Spiritual Gifts," by Howard A. Snyder, Christianity Today, October 12, 1973, p. 15f; Bible references as noted; Spirit of Prophecy (Ellen G. White) references as noted.
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>INTRODUCTION</td>
<td>139</td>
</tr>
<tr>
<td>Introductory Statements and Credits</td>
<td>139</td>
</tr>
<tr>
<td>Importance of the Subject</td>
<td>141</td>
</tr>
<tr>
<td>Natural Abilities or Spiritual Gifts</td>
<td>143</td>
</tr>
<tr>
<td>Ellen G. White References on Spiritual Gifts, Talents, Abilities and Capabilities</td>
<td>145</td>
</tr>
<tr>
<td><strong>SESSION I</strong></td>
<td></td>
</tr>
<tr>
<td>Understanding Your Spiritual Gift</td>
<td>153</td>
</tr>
<tr>
<td><strong>SESSION II</strong></td>
<td></td>
</tr>
<tr>
<td>Discovering Your Spiritual Gift</td>
<td>160</td>
</tr>
<tr>
<td><strong>SESSION III</strong></td>
<td></td>
</tr>
<tr>
<td>Using Your Spiritual Gift</td>
<td>172</td>
</tr>
</tbody>
</table>
Importance of the Subject

An understanding, discovery, and use of spiritual gifts is one of the most important studies from the Bible of which we may enter. "Now concerning spiritual gifts, brethren, I would not have you ignorant." I Cor. 12:1. "The talents that Christ entrusts to His church represent especially the gifts and blessings imparted by the Holy Spirit." COL 329. "The question that most concerns us is not, How much have I received? But, What am I doing with that which I have?" COL 331.

It may be that an emphasis placed on just one or a few of the gifts might be termed a neglect of spiritual gifts. Perhaps Seventh-day Adventists have been guilty here as the presentation of this subject in the past has usually been to emphasize the gift of prophecy. Yet the Bible speaks of all gifts being manifest in the church awaiting the return of Christ. "That in every thing ye are enriched by Him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ." I Cor. 1:5-7. The gift of giving Bible studies has been vigorously stressed by the church; but what potential lies before the church for witness and the finishing of God's work on earth as each member is led to discover and use his own personal gift in the way most natural to him! This is a training and equipping of the "Laos" of the highest order!

A further problem involved in spiritual gifts is a misuse of them. "Let all things be done decently and in order." I Cor. 14:40. "For God is not the author of confusion, but of peace, as in all churches of the saints." I Cor. 14:33. The charismatic movement churches thus not only emphasize one gift (tongues) to the neglect or exclusion of the others,
but abuse the emphasized one as well.

All gifts were given for a specific purpose:

It was He who gave gifts to men: He appointed some to be apostles, others to be prophets, others to be evangelists, others to be pastors and teachers. He did this to prepare all God's people for the work of Christian service, to build up the body of Christ. Eph. 4:11, 12 (TEV).

The body of Christ, of course, is His church and each part, (gift), is necessary for the harmonious and successful working of that body towards its goal. Every layman then, through the exercise of his gift, can be a "minister" for the Lord.

It is the Spirit's power that will finish the gospel work and usher in the second coming of Christ.

G.C. 606.

Ev. 700.
Natural Abilities or Spiritual Gifts

When we were born physically we possessed certain natural abilities. When we were born again spiritually we received certain spiritual abilities as a member of the body of Christ. "So we being many are one body in Christ and everyone members one of another. Having then gifts differing according to the grace that was given us." Rom. 12:5, 6.

The tendency to confuse spiritual gifts and native abilities:
The error here lies in the tendency to go to one extreme or the other: to make spiritual gifts and native abilities either synonymous or else antithetical.

Each person is born with latent potentialities that should be developed and used to the glory of God. This is stewardship. But when the New Testament speaks of spiritual gifts, it goes beyond this. Paul says the Holy Spirit 'apportions to each one individually as He wills' (I Cor. 12:11). There is an immediacy here that speaks of a direct relationship between man and God through conversion and life in the Spirit. The gifts of the Spirit result from the operation of the Spirit in the life of the believer, and so are something more than merely the wise and faithful use of native abilities. They must be understood as, literally, gifts of the spirit.

But how and when does the Spirit operate? The Holy Spirit is the Spirit of creation that 'was moving over the face of the waters,' the same Spirit who said to Jeremiah, 'Before I formed you in the womb I knew you and before you were born I consecrated you; I appointed you a prophet to the nations' (Jer. 1:5). God is sovereign and omniscient, and we must not suppose that He begins to operate in a person's life only after conversion. There really is no such thing as a 'native' ability - 'What have you that you did not receive?' (I Cor. 4:7). It is not too much to say that God in His foreknowledge has given to each person at birth those talents that He later wills to awaken and ignite. A spiritual gift is a God-given ability that has caught fire.

A native capacity does not really become a spiritual gift until it is given over to the Spirit. The principle of crucifixion and resurrection, of dying and rising, applies here. Natural abilities remain in the plane of human effort until given to God in self-sacrifice.

In his perceptive discussion of spiritual gifts in Full Circle, David R. Mains writes: 'In those areas where I have natural abilities, such as a facility for public speaking, the difference between their being talents or gifts of the Holy Spirit is found in my attitude. If I recognize the talent as from God, and in prayer and continual dedication commit it to Him to be used in ministry in a special way, it becomes a gift of the Holy Spirit with supernatural expression. The proof of this is seen in the gradual way God increased this gift for His service.' (Word, 1971, p. 62).

So talents and gifts are neither synonymous nor antithetical. Both, after all, are bestowed by God. It is no accident that converted salesmen often make good evangelists. God is not capricious.
Although we must not limit the sovereign working of the Spirit, yet we may normally expect some correspondence between a person's 'native' abilities and personality traits - latent or developed - and the spiritual gifts God will bring forth in him. The Spirit intends to transform us into what we were meant to become, not into Xerox copies of someone else. (Howard A. Snyder, "Misunderstanding Spiritual Gifts," Christianity Today, October 12, 1973, pp. 16, 17.)

The Spirit of Prophecy bears out the same principles. Ellen White equates spiritual gifts with talents and abilities in the life of a consecrated Christian. COL 327f. (Her references are mainly to manifestational gifts.)

It is important to notice that Paul does not speak of spiritual gifts until the 12th chapter of Romans, the 12th chapter of I Cor., the 4th chapter of Eph. A preparatory work precedes an understanding of spiritual gifts. Unresolved moral conflicts must be cleared up first. Rom. 12:1, 2 begins with an invitation to self sacrifice - then follow the gifts later in the chapter. "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." John 12:24. Natural abilities and talents die in Christ and emerge anew as spiritual gifts.

"We are God's servants, and to each of us He has given talents, both natural and spiritual." T.M. 150.
Ellen G. White References on Spiritual Gifts,
Talents, Abilities and Capabilities

9T:144 - Singing
COL:327 - Depends on Spirit
GW:481 - Prepares for Second Advent
COL:327 - Already Ours in Christ
GW:481 - Different, Set in Church by God
9T:144-5 (Ev:99; GW:483) - Diversity of, in God's Work
9T:144 (Ev:99; GW:483) - Faith
SL:95 - God Works on Plan of Multiplication
COL:327 (ML:37) - How Men Obtain
9T:144 (Ev:99; GW:483) - Knowledge
DA:823 - Not All, are Imparted to Each Believer
CT:466 (ML:226) - Gospel Commission Calls for
MH:224 (CH:407) - Christ bestows, through Spirit
DA:823-4 (CH:30; ChS:135; WM:25) - Christ desires that His Servants
Exercise His Healing Power
4T:407 (GW:439) - Connected discourses on Prophecy, Ministers should
be able to give
4T:307 (ChS:46; 1TT:504) - Role of Prophecy, God's People Tracing Down
4T:412 (GW:278) - Ministers should Trace out Prophecy
1T:569 - Fruits of, Dreams and Visions
Ev:257 - Prophecy should be Presented More Often
2SM:86 - Gift of Prophesying
5T:77 - Prophesying May end Among SDA's ereelong
2SM:96 - Warning against Unguarded Statements re. Prophesying
TM:405 - Spirit gave Language and Utterance to True Prophets
GC:6 (ML:41) - Spirit Qualified and Enabled True Prophets to do their work
1SM:404 - Wrote Things Which They did not Comprehend
ML:219 - People are not to be Converted by Gift of Tongues

TM:424 - World will not be Converted by Gift of Tongues

5T:391 (CT:515; GW:82) - Many Missionaries in Primitive Church were Endowed with Gift of Tongues

COL:335-9; CS:115-6; 6T:322 (ChS:224; CM:33; GW:97) - Talent of Language (Speech)

CT:156-7 (CG:478-9) - God's Promise to Help You Use Aright Your Language

MYP:424 - God's Work is Crippled by Abuse of Language

COL:339 (ChS:120; CM:75; ML:114) - Highest Work in which Man can Employ Language, Speaking of Christ

6T:382 (GW:88) - Let All Make the Most of Language

6T:282-3 (GW:88) - Neglect to Cultivate Language Disqualifies Man for Ministry

7BC:936 - Ranks with Highest Gifts

6BC:1083 - Reveal Fragrance of Christ's Character in Language

7T:22 (3TT:84) - Use Language to Build One Another Up in Faith

GC:8-9; 2T:93 - Spiritual Gifts Placed (set) in Church

1T:328 - To Benefit Us

COL:328; 8T:21-2 (3TT:212) - Poorest and Most Ignorant Believer May Have S.G.

9T:144 (Ev:99; GW:483) - Power to Explain God's Word Clearly

DA:823 - S.G. Promised to Every Believer According to His Need for God's Work

Ev:257 - Public Presentation of Subject of, in Clear and Forceful Manner

GC:8-9 - Purpose of S.G.

9T:144 (Ev:99; GW:483) - Ready Speaking

9T:144 (Ev:99; GW:483) - Ready Writing

9T:144 (Ev:99; GW:483) - Sincere and Fervent Prayer

4T:608 (GW:482) - Some Better Adapted to one Branch of God's Work than Another

COL:327 (ML:37) - Promised to Every Servant of Christ
COL:328 - Special, includes all Gifts and Endowments whether Natural or Spiritual

Ev:256, 343 - Subject of S.G. Ministers Frequently Neglect

COL:237 (ML:37); 5T:731-2 (2TT:328); 9T:145 (Ev:100; GW:483) - Talents as S.G. Entrusted to Church

5T:731-2 (2TT:328) - Truths of God's Word as S.G. to be Used to Save Men

1SM:127 - Uncalled-for and Unused, Dwindle into Feebleness

6T:291-3 (CH:516-8; 2TT:529-30); 9T:144-6 (GW:483-5) - Unity and Cooperation Essential in Use of S.G.

9T:144 (Ev:99; GW:483), 146-7 (GW:485) - Word of Wisdom as S.G.

CA:117; 5T:570 - Ability as Talent

FE:209 - Devote Talents to God's Service

CS:127 - Exercise Talents for Good of Mankind

CS:127 - God has Endowed Men with Talents

5T:566 - Responsibility to God for T.

GW:222-3 - Should be Used in God's Cause

1T:197 (1TT:68) - Ability to Instruct People from God's Word

1T:197 (1TT:68) - Ability to Preach

4T:124 - Abused T. represents Divided Love

CS:117 - Affections

GW:331 - All T. are needed to Make Perfect Whole

COL:328 - All Gifts and Endowments are T.

CG:199; CH:122 (Te:176); 4T:574 - Talents Warped and Enfeebled by Wrong Habits

Ed:232 - Brilliant T. Avail little without Application

CS:125 - Buried in Earth, Dig Up Your T.

4T:124 - T. Must be Presented to Christ

5T:327 - Children's T. should be Trained for Usefulness

CH:546 - Church Members' T. Needed in Proclaiming Message

GW:330-1 - Confidence in God
Ev:554 - Converted T. Needed in God's Work
FE:545 - Cultivated T. Needed in Every Part of God's Work
Ev:101 - Diversity of T. Needed in Gospel Work
MM:58 - Education T. Needed to Train Ministerial Workers
COL:327 (ML:37) - Entrusted to Church are Gifts and Blessings Imparted by Spirit
TM:303 - Give God Room to Use T. Entrusted to Men
Ev:563 - Men are Responsible to God in Proportion to T. Entrusted to Them
2T:429 - Improve Your T.
WM:15 - Duty of Persons Who Have T. for Acquiring Property
CS:288 - T. should be Used for God for Gathering Means
CD:251 - T. for Good Cooking is Worth 10 Talents
MM:271 - T. for Good Cooking should be regarded as equal in Value to 10 T.
Ev:150, 500 - Bring T. for Singing into Gospel Work
Ev:498 - Cultivate T.
Ev:504 - Use T. in God's Service
CW:85 - Ministers Who Have T. for Writing
7T:177 (CW:163) - Possessor of T. for Writing Accountable to God for Use of it
2T:660 - Every Soul Saved is T. Gained
COL:327-8 - Gifts of Spirit
4T:479 (CS:324; 1TT:557) - God's Money as T., Lent to Man for Wise Improvement
7T:145 (Ev:100; 1TT:557) - Gospel Workers' Diverse T. May all be Under Control of Same Spirit
COL:328 - God is Honored by Improvement of Great T.
COL:335 - Person Who has T., but Lacks Self-Control
TM:379 - Greater Your T. Greater will be Returns Required by God
PK: 65 (ChS: 242) - Greatest T. Acceptable to God only when Self is Laid on Altar

COL: 346-8 - Use of Health

COL: 329 - However Few Must be Put to Use

GW: 330-1 - Humility

Ef: 337 - Minister should Develop T. in Church(s)

6T: 439 - T. should be Used in Doing Good

4T: 541 - Why God Sometimes Sets Talented Men Aside for Men of Inferior T.

4T: 46 - Accountability for Use of T.

TM: 360-1 - T. Belong to God Alone

5T: 564 - T. Given to Some People

3T: 408 (ITT: 389) - God Calls for T.

2T: 282 (1TT: 250) - T. is Imparted by God

4T: 105 - T. Lent by God to be Improved for His Glory

4T: 51 - T. Must be Accounted for

2T: 282 (1TT: 252); 5T: 566 - Responsibility to God for Use of T.

MYP: 391 - T. should be Sacredly Cherished and Used

CT: 451 - T. should be Used to Help Others

CS: 127 - T. to be Exercised for Good of Mankind

COL: 339-42 - Use of T.

CS: 115 - When T. is Power for Good

PP: 558; 6T: 451 (3TT: 73) - Intellect

CD: 474 - Given to Everyone

FE: 48 - Given to Man in Trust for Wise Improvement

FE: 86 (MYP: 39) - Intellectual Faculties as T., Entrusted to Men for Wise Development

COL: 352-3 - Kindly Impulses and Affections

CT: 451 - Knowledge as T., put to Use in Christ's Service is Never Lost

2T: 659 - Persons Who Have Large Amount of Means are Responsible for Large Number of T.
None should Mourn because They do not Have Larger T.

Preserve Life

Men of Varied T. Placed by God in His Church

T. are to be Improved for His Glory

T. Buried in Earth by Investment in Lands

Christ Seeks Men Who Have T.

God Requires Right Use of T.

Handle Wisely

Much Good Can be Done with T.

Placed in Napkin and Buried in Earth

Promise of More to People Who Rightly Use T.

Responsibility for Improvement of T.

Responsibility of Person Who Does not Have T.

T. should be Devoted to God's Cause

Should be Used in God's Cause

Should not be Shifted Upon Children by Parents

To be Brought to Christ

To be Exercised for Good of Mankind

Memory

Mental Faculties

Mental Powers as T. should be Improved

Ministers Who should Work on one or two, instead of trying to handle five

Minister's Accountability for his T.

Misused and Degraded by Folly

Responsibility for Use of Money

Moral Powers as T., should be Improved

Conditions On Which God Accepts Most Brilliant T.
Ev:469 - T. of Both Men and Women, Needed in God's Work

9T:196 - T. of English and American Gospel Workers should be United with Talents of those of Every Other Nationality

CW:167-76 - T. of Superior Quality is Required for Proper Illustration of Bible Scenes

COL:360 (MYF:298) - One T. Accomplishes its Appointed Work if Wisely Used

2T:245 - One T. Consecrated and Exercised to Promote God's Glory will be Acceptable

COL:355 - Possession of only One T. does not Excuse Anyone from Service for Christ

WM:102 - Promise to Persons Who Rightly Use their T.

CS:48 - One T. Wisely Used will bring Two to God

CS:116-7 - Possessions

CS:114, 116 - Property

4T:619 - Accountability for Abuse of Property

6T:84 (WM:81) - Rare T. mingled with Love is Precious Endowment

5BC:1137 - Rare T. that Became open Box of Ointment

CT:200 - Reasoning Powers are Given as T.

GW:330-1 - Simplicity of Character

4T:543 - Small T. Diligently Cultivated makes Great Men in God's Sight

COL:353 (ML:119) - Social Advantages are T.

6T:456-7 - Persons Who are Granted Special T.

COL:335-9; CS:115-6 - Speech

MM:123; 6T:173-4 (2TT:439) - Speech is Precious T.

CS:117 - Station

FE:48 - Station Given in Trust for Wise Improvement

COL:348-51; CS:115 - Strength

4T:619 - Accountability for Abuse of Strength

CS:117 - Sympathies

COL:342-6; CS:116-7; PP:558; TM:394 - Time
GW:330-1 - Tried Virtue

CS:116-7 - Understanding

AH:434; ML:114 - Voice

COL:52; CS:133 - Wealth

GW:330 - Wisdom

5T:169 - T. Without Love are as Meaningless as Sounding Brass

SD:284 - God has place for best of Abilities

Ev:653 - Efficiency Increased by Exercise of A.

SC:83 (ChS:101) - Extraordinary A. not Necessary in God's Work

COL:363 (ChS:86; MYP:309) - Failure to gain A., Eternal loss

AA:75 (ML:333) - Financial A. Given by God

3BC:1131; 2BC:1029; CS:127-8; CW:45; 2SM:178, 215; TM:379; WM:89 - Abilities, gift from God

CS:116 - Greatest A. Carries Heaviest Obligation

4T:590-10 - Teach Men How to Use A.

FE:216 (MYP:185) - Improvement in A., by Diligent Study

CW:87; ML:101; 5T:393 (ChS:106; CT:517; CW:84); 6T:424 (3TT:58); TM:121, 374 - A. Increased by Use

SC:89-90 - Lack of Mental Effort Lessens A.

ChS:92 - Make Use of Every A.

5T:277 - Man's A. Belongs to God

4T:316 - Extol not Minister's A.

Ed:232; MYP:22, 65-6; TM:251 - Wonders Accomplished by Ordinary Natural A.

MYP:48; 7T:281 - Men are Indebted to God for all Their Capabilities
SESSION I

UNDERSTANDING YOUR SPIRITUAL GIFT

If each Christian properly understood his spiritual gift, it would not only motivate him to greater commitment and service, but would also bring a whole new excitement to the body of Christ.

In Romans 12, seven gifts are listed. Each Christian has a gift and is told to concentrate on it. How many of you know what your spiritual gift is?

One of the basic keys to harmony in marriage and the church is understanding each other's spiritual gift. How many of you think you know what your partner's or parents' spiritual gift is?

What would you think of a person who received a very special gift but never opened it up? Each Christian has been given a spiritual gift from God, but I wonder how many of us have discovered what it is and have begun to use it?

God channels His love to others through us as we exercise our spiritual gift. (Gal. 6; I Pet. 4:8-11) There are specific hindrances which must be removed before we can use our gift as a channel of His love.

The root word for gift is CHARISMA. This comes from the word CHAR which means joy. CHARIS is the word for grace which involves God giving us the desire and power to accomplish God's will. Phil. 2:13.

Each of us has a desire for meaningful achievement. The ultimate of this is having a significant part in a Divine program. This Divine program is being carried through the body of Christ by the proper func-
tioning of each one's gift.

Just as there are varying functions in the members of our body, so each Christian has a particular and necessary function in the body of Christ. Failure to exercise our gift weakens the ministry of the body of Christ.

I Cor. 12:7; Eph. 4:11-16.

If we are to concentrate on our gift as instructed in Romans 12, we must first understand what that gift is. Also, if we are to have harmony with others within the body of Christ, we must understand what their particular functions are.

Note that there are three distinct categories under spiritual gifts, arrived at by a Greek word study of I Cor. 12:1-6. "Now concerning spiritual (matters), brethren, I do not want you to be uninformed ... There are varieties of gifts ... there are varieties of service, and there are varieties of workings." I Cor. 12:1-6.

These three categories are:

1. MOTIVATIONS (CHARISMATION) - The basic inward drive which God places in each Christian to express His love. I Cor. 12:4.

2. MINISTRIES (DIAKONION) - The opportunities of Christian service which are open to us for the exercise of our basic motivation. I Cor. 12:5.

3. MANIFESTATIONS (ENERGEMA PHANEROSIS) - The actual result in the lives of those to whom we minister as determined by the Holy Spirit. I Cor. 12:6, 7.

Scripture then lists the gifts under their specific categories. We determine this by the Greek words which describe the lists. Thus we have:

1. Charismation used in Rom. 12:3-9, which lists gifts of
motivations. Each of us has one basic motivation gift. The noun for gift in I Pet. 4:10 is singular in number. "... as every man hath received "a" gift, even so minister the same one to another." Each man is to concentrate fully on the gift God has given him. This would not be possible if he had more than one motivational gift. See Rom. 12:3-8.

Gifts are also compared to members of a body. "For we have many members in one body and all members have not the same office, so we being many are one body in Christ." Rom. 12:4.

Note that there are seven basic motivations according to Rom. 12:

a. Declaring truth (prophecy) e. Giving
b. Serving f. Ruling
c. Teaching g. Empathizing
d. Exhorting

2. Diakonion used in I Cor. 12:27-31 and Eph. 4, which lists gifts of ministries. Each person may exercise one or more of these gifts.

3. Energema Phanerosis used in I Cor. 12:7-11, which lists gifts of manifestations.

When we exercise our motivation (Rom. 12) through our ministry (I Cor. 12:27-31; Eph. 4) the Holy Spirit determines what manifestations (I Cor. 12:7-11) will benefit the receiver the most. (I Cor. 12:7).

We are not to seek after manifestations but to concentrate on our motivational gift and the most effective ministry of expressing it. See: I Cor. 12:31 and 14:1.

Knowing each other's motivation coordinates and unifies christians within the body of Christ. If a chairman of a church board has the motivation of serving, he will emphasize practical needs. If a pastor has the gift of mercy he will emphasize the feeling of people through his messages and prayers. If a pastor has the motivation of administration,
he will emphasize getting projects completed and the proper procedure to accomplish the projects.

### Various Manifestations Resulting From One Spiritual Motivation

**MINISTRY (Ephesians 4)**

- He uses the means of prophecy to convey his message.

**MANIFESTATIONS (1 Cor. 12:7-11)**

- His message is used by the Holy Spirit to produce the following manifestations among his hearers:
  
  1. **APOSTLE** (One sent forth from the church for specific Christian service.)
  
  2. **PROPHET** (A proclaimer of God's message primarily among Christians.)
  
  3. **EVANGELIST** (A proclaimer of God's message primarily to non-Christians.)
  
  4. **PASTOR** (One who oversees and cares for the needs of Christians.)
  
  5. **TEACHER** (One clarifying and preserving truth.)
  
  6. **WORKER OF POWER** (One who performs supernatural deeds.)
  
  7. **HEALING** (One who exercises the gift of healing.)
  
  8. **HELPER** (One who assists leadership to minister to the weak and needy.)
  
  9. **ADMINISTRATOR** (One who guides and directs the local church.)
  
  10. **TONGUES** (Speaker of various languages.)

**MOTIVATION (Rom. 12)**

A Christian exercises his motivation of exhortation. He encourages his hearers to gain a clear conscience.
EACH OF US IS COMMANDED TO PERFORM ALL SEVEN ACTIVITIES

1. DECLARING TRUTH: "Make love your aim and earnestly desire spiritual gifts, especially that you may prophesy (proclaim truth). I Cor. 14:1.

2. SERVING: "Through love serve one another." Gal. 5:13 "What ever you do, do your work heartily, as for the Lord . . . It is the Lord Christ whom ye serve." Col. 3:23-24.

3. TEACHING: "Teach and help one another along the right road with your psalms and hymns and spiritual songs . . . " Col. 3:16. " . . . Teach them to observe all things that I have commanded you." Matt. 28:20.

4. EXHORTING: ". . . Exhort one another daily, while it is called today." Heb. 3:13. ". . . Exhorting one another: and so much the more, as ye see the day approaching." Heb. 10:25.


6. RULING: "A father must manage his own household well. . . ." I Tim. 3:4. "A wise servant shall have rule over a son that causeth shame, and shall have part of the inheritance among the brethren." Prov. 17:2. " . . . He that ruleth his spirit is mightier than he that taketh a city." Prov. 16:32.


EACH OF US WILL PERFORM ALL SEVEN ACTIVITIES, BUT THROUGH OUR BASIC MOTIVATION

If our gift is teaching, we will show mercy to one who is sick in order to clarify truth. If our gift is giving, then we may use the activity of administration to help others organize their affairs. If our gift is exhortation, then we may use the activity of preaching to talk to a group as we would one person.

THERE IS MINIMUM WEARINESS AND MAXIMUM EFFECTIVENESS IN ALL SEVEN ACTIVITIES WHEN WE APPROACH THEM THROUGH OUR MOTIVATION. THE REVERSE IS TRUE WHEN WE TRY TO IMITATE SOMEONE ELSE'S MOTIVATION.
### Defining Basic Motivations

<table>
<thead>
<tr>
<th>DEFINITION</th>
<th>AMPLIFICATION AND GUIDES</th>
<th>DANGER OR ABUSE</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1. PROCLAIMING TRUTH</strong>&lt;br&gt;The motivation to reveal unrighteous motives or actions by presenting God’s truth.</td>
<td><strong>To be persuasive in speech, to bring to light things previously concealed. To reveal the secrets of men's hearts causing them to fall down and worship God. I Cor. 14:25.</strong>&lt;br&gt;<em>A proclaimer must:</em> 1) Have love without hypocrisy; 2) Despise that which is evil; 3) Grasp that which is good.</td>
<td><strong>Being proud of his rhetoric and persuasiveness.</strong>&lt;br&gt;<strong>Becoming more dependent on his ability to speak than the power of the Holy Spirit to convict.</strong>&lt;br&gt;<strong>Seeing people as groups rather than individuals with personal needs.</strong></td>
</tr>
<tr>
<td><strong>2. SERVING</strong>&lt;br&gt;The motivation to demonstrate love by meeting practical needs.</td>
<td><strong>To detect personal needs. To overlook personal discomfort in order to meet these needs.</strong>&lt;br&gt;<em>A server must:</em> 1) Have genuine affection for others; 2) Demonstrate brotherly responsibility; 3) Be willing to let others have the credit.</td>
<td><strong>Being proud of his good deeds.</strong>&lt;br&gt;<strong>Being pushy or premature in meeting the needs of others before they realize their needs.</strong>&lt;br&gt;<strong>Becoming bitter when deeds are not recognized or appreciated.</strong>&lt;br&gt;<strong>Over-emphasizing practical need to the neglect of basic spiritual needs.</strong></td>
</tr>
<tr>
<td><strong>3. TEACHING</strong>&lt;br&gt;Clarifying truth. The motivation to search out and validate truth which has been presented.</td>
<td><strong>To engage in research and detailed study in order to validate truth. A digging out of facts and accumulation of knowledge.</strong>&lt;br&gt;<em>A teacher must:</em> 1) Be diligent in the details of his work; 2) Fervent in spirit; 3) Do his work as unto the Lord.</td>
<td><strong>Boasting of the knowledge which he has accumulated.</strong>&lt;br&gt;<strong>Concentrating on details of information rather than communicating basic life principles.</strong>&lt;br&gt;<strong>Being more concerned about the research than the response of his students.</strong></td>
</tr>
<tr>
<td><strong>4. EXHORTATION</strong>&lt;br&gt;The motivation to stimulate the faith of others.</td>
<td><strong>&quot;To call to the side to urge one to pursue a course of conduct.&quot; Personal counseling to encourage spiritual growth.</strong>&lt;br&gt;<em>An exhorter must:</em> 1) Rejoice in hope; 2) Be patient with slow progress; 3) Be persistent in prayer.</td>
<td><strong>Boasting of personal results.</strong>&lt;br&gt;<strong>Becoming discouraged with lack of progress.</strong>&lt;br&gt;<strong>Motivating others for selfish gain.</strong>&lt;br&gt;<strong>Spending too much time with those who want only temporary relief.</strong></td>
</tr>
<tr>
<td>DEFINITION</td>
<td>AMPLIFICATION AND GUIDES</td>
<td>DANGER OR ABUSE</td>
</tr>
<tr>
<td>------------</td>
<td>--------------------------</td>
<td>-----------------</td>
</tr>
<tr>
<td><strong>5. GIVING</strong></td>
<td>To organize personal business in order to gain assets. An ability to make quick decisions regarding the immediate needs which others have. The giver must: 1) Give freely to the total needs of fellow Christians; 2) Take a genuine interest in the needs of strangers.</td>
<td>Being proud of his giving. Measuring spiritual success by material assets. Overlooking long-range goals in meeting immediate needs.</td>
</tr>
<tr>
<td><strong>6. RULING</strong></td>
<td>To preside over. To lead. To stand before. To distinguish major objectives and help those around him to visualize them. The ruler must: 1) Bless those who curse him; 2) Do whatever he can to make their life happy and spiritually prosperous.</td>
<td>Being proud of his power. Using people to accomplish his goals rather than meeting their personal needs. Overlooking major character faults in those who are useful to reaching his goals.</td>
</tr>
<tr>
<td><strong>7. SHOWING MERCY</strong></td>
<td>To feel empathy with the misfortunes and misery of others. To mentally and emotionally relate to their needs and give them aid. The merciful must: 1) Share the happiness of those who are happy; 2) Enter into the grief of those who are in sorrow.</td>
<td>Being proud of his ability to empathize. Resenting others who are not sensitive to personal needs. Failing to be firm when necessary. Being guided by emotions rather than logic.</td>
</tr>
</tbody>
</table>
Hindrances to Discovering Your Gift

There may be many reasons why a person is not able to discern his motivational spiritual gift. Here are a few:

1. **UNRESOLVED ROOT PROBLEMS IN PERSONAL LIVING**

   It is significant that the gifts of Romans 12 are not mentioned until the moral conflicts of Romans 1 through 11 are dealt with.

2. **LACK OF INVOLVEMENT WITH THE NEEDS OF OTHERS**

   Our gifts are stirred up and discovered as we focus on the needs of others rather than what our ministry is to be. A servant's heart is essential to discover our spiritual gift.

3. **ATTEMPTS TO IMITATE MOTIVATIONS OF OTHERS**

   If a Christian is caught up in trying to imitate the ministry of other Christians he will not be free to discover his own motivation.

4. **FAILURE TO ANALYZE WHY CERTAIN ACTIVITIES APPEAL TO US**

   It is important for us to understand what the basic motivation is for our present Christian activities. Many activities will be the means of fulfilling our basic motivation.

5. **CONFUSION BETWEEN MOTIVATIONAL GIFT AND MINISTRY GIFT**

   A person with the motivation of teaching may, for example, have a ministry of prophecy which he thoroughly enjoys. This may cause him to question which one is his actual motivational gift.

   Each gift has certain characteristics which are emphasized more than others. These characteristics have been gathered together on the following pages and have provided significant help to many in discovering their spiritual gift.
CHARACTERISTICS EMPHASIZED BY

GIFT OF PROPHECY

1. A need to express his message verbally.
   (II Peter 2:1-3)

2. The ability to discern the character and motives of people.
   (Romans 12:9; I Timothy 3:7)

3. The capacity to identify, define and hate evil.
   (John 20:21)

4. The willingness to experience brokenness to prompt brokenness.
   (I Peter 4:11)

5. A desire for outward evidences to demonstrate inward conviction.
   (I Corinthians 14:25)

6. A directness, frankness and persuasiveness in speaking.
   (Titus 2:8)

7. A concern for the reputation and program of God.
   (II Samuel 12:14)

8. An inward weeping and personal identification with the sins of
   those he talks with.

9. An eagerness to have others point out their blindspot. Then
   will I teach other sinners and they will repent.
   (Psalm 51)

MISUNDERSTANDINGS

1. Frankness may be viewed as harshness.

2. Interest in groups may be interpreted as disinterest in individuals.

3. Efforts to gain results may be seen as using gimmicks.

4. Focus on right and wrong may be judged as intolerance of partial good.

5. Emphasis on decisions may appear as neglecting spiritual growth.

6. Public boldness and strict standards may hinder intimate personal
   relationships.

7. The strong desire to convey truth may be interpreted as little
   interest in listening to another person's point of view.
CHARACTERISTICS EMPHASIZED BY

GIFT OF SERVING

1. The ability to recall specific likes and dislikes of people.
2. The alertness to detect and meet practical needs. Especially enjoys manual projects.
3. The motivation to meet needs as quickly as possible.
4. Physical stamina to fulfill needs with disregard for weariness.
5. The willingness to use personal funds to avoid delays.
6. The desire to sense sincere appreciation and the ability to detect insincerity.
7. The desire to complete a job with evidence of unexpected extra service.
8. An involvement in a variety of activities with an inability to say "no."
9. A greater enjoyment of short-range goals with frustration over long-range goals.
10. A frustration when limitations of time are attached to jobs.

MISUNDERSTANDINGS

1. Quickness in meeting needs may appear to be pushy.
2. Avoidance of red tape may result in excluding others from jobs.
3. Their disregard for personal needs may extend to their own family's needs.
4. Eagerness in serving may prompt suspicion of self-advancement.
5. May react to others who do not detect and meet obvious needs.
6. Insistence on serving may appear to be rejection of being served.
7. Desire to sense sincere appreciation may result in being easily hurt.
8. Quickness in meeting needs may interfere with spiritual lessons God is teaching those with needs.
9. Meeting practical needs may be judged as lack of interest in spiritual matters.
10. Their stamina may be interpreted as insensitivity or impatience with others helping.

11. Enjoyment of short-range goals may result in leadership positions and frustration or disorganization with long-range objectives.

12. Inability to avoid others' needs may result in sidetracking employer's directions.
CHARACTERISTICS EMPHASIZED BY

GIFT OF TEACHING

1. The belief that their gift is foundational to other gifts.
2. An emphasis on the accuracy of words.
3. A testing of the knowledge of those who teach them.
4. A delight in research in order to validate truth.
5. The validating of new information by established systems of truth.
6. The presentation of truth in a systematic sequence.
7. An avoidance of illustrations from non-Biblical sources.
8. A resistance to Scriptural illustrations out of context.
9. A greater joy in researching truth than presenting it.

MISUNDERSTANDINGS

1. The emphasis on the accuracy of Scriptural interpretation may appear to neglect its practical application.
2. The research of others may appear to be dependent on more than the teaching ministry of the Holy Spirit (through meditation).
3. The use of knowledge in testing others may appear to be pride of learning.
4. The concern to impart details of research may appear to be unnecessary to those listening.
5. The need to be objective in research may appear to lack warmth and feeling when speaking.
CHARACTERISTICS EMPHASIZED BY

GIFT OF EXHORTATION

1. A desire to visualize specific achievement and prescribe precise steps of action.

2. A tendency to avoid systems of information which lack practical application.

3. The ability to see how tribulation can produce new levels of maturity.

4. A dependence on visible acceptance when speaking to individuals or groups.

5. The discovery of insights from human experience which can be validated and amplified in Scripture.

6. An enjoyment with those eager to follow steps of action.

7. A grief when teaching is not accompanied by practical steps of action.

8. A delight in personal conferences that result in new insights.

MISUNDERSTANDINGS

1. The emphasis on steps of action may appear to oversimplify the problem.

2. The urgency in giving steps of action may appear as having overconfidence in them.

3. The desire to win non-Christians through living examples may appear as a lack of interest in personal evangelism.

4. The use of Scripture for practical application may appear to take it out of context.

5. The emphasis on steps of action may appear to disregard the feelings of those being counseled.
CHARACTERISTICS EMPHASIZED BY GIFT OF GIVING

1. An ability to make wise purchases and investments.
2. A desire to give quietly to effective projects of ministries. (Avoiding pressure of publicity.)
3. An attempt to use his giving to motivate others to give.
4. An alertness to valid needs which he fears others might overlook.
5. An enjoyment in meeting needs without the pressure of appeals.
6. A joy when his gift is an answer to specific prayer.
7. A dependency on partner's counsel to confirm the amount of a gift.
8. A concern that his gift be of high quality.
9. A desire to feel a part of the work or person to whom he gives.

MISUNDERSTANDINGS

1. The need to deal with large sums of money may appear to be a focus on temporal values.
2. The desire to increase the effectiveness of a ministry by his gift may appear as an attempt to control the work or person.
3. The attempt to encourage others to give may appear as lack of generosity and unnecessary pressure.
4. The lack of response to pressure appeals may also appear as lack of generosity.
5. The personal frugality by which he lives may appear to friends and relatives as selfishness in not meeting their wants.
CHARACTERISTICS EMPHASIZED BY

GIFT OF ORGANIZATION

1. An ability to see the overall picture and to clarify long-range goals.

2. A motivation to organize that for which he is responsible.

3. A desire to complete tasks as quickly as possible.

4. An awareness of the resources available to complete a task.

5. An ability to know what can or cannot be delegated.

6. A tendency to stand on the sidelines until those in charge turn over responsibility to him.

7. A tendency to assume responsibility if no structured leadership exists.

8. A willingness to endure reaction from workers in order to accomplish the ultimate task.

9. A fulfillment in seeing all the pieces coming together and others enjoying the finished product.

10. A desire to move on to a new challenge when a previous task is fully completed.

MISUNDERSTANDINGS

1. The ability to delegate responsibility may appear as laziness in avoiding work.

2. The willingness to endure reaction may appear as callousness.

3. The neglect in explaining why tasks must be done may prompt workers to feel they are being misused.

4. The viewing of people as resources may appear that projects are more important than people.

5. The desire to complete tasks swiftly may appear to be insensitivity to the schedule, weariness or priorities of workers.
CHARACTERISTICS EMPHASIZED BY

GIFT OF MERCY

1. The ability to feel and atmosphere of joy or distress in an individual or group.
2. An attraction to and an understanding of people who are in distress.
3. A desire to remove hurts and bring healing to others.
4. A greater concern for mental distress than physical distress.
5. An avoidance of firmness unless he sees how it will bring benefit.
6. A sensitivity to words and actions which will hurt other people.
7. An ability to discern sincere motives in other people.
8. An enjoyment and unity with those who are sensitive to the needs and feelings of others.
9. A closing of his spirit to those who are insincere or insensitive.

MISUNDERSTANDINGS

1. The avoidance of firmness may appear to be weakness and indecisiveness.
2. The sensitivity to the spirit and feelings of others may cause some to feel he is guided by emotions rather than logic.
3. The attraction and understanding of those in distress may be misinterpreted by those of the opposite sex.
4. The sensitivity to words and actions which cause hurts may appear to be taking up another's offense.
5. The ability to detect insincere motives may cause some to feel he is hard to get to know.
ADDITIONAL QUESTIONS

TO DISCERN YOUR SPIRITUAL GIFT

If you have narrowed down your motivational gift to two or three, the following question may assist you to discern your basic motivation.

PROPHECY OR TEACHING

If you were limited to either doing research for a lesson or presenting that lesson, which would you choose?

☐ Research - Teaching  ☐ Presenting Lesson - Prophecy

Do you enjoy research in order to present that which you have learned or in order to clarify and prove that which has been taught?

☐ Present - Prophecy  ☐ Clarify and Prove - Teaching

PROPHECY OR EXHORTATION

Do you enjoy speaking more to a group or to an individual?

☐ Group - Prophecy  ☐ Individual - Exhorter

When speaking to a group do you receive greater joy from seeing an immediate response of commitment or do you enjoy the opportunity to counsel as a result of speaking?

☐ Response of Commitment - Prophet  ☐ Counsel - Exhorter

Do you enjoy personal follow-up to encourage spiritual growth or in order to confirm and strengthen the commitment that a person has made?

☐ Encourage Spiritual Growth - Exhorter  ☐ Confirm Commitment - Prophet

SERVING OR MERCY

Are you more comfortable in helping to meet the practical needs of others or in meeting their mental and emotional needs?

☐ Practical Needs - Serving  ☐ Emotional Needs - Mercy

TEACHING OR MERCY

Are you more concerned with the atmosphere of a worship service or the Scriptural pattern of a worship service?

☐ Atmosphere - Mercy  ☐ Scriptural Pattern - Teaching
SERVING OR RULING

If you were given the responsibility to organize for an activity, would you prefer delegating the responsibilities to others or perform most of the responsibilities yourself?

☐ Delegate - Ruling  ☐ Perform by Self - Serving

Which do you enjoy most - short-range projects or long-range projects?

☐ Short-range - Serving  ☐ Long-Range - Ruling

SERVING OR EXHORTATION

Do you enjoy counseling an individual in order to give them steps of action or in order to discern what their practical needs are and how to meet their needs?

☐ Steps of Action - Exhorter  ☐ Meet Practical needs - Serving

In helping a person with a problem would you be more comfortable in counseling them or in meeting a practical need?

☐ Counseling - Exhorter  ☐ Meet Practical needs - Serving

TEACHING OR EXHORTATION

Do you have a present ministry of teaching? If so, do you enjoy teaching in order to participate in research or as an opportunity to counsel others?

☐ Research - Teaching  ☐ Counsel - Exhorter

In finding solutions to human problems, do you usually begin with Scripture and relate them to human experiences or do you usually begin with human experiences and relate them to Scripture?

☐ Scripture and Human Experience - Teacher  ☐ Experience and Scripture - Exhorter

EXHORTATION OR RULING

If you were responsible for an organization where conflicts were caused by an employee, would you change the employee's responsibilities and position in the organization to solve the problem or would you focus on changing the employee's attitude?

☐ Change Responsibilities - Ruling  ☐ Change Attitudes - Exhorter
GIVING OR SERVING

Do you receive greater joy in giving to meet the practical needs of an individual or in giving to a person who is involved in a specific ministry to others?

☐ Meet Practical Needs - Serving  ☐ Person Involved in a Ministry - Giving

EXHORTATION OR MERCY

Which emphasis is more important to you: spiritual healing or spiritual growth? If the answer is healing, are you interested in healing for the sake of preventing unnecessary suffering or through healing you may challenge one on to spiritual maturity?

☐ Healing to Prevent Unnecessary Suffering - Mercy  ☐ Healing to Challenge Spiritual Growth - Exhortation

If the answer is spiritual growth: Are you interested in spiritual growth primarily for the sake of maturity or by growing spiritually one may eliminate suffering and disharmony caused by wrong responses?

☐ Growth to Eliminate Disharmony - Mercy  ☐ Growth for Maturity - Exhortation

Which is more important, that you are able to sense a genuine concern and interest in a person helping you or that the person can give you steps of action in solving a problem?

☐ Genuine Concern - Mercy  ☐ Steps of Action - Exhortation

RULING OR MERCY

Do you desire harmony in an organization in order that it may run smoothly or because of the joy and fellowship which results in a oneness of spirit?

☐ Run Smoothly - Ruling  ☐ Oneness of Spirit - Mercy

Do you receive greater joy in being able to openly and freely discuss a problem or in designing steps to solve the problem?

☐ Discuss Problem - Mercy  ☐ Solve Problem - Ruling

MERCY OR TEACHING

Are you motivated to do research in order to establish correct doctrine or in order to understand doctrinal differences among Christians and how to bring harmony and oneness?

☐ Correct Doctrine - Teaching  ☐ Harmony and Oneness - Mercy
SESSION III

USING YOUR SPIRITUAL GIFT

We are to put our whole heart and soul into whatever we do. (Col. 3:22). In order to do this, we should visualize how this activity can be an expression of our motivational gift. If we have the gift of mercy, but a responsibility to be a teacher, we must view the teaching job as a means of promoting harmony and understanding.

It may be that we have assumed responsibilities which God did not intend us to have or activities which detract from our ability to concentrate on our gift. We are instructed in Rom. 12 to concentrate on whatever our gift is. This concentration is required so that we will be able to make a significant contribution to the cause of Christ through the motivation that God has given to us.

By knowing what our gift is, we should have a new freedom and ability to delegate responsibilities to others whose spiritual motivation would better equip them for achievement. Knowing the gift of various members in a church helps a pastor to better delegate responsibilities.

By knowing what the motivations of others are and learning to see situations from their point of view, we will be able to anticipate and understand their responses. (Phil. 2:4). We will further be able to harmonize their responses and gain the value of the emphasis which God is seeking to make through them.

We have a strong desire to see every other christian learn the skills which we emphasize through our gift. As we learn how to share
with them our motivation, we are not only developing a life message, but
we are expressing the love of Christ and perfecting His body. (I Pet. 4:10).

If we fail to exercise our gift in this way, there will be weak-
ness and imbalance in the church.

Using Spiritual Gifts

If each of the seven gifts were represented
in a family and someone just dropped the dessert
on the floor, here is what each one might say:

**PROPHECY**
"That's what happens when
you're not careful!"

(Motivation: To correct
his life.)

**MERCY**
"Don't feel badly,
it could have happened
to anyone."

(Motivation: To re-
lieve embarrassment.)

**SERVING**
"Oh, let me help you clean
it up."

(Motivation: To fulfill a
need.)

**TEACHING**
"The reason that it fell
is that it was too heavy
on one side."

(Motivation: To discover
why it happened.)

**EXHORTATION**
"Next time, let's serve the
dessert with the meal."

(Motivation: To correct
the future.)

**ADMINISTRATION**
"Jim, would you get the
mop. Sue, please help pick
it up and Mary, help me fix
some other dessert."

(Motivation: Achieve the
immediate goal of the
group.)

**GIVING**
"I'll be happy to buy a
new dessert."

(Motivation: To give to
a tangible need.)
Using Spiritual Gifts

If seven men representing each of the spiritual gifts met to organize an ideal church, here is what each would probably emphasize.

WHAT WE NEED IN OUR CHURCH:

PROPHECY
Well-prepared sermons exposing sin, proclaiming righteousness and warning of judgment to come.

GIVING
Generous programs of financial assistance to missionaries and other ministries.

SERVING
Practical assistance to each member of the church to encourage him to help him fulfill his responsibilities.

ADMINISTRATION
Smooth-running organization throughout the church so that every phase will be carried out decently and in order.

TEACHING
In-depth Bible studies with special emphasis on the precise meaning of words.

MERCY
Special outreach and concern for the precise and varying feelings of individuals with a readiness to meet their needs.

EXHORTATION
Personal counseling and encouragement for each member to assist him in applying Scriptural principles to his daily living.
The foremost task of spiritual gifts is to equip the laity for its task of ministry. This is the minister's first task (not necessarily to win souls himself.) Ellen White in C.S. tells the story of the fore­man working on a car with people looking on. He was fired. His job was to train others.

To properly use the gifts of the spirit located in the people of the church we must:

1. Show the church their calling to the ministry.

2. Ask for response to obtain group of willing people to study and discover their gift.

3. Gifts to not always come trained and accomplished. Often come slumbering. So, training and developing of gifts may be necessary. This can be a fellowship activity. The group as a whole can help others develop their gifts.

4. Open ways of coordination to use various gifts.

5. In following the above steps, it may be that you will sense the calling of a special gift, and develop it.

--Adapted by John A. Kroncke
June, 1974
APPENDIX D

STUDY OUTLINE OF CHURCH GOAL
DEFINING PROCESSES
OUTLINE OF SUGGESTED STUDY STEPS FOR A CHURCH FOR THE REVITALIZATION OF A CONGREGATION'S LIFE THROUGH GOAL-SETTING PROCESSES

I. Form a representative committee from the congregation to guide the process of setting goals and planning for the church's future.

Important questions to ask:

A. Who should be on the committee so that the maximum number of persons and groups are confident that they have effective representation?

B. Are we clear about the description of the task for this committee? What do we really want them to do? If they do their task well, are we prepared to support them? Is this a task which you really desire a group to accomplish?

Which of the following options do we choose for their task?

1. Develop goals and a plan on paper for this governing group?
2. Be a think tank or study group for the congregation with no action expected.
3. Design processes for the congregation to develop common organizational mission and ministry goals and priorities and an organizational design to achieve these goals. (see Section III)
4. Design processes whereby "ownership" (loyalty, commitment to intense involvement) among persons in the congregation to the goals and priorities for the church are achieved.
5. Identify and mobilize the human and other resources of the congregation necessary to achieve goals.

II. Steps in the Goal Setting Committee (an overnight and all day retreat is recommended for the initial organizing of the committee).

A. Clarify your task. What are you attempting to accomplish? Who is on the committee to help you accomplish this task? Do you need additional persons representing groups in the congregation not represented by existing members of the committee? Do you need additional skills, knowledge, etc.? Who can help you?

B. Decide ways in which you are going to gather information from the congregation. Develop time schedule and job assignments for committee members.
C. Introduce goal setting process to congregation at worship, through newsletters, mid-week family nights, etc.

D. Establish time schedule for the congregation.

E. Organize data gathering processes.

F. Gather information from the congregation. Ask people to identify hopes and concerns for the congregation. As the congregation cares for itself and the community, these hopes and concerns should be areas they are willing to do something about.

G. Summarize and categorize data. Share with the congregation (briefly) in worship and more fully in writing.

1. Ask the congregation to add any material it desires.

2. Ask congregation to identify hopes and concerns (goals) they are willing to be involved in in planning and implementing.

H. Goal Formulation Process

1. Examine the expectations and concerns which the organization has and state (list) the possible goals which might arise from these expectations and concerns.

2. Summarize and categorize the goals.

3. Return the summary to the congregation for examination if goals which reflect your expectations and concerns are on the list.

4. Add any or modify the list so that it reflects your goals.

5. Discuss in your group whether these goals are consistent with your understanding of Christian faith and what the church is or ought to be as God's faithful witness in the world. Are these goals consistent with the faith? Have you noted the pluralisms of goals which reflect the multiple understandings and commitments of people in this organization? Do you have difficulty with such pluralism and commitments which lie behind this pluralism of faith commitments? Is this organization and are you able to live with differences?

6. Adopt multiple goals of organization.

7. Establish priorities through a system of ranking.

I. How can these goals be implemented? (Interest, knowledge and skills)

1. We need to mobilize the best persons to work on the achievement of specific goals. Do we know the resources necessary and available to achieve our goals?
2. What are the alternative ways to achieve our goals?
3. Which way do we choose for us?

J. Organizational design to achieve goals.
1. What forms of organization are available to help us achieve our goals?
2. Which form is best for us? Decision on a form of organization.

K. Develop By-laws, processes, and select persons to help us achieve our goals.

L. State times for assessment of goals and evaluation of organization.

M. Establish dates for implementation.

III. Alternate ways of goal setting in congregations.

A. Congregational meeting style.

1. Worship service (brief liturgy) plus congregation in small groups. End with celebration.

2. Special congregational meeting in small groups (Sunday afternoon or evening).

B. Meet in homes across the congregation. Use committee members, governing board members, and others whom you have trained to gather hopes and concerns of congregation.

C. Gather information from all current groups in the congregation. Problem with this method is that you receive information only from most active members. There is limited participation and mobilization with this method.

IV. Special problems that need to be identified and worked on to eliminate.

A. Data gathering sessions focus only on "garbage"--gripe sessions. Do your listeners know how to deal with excessive griping? Can they clarify the essential idea and move ahead to other items?

B. Lack of credibility in the process. "It won't make any difference." Do you have a response to this comment?

C. Information is lost. Are listeners clear about what to do with the information?

D. Process is too slow. A time schedule needs to be developed and maintained.
V. Possible Time Schedule

Month One: Basic information gathered, summarized and categorized. Tentative goals and objectives identified.

Month Two: Adopt goals and objectives in congregational meeting. Establish priorities through a system of ranking. Establish Task Groups to achieve goals and objectives. Training session for Task Groups and governing boards in planning and communication skills.

Month Three to Ten: Achieve priority goals.
Train Task Groups and Task Leaders as needed.

Month Ten or Eleven: Evaluate success of congregation in achieving goals and organizational effectiveness. Set goals and priorities for next year.

--Adapted by Dr. Jerry Molgren
From: Dr. Robert Worley
Center for the Study of Church Organizational Behavior
McCormick Theological Seminary
800 W. Belden Avenue
Chicago, Illinois 60614
OUTLINE OF A CONGREGATIONAL GOAL-SETTING DESIGN

The Goal

1. To develop a clear set of goals and priorities for this congregation, and an organizational design to achieve those goals.

2. To develop ownership (loyalty, commitment to intense involvement) among persons in the congregation of these goals and priorities.

3. To identify and mobilize the human and other resources of the congregation necessary to achieve these goals.

Target date for achievement (or significant progress toward the goal) January, 197__.

The Proposal

<table>
<thead>
<tr>
<th>ACTOR</th>
<th>ACTION</th>
</tr>
</thead>
<tbody>
<tr>
<td>Church Board</td>
<td>Presentation of proposal, consideration and adoption.</td>
</tr>
<tr>
<td></td>
<td>Set criteria for Steering Committee</td>
</tr>
<tr>
<td></td>
<td>(e.g. representation--age-sex-groups-competency; a variety of opinion-</td>
</tr>
<tr>
<td></td>
<td>position-hopes; time available; basic commitment to the church)</td>
</tr>
<tr>
<td></td>
<td>Clarify role, authority, and accountability of the Steering Committee</td>
</tr>
<tr>
<td></td>
<td>Develop list of possible members</td>
</tr>
<tr>
<td></td>
<td>Authorize a sub-committee to appoint Steering Committee</td>
</tr>
<tr>
<td></td>
<td>Appoint Steering Committee</td>
</tr>
<tr>
<td></td>
<td>Communicate to the congregation re goal-setting process, committee</td>
</tr>
<tr>
<td></td>
<td>selected, criteria used, timetable, etc.</td>
</tr>
</tbody>
</table>
A Congregational Goal-setting Design

2. Steering Committee

- Clarify task
  Design the goal-setting process
  (consider using existing leadership)

- Next steps, tasks, assignments for summer months in preparation for fall

- Further communication to the congregation

3. Steering Committee

- Gather information from the congregation (hopes and concerns)

  a. Select and train listener/moderators

  b. Options for data gathering:
     - small group home meetings
     - congregational plenary - small group format
     - interview groups, committees, etc.
     - visit and interview selected persons in homes

4. Steering Committee

- Summarize and share gathered data with the congregation

  a. Things to do with the congregation:
     - check out: is my hope or concern included?
     - add or modify
     - suggest possible goals
     - seek willingness to work on suggested goals

  b. Settings (options):
     - worship
     - mail
     - assemble small groups again
     - session and committees

5. Steering Committee

- Formulate proposed goals and objectives

  Share with Board (Possible retreat led by Steering Committee; may include all officers)
A Congregational Goal-setting Design

Board suggests additions or changes; orders goals in priority listing

Share with congregation for reaction, additions and modifications

6. Board
   Adopt goals and objectives
   December

7. Steering Committee
   Suggest possible ways of organizing to achieve goals
   January

   Board
   Make any necessary organizational changes, assign goals and objectives

8. Board
   Review and evaluation
   May

--Prepared by Dr. Jerry Molgren
N. Austin Church
Chicago, Illinois
APPENDIX E

RETREAT CHECK LIST
RETREAT CHECKLIST

GOALS

What kind of retreat do you want?

_______ Bible study
_______ lectures
_______ solitude
_______ people mixing
_______ planning sessions
_______ an escape for reality
_______ inspiration
_______ confronting social issues
_______ preparing for the future
_______ a change of scenery

Ask the basic questions first:

What do you want to accomplish?

______________________________________________________________

Who or what can help you reach your goals?

Have you contacted: city officials______________________________

schools____________________________________________________

hospitals____________________________________________________

churches____________________________________________________

other local resource people____________________________________
films or filmstrips
printed materials
resource persons
The groups for whom the retreat is planned

PEOPLE INVOLVED

What kind of retreat will best fit into the life of your congregation?

What binds your group together?
Age
Occupation
Goals
Hobbies
Other

What kinds of retreats have been planned in the past?

Have you thought of:
Work retreat
Inspirational retreat
Social issue retreat
Silent retreat
Church council retreat
Other

Remember that the needs of the group are your first concern. The retreat is planned for, and hopefully by, them. Where do their needs stand in relationship to the previously stated goals?
PRACTICAL PLANNING

Schedule

With the goals in mind and the needs of the group before you, what kind of schedule should be utilized for the most meaningful retreat?

What are the advantages of an hour-by-hour schedule? Will it help or hinder group interaction and discussion?

What are the advantages of a loose, free flowing schedule?

It may well be worth your time to list the needs and goals on a board or sheet of paper and experiment with a variety of schedules to insure maximum group participation.

Have you scheduled special times or programs?

In the morning after rising

At meal times

In the evening before 'sacking out'

Be sure to have the resource materials available.

Make sure that you have allowed at least 48 hours for the retreat. Shorter time will tend to hinder the personal sharing opportunities among the participants which is necessary for a meaningful retreat.

DIVISION OF RESPONSIBILITIES

Have all the committees been formed and specific tasks assigned?

____ Registration

____ Food

____ Transportation

____ Sleeping facilities

____ Discussion groups

____ Bible Studies

____ Worship
All these details should be taken care of before you arrive at the retreat site. Minor adjustments can be made then, if necessary, without disrupting the retreat schedule.

An important part of the registration committee's responsibilities is to get a definite commitment and deposit from all those expressing an intention to go. This will eliminate confusion due to last minute cancellations and allow the planning group to involve a maximum number of persons in forming the various committees.

RETREAT SITE

What sites in your area will best fit the needs, goals, and planned program of your group?

Have you checked on:

_____ an urban setting? (urban church, community center, hotel)
_____ an isolated area?
_____ an established retreat center?
_____ someone's home or basement?

Don't limit yourself to the place that you have "always gone to".

RETREAT PERSONNEL or LOOKING AT YOUR RETREAT FROM THE OTHER SIDE

_____ Have you secured a reservation form?
   At least one month before your arrival call the site and give them the final number of those attending.

_____ Have you made special arrangements for any retreat personnel who will be coming early or staying late?

_____ Have you made special arrangements for guests or resource persons who will be arriving during the retreat?

_____ Have you visited the site to make sure the facilities and space are adequate?

_____ Be sure to check out, and have in writing, such items as deposit, retreat rates, miscellaneous charges, types of payment, etc.

_____ Be sure to get a copy of the "ground rules" of the site (use and responsibility for the facilities, etc.)
Has the Food Committee checked on cooking and washing equipment in order to provide a variety of menus?

If meals are to be served by the camp be certain to check on these:

meal hours_______________________________________________________

table waiter service_____________________________________________

snacks and refreshments__________________________________________

special food services (diets, sick trays, coffee breaks)

Have you secured a copy of the procedures and safety regulations?

Some basic procedures to keep in mind:

What are the hours for swimming, boating and canoeing?

Do they have the necessary safety equipment?______________________

Be sure the group is made aware of these.

You are responsible for the site grounds and facilities while you are there. Report any damage to the main office.

Do not move equipment or furniture without the retreat center's approval.

Do not bring firearms or pets to the site.

Cabins and meeting places should be kept clean; sweep and damp mop before leaving site.

Is first aid equipment available? If it isn't, bring your own.

Has a doctor been secured to be on call in case of emergency?

Do you have the correct address of the site for shipping films, etc. Notify retreat center of any mail arrivals in advance.

Leave the telephone number of the retreat center at the church office in case of emergencies.

Check to see if a store is available on the site or nearby for purchase of items by retreaters.

CHECK OUT THE HEALTH INSURANCE COVERAGE. If the site does not carry it make sure arrangements are made before you leave.
When you are ready to leave site:

____ arrange a check-out time with retreat staff.
____ check grounds and buildings for misplaced personal articles.
____ clean up facilities and equipment.
____ return any equipment issued by retreat center.

These procedures may seem tedious and too detailed, but they will help you to avoid misunderstanding, misfortunes, and misuse.

THE RETREAT ITSELF

If everyone has done their job thoroughly on this checklist so far, this section should be the shortest of all. There is some second checking to be done, however, and some thoughts to keep in mind.

PROGRAM

If the mood of the group leans away from the prepared schedule, be flexible enough to allow this movement to continue if it provides the opportunities for a more meaningful retreat. In other words, do not be dominated by "agenda anxiety".

TRANSPORTATION

____ Have you decided to go together? Have you fully discussed the possibilities of renting a bus rather than lining up several cars? Discourage late-comers and stragglers.

RECREATION

Have you planned the first few hours at the site? Don't rush in with a lecture or presentation. Let the group's spirit and unity grow. Let the natural leadership develop.

____ Have you planned the recreation only when you have a break in the program?

What kinds of recreation do you have planned? Does it go beyond volleyball and softball?

______________________________
______________________________
______________________________

Collages?

Skits?

Other?
Be creative with your surroundings. Let the site determine your activity.

FOLLOWING UP

Do you want to follow up? Why, why not?_____________________________________

If you have a study retreat, what did you discover that you want to share with others?________________________________________

If you have a social issue retreat, what action will you take to help correct the wrong?_______________________________________

If you had a work retreat, did you accomplish your goal? What further work has to be done?__________________________

How have you planned for action after the retreat to maintain and build on the enthusiasm and experiences gained at the retreat?_____

How can you involve the larger group (your congregation, etc.) in capturing the spirit of the retreat?_______________________

How do you plan to evaluate the retreat and possible ways that the next one can be even more meaningful?_____________________

--Adapted by John A. Kroncke
From: "Dream A Little ... Dream a Lot!"
(The Church Looks at Retreats)
Augsburg Films
426 S. Fifth Street
Minneapolis, Minnesota 55415
"Every major spiritual movement in history has been chiefly carried on through dedicated men who have been committed to a very vital message. We believe that the most desperately needed message of our day is now to build dynamic marriages and vital goal-centered family units. I personally believe, 'The world has yet to see what God can do through one family that is totally committed to Him.'"

--Bill Gothard

Building Great Homes

"A group of people, two parents and their children, in a home become a family only if they become proudly and enthusiastically aware of the fact that they are a family. The family is much more than the sum of its parts. . . . Children and youth must join the family. A home can become great only if the children and youth in it decide to create a family in it. Many a prodigal son, nowadays, leaves the family, although he may never leave the home."

--Ligon and Smith,
The Marriage Climate, pp. 231-232

Greatest Evidence of Power of Christianity

"The greatest evidence of the power of Christianity that can be presented to the world is a well-ordered, well-disciplined family. This will recommend the truth as nothing else can, for it is a living witness of its practical power upon the heart."

--Ellen G. White,
Adventist Home, p. 32

Most Powerful Sermon

"The mission of the home extends beyond its own members. The Christian home is to be an object-lesson, illustrating the excellence of the true principles of life. Such an illustration will be a power for good in the world. Far more powerful than any sermon that can be preached is the influence of a true home upon human hearts and lives. As the youth go out from such a home, the lessons they have learned are imparted. Nobler principles of life are introduced into other households, and an uplifting influence works in the community."

--Ellen G. White
Ministry of Healing, p. 352

Home the Most Important Mission Field

"Our work for Christ is to begin with the family in the home. The education of the youth should be of a different order from that which has been given in the past. Their welfare demands far more labor than has been given them. There is no missionary field more important than this. By precept and example parents are to teach their children to
labor for the unconverted. The children should be so educated that they will sympathize with the aged and afflicted and will seek to alleviate the sufferings of the poor and distressed. They should be taught to be diligent in missionary work; and from their earliest years self-denial and sacrifice for the good of others and the advancement of Christ's cause should be inculcated, that they may be laborers together with God."

---Ellen G. White,

6T, p. 429

Most Valuable Training Mothers Ever Receive

"Children should virtually be trained in a home school from the cradle to maturity. And, as in the case of any well-regulated school, the teachers themselves gain important knowledge; the mother especially, who is the principal teacher in the home, should there learn the most valuable lessons of her life."

---Ellen G. White,

Child Guidance, p. 26

Parental Government to be Studied

"The work of the parent is seldom done as it should be. . . . Parents, have you studied parental government that you may wisely train the will and impulse of your children? Teach the young tendrils to entwine about God for support. It is not enough that you say, Do this, or, Do that, and then become utterly regardless and forgetful of what you have required, and the children are not careful to do your commands."

---Ellen G. White,

Child Guidance, p. 31

Education Won't Accomplish Much until Parents Trained

"Never will education accomplish all that it might and should accomplish until the importance of the parents' work is fully recognized, and they receive a training for its sacred responsibilities."

---Ellen G. White,

Education, p. 276

Work of Parents Underlies Every Other

"The restoration and uplifting of humanity begins in the home. The work of parents underlies every other. Society is composed of families, and is what the heads of families make it. Out of the heart are 'the issues of life;' and the heart of the community, of the church, and of the nation, is the household. The well-being of society, the success of the church, the prosperity of the nation, depend upon home influences."

---Ellen G. White,

Ministry of Healing, p. 349

A Promise of Success

"If parents would feel that they are never released from their burden of educating and training their children for God, if they would
do their work in faith, co-operating with God by earnest prayer and work, they would be successful in bringing their children to the Saviour."

---Ellen G. White,
Child Guidance, p. 22

A Principal Study of Children--Make Parents Happy

"Children who are Christians will prefer the love and approbation of their God-fearing parents above every earthly blessing. They will love and honor their parents. It should be one of the principal studies of their lives, how to make their parents happy. . . It is often the case that the more their parents do for them, the more ungrateful they are, and the less they respect them. Children who have been petted and waited upon, always expect it; and if their expectations are not met, they are disappointed and discouraged. This same disposition will be seen through their whole lives; they will be helpless, leaning upon others for aid, expecting others to favor them and yield to them. And if they are opposed, even after they have grown to manhood and womanhood, they think themselves abused; and thus they worry their way through the world, hardly able to bear their own weight, often murmuring and fretting because everything does not suit them."

---Ellen G. White
Testimonies for the Church, 1:392, 393

The Fifth Commandment Requires

"Parents are entitled to a degree of love and respect which is due to no other person. God himself, who has placed upon them a responsibility for the souls committed to their charge, has ordained that during the earlier years of life, parents shall stand in the place of God to their children. And he who rejects the rightful authority of his parents, is rejecting the authority of God. The fifth commandment requires children not only to yield respect, submission, and obedience to their parents, but also to give them love and tenderness, to lighten their cares, to guard their reputation, and to succor and comfort them in old age. It also enjoins respect for ministers and rulers, and for all others to whom God has delegated authority."

---Ellen G. White
Patriarchs and Prophets, p. 308

Children Endued with Spirit of God in Closing Work

"If ever we are to work in earnest, it is now. The enemy is pressing in on all sides, like a flood. Only the power of God can save our children from being swept away by the tide of evil. The responsibility resting upon parents, teachers, and church members, to do their part in co-operation with God, is greater than words can express.

"To train the young to become true soldiers of the Lord Jesus Christ is the most noble work ever given to man. . .

"In the closing scenes of this earth's history, many of these children and youth will astonish people by their witness to the truth, which will be borne in simplicity, yet with spirit and power. They have been taught the fear of the Lord, and their hearts have been softened by
a careful and prayerful study of the Bible. In the near future many children will be endued with the Spirit of God, and will do a work in proclaiming the truth to the world, that at that time cannot well be done by the older members of the church."

--Ellen G. White,
Counsels to Teachers, pp. 166, 167

--Compiled by John B. Youngberg
1974
FAMILY LEADERSHIP PRINCIPLES

A. LEADERSHIP MEANS RELATIONSHIP

1. LEADERSHIP is INFLUENCE that one family member has on another or on the whole family group. It implies a shared direction toward common or at least similar goals.

2. Some parents may exercise HEADSHIP without leadership. Some family members may exercise LEADERSHIP without headship. Ideally parents should be both heads and leaders.

3. The warmer a parent is toward a child, the greater he will influence his life.

4. Children tend to agree with people they like. While young they try to enhance themselves by copying others they admire (hero worship), and they uncritically accept the beliefs and values of those they like (introception).

5. Successful relationships with other people are based on how the individual sees himself, and this in turn is affected by the individual's perception of his relationship with God.

6. The more attached that children feel to the family group, the more influence it has in setting standards for their behavior.

7. The stronger the spirit of "FAMILINESS," the less likely the children are to join deviant political or social movements (such as juvenile delinquency).

8. When caught in cross-pressures between the standards of the family group and the standards of a peer group, the individual will suffer conflict and will tend to resolve it in the direction of the strongest felt of his group ties.

B. SHARED LEADERSHIP AS A FAMILY GOAL

1. Every member of the family may be a leader. One may be an initiator, another a helper, limit setter, organizer, perceiver, encourager, harmonizer, or a follower, etc. These different gifts help unite the family circle. The gifts help the family "share" leadership.

2. Children should learn leadership skills in the home which they can apply later at school, in the church, on the job, and in their own future homes.

3. The concensus of a mature group will tend toward a better decision than will the opinion of the average single individual within that group.
4. A mature individual should not conform unthinkingly to a majority position. (Remember Caleb and Joshua's minority report!)

5. Taking into account long-range effects, shared leadership increases family morale and productivity (getting things done).

C. LEADERSHIP MEANS SETTING GOALS AND GETTING THE JOB DONE

1. Leadership may be democratic or autocratic but it is never laissez-faire.

2. Leaders lead to the extent that they take the initiative to achieve preferred outcomes.

3. Leadership becomes increasingly effective as the leader specifies his goals, ranks them, and carries them out according to priorities.

4. Leaders transform long-range goals into bite-size or short-range goals and make deadlines for their achievement. (Write them out!)

5. While a one-way communication consumes little time, a communication that allows for feedback is more likely to be attended, comprehended, accepted, and to achieve desired or planned outcomes.

6. Children will help work toward family goals more cheerfully when parents take into account the children's personal goals.

D. LEADERSHIP MEANS MEETING BASIC NEEDS

1. Leadership means ENRICHING THE LIVES of others.

2. Leadership means being sensitive to the basic needs of others.

3. Self-chosen goals and rules will be internalized more than goals and rules imposed by others.

E. LEADERSHIP MEANS CLEAR MUTUAL EXPECTATIONS

1. Family relationships will be more harmonious when goals, rules, routines and principles are clearly understood.

2. Parent PREDICTABILITY and CONSISTENCY promote security in the home.

3. The more meaningful things a family does together, the greater will be the tendency for family values to become a deep-rooted, predictable, and reliable guide to the children's behavior.

4. There must be control. The greater the self-control, the less need of external control.
F. LEADERSHIP MEANS PROBLEM SOLVING

1. "A problem well-defined is a problem half solved."

2. Obstacles and adverse circumstances only strengthen a true leader's iron-willed determination to reach high goals. Leaders turn problems into projects.

--Compiled by John B. Youngberg
1974
YOUTH FAMILY LEADERSHIP PRINCIPLES

A. LEADERSHIP MEANS RELATIONSHIP

1. Every youth has been entrusted by God with a gift of leadership. We lead when we influence others to go the same way we are going.

2. You can be a leader in a club even though you're not the president of the club. You can be a leader at home although you're not the father or the mother. Some youth may have an important job but not be leaders at all.

3. We usually lead others more when we are FRIENDLY, and less when we are cold. We can be the greatest influence on our brothers and sisters when we are warm to them and understanding. Who likes to follow a grouch?

4. We tend to agree with the people we like, and usually we think that the people we like agree with us, and that the people we dislike don't agree with our ideas.

5. The youth who has a strong relationship with God will tend to see himself as somebody who is valuable and important, and others will see him the same way. Believing in God and in himself as a child of God, he will usually have more satisfying relationships with his parents, his brothers and sisters, and others.
6. The more tightly knit our home, the more it will be able to guide us as we set out in life to build a home of our own.

7. As youth pull together with the other family members, they are less likely to get mixed up in juvenile delinquency or crime.

8. When friends pull one way and the home influences pull another way, the youth will show what he considers to be his first allegiance.

B. SHARED LEADERSHIP AS A FAMILY GOAL

1. Every member of the family may be a leader. One may be the best lawn-mower, another the best at sewing, or at mechanics, model building, dishwashing, etc. One may be the idea man, another a helper, organizer, listener, encourager, harmonizer, or follower. These different gifts help unite the family circle and help the family "share" leadership.

2. Youth should learn leadership skills at home which they can apply later at school, in the church, in a good job, and in their own future homes.
3. The joint opinion of the family group will usually be better than will be the opinion of the average single individual within that family group.

4. A red-blooded leader won't just do something because everybody else is doing it! Is the majority always right?

5. In the long run, shared leadership increases family morale and gets the job done.

C. LEADERSHIP MEANS SETTING GOALS AND GETTING THE JOB DONE

1. Sometimes leadership may mean giving exact instructions, and sometimes it may mean making plans together. Leadership never means to just let everybody "do his own thing" when and how he wants to.

2. Leaders can lead only if they know where they are going.

3. You'll get more done in life if you write down your goals, decide which ones are the most important, and then PUT FIRST THINGS FIRST!
4. Leaders break up big goals into small bite-size goals and set a time limit to get each part done. When each little goal is done, PRESTO, the whole big goal has been reached!

5. Astronauts need to correct their course by listening to "feedback." Wise leaders keep tuned-in for feedback and correct their plans accordingly.

6. Leaders expect followers to help the group reach group goals. Wise leaders also help the followers reach their personal goals.

D. LEADERSHIP MEANS MEETING BASIC NEEDS

1. Leadership means HELPING OTHERS TO BE SUCCESSFUL.

2. Leadership means BEING TUNED-IN TO THE NEEDS OF OTHERS.

3. If you choose a goal yourself you will be more apt to reach it than if somebody else chose it for you.
E. LEADERSHIP MEANS CLEAR MUTUAL EXPECTATIONS

1. Family life goes better when duties and rules are clearly understood.

2. When we can predict the sure results of the way we behave, we feel more secure and happy.

3. Sometimes a family works together and sometimes it plays together. The more meaningful things that parents and children do together, the more the home will be a guide for the future when the children will have homes of their own.

4. There must be control. The greater the self-control, the less need of outside control.

F. LEADERSHIP MEANS PROBLEM SOLVING

1. "A problem well-defined is a problem half solved."

2. Obstacles won't keep a leader from reaching high goals. They only strengthen his iron-willed determination. LEADERS TURN PROBLEMS INTO PROJECTS!

--Compiled by John B. Youngberg
1974
FRIENDSHIP CHECK LIST

How do you rate?

<table>
<thead>
<tr>
<th></th>
<th>YES</th>
<th>NO</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. I am glad when something good happens to a friend even though I wish it had happened to me.</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>2. I stick up for my friends.</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>3. I will give up doing something I want to do in order to help a friend.</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>4. When a friend tells me a secret, I don't tell anyone at all.</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>5. When I agree to do something for a friend, I try to keep my word.</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>6. In an argument, I try to see my friend's point of view and I try not to get angry if he disagrees with me.</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>7. If I get angry and say something without thinking, I tell my friend later that I'm sorry.</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>8. I try to answer honestly when a friend asks for my opinion.</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>9. I sometimes use my friendship with someone as a way to get help on things that I don't want to do.</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>10. I try to be as courteous to my friends as I am to people I don't know very well.</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>11. I try to do little things to please my friends.</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>12. I am really interested in what my friends are doing.</td>
<td>☐</td>
<td>☐</td>
</tr>
</tbody>
</table>

--Adapted by John and Millie Youngberg
1974
From: Menninger, W. C.
Making and Keeping Friends
Chicago: Science Research Associates, Inc.
259 E. Erie St., 1952.
Mark in pencil which face you would have if you said . . . . .

- Dad, I shoveled the snow from the driveway.
- Oh Mom, do I have to come in now?
- Can I help you do the dishes?
- Nobody else has to work as hard as I do.
- That was a good dinner, Mom!
- I tidied my room all up without even being asked.
- May I go out and play?
- If you don’t let me go out and play, I’m going to . . . .
- Do I have to pick up the things?
- All the other kids get to watch that TV program.
- Thanks for those neat new shoes!
- That was a good story the preacher told in the sermon today.

Draw the kind of face you would like to wear.

--Written by John and Millie Youngberg
1974
EITHER/OR FORCED CHOICE

Which of these do you identify with most? Emphasize UNIQUENESS.

Divide physically - Then discuss.

Are you

1. More like a PADDLE or a PING PONG BALL?
2. More like a FIREPLACE or a CAMPFIRE?
3. More like a QUIET LAKE or the CRASHING WAVES OF THE OCEAN?
4. More like a MOUNTAIN or a VALLEY?
5. More a SAVER or a SPENDER?
6. More DEMOCRATIC or AUTOCRATIC?
7. More like a STARTER or a FINISHER?
8. More like the COUNTRY or the CITY?
9. More like a STORY BOOK or an ENCYCLOPEDIA?
10. More an ENcourager or an ENERGIZER?
11. More a KISSINGER or a GERALD FORD?

--Adapted by Millie Youngberg
1974

Mr. I. M. Wright has a large following in the local church. So does Mrs. I. C. Moore. If the following statement sounds as if it came from a disciple of Mr. I. M. Wright, place an arrow to the left. If you believe it came from a disciple of Mrs. I. C. Moore, place an arrow to the right.

Ex. "That kid is hopeless."
1. "I learn something from everyone I meet."
2. "Every effect has a cause."
3. "If you genuinely believe in your children, they will almost always strive to live up to your expectations."
4. "I've got the answer."
5. "Teenagers today just don't think and just don't care."
6. "I know I made lots of mistakes with my children, but they always knew that I accepted them and loved them."

What word or phrase would you use to characterize Mr. I. M. Wright's clan? 

What word or phrase would you use to characterize Mrs. I. C. Moore's followers?

Personal:
I think that my home would have a better climate and be a happier place if I _______________________________

I think that one thing I could do right away to help better the situation would be _______________________________

--Written by John B. Youngberg
1974
THE PYRAMID OF BASIC NEEDS

--Adapted by John B. Youngberg
1974
From: Maslow, A. H.
Motivation and Personality
New York: Harper and Row
Publishers, 1954, pp. 80-92
FAMILY PEAK EXPERIENCES

Instructions:

1. On an ordinary sheet of blank paper, each member of the family should write down 5 or 10 of the most rewarding peak experiences that the whole family did together. Each family member should work individually.

2. Next, the family should POOL their individual lists and make a simple master list which represents a consensus of the whole family. This list need not be in any particular order. A master list of about 10 peak family experiences would be just fine.

3. Each family member should copy this master list on this paper.

4. In the space designated "RANK", each family member should write down a rank order from 1 to the number of experiences there were, indicating which of these family experiences meant the most to him or her.

<table>
<thead>
<tr>
<th>RANK of the ones you liked best</th>
<th>MASTER LIST OF PEAK FAMILY EXPERIENCES</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>________________________________________</td>
</tr>
<tr>
<td>2.</td>
<td>________________________________________</td>
</tr>
<tr>
<td>3.</td>
<td>________________________________________</td>
</tr>
<tr>
<td>4.</td>
<td>________________________________________</td>
</tr>
<tr>
<td>5.</td>
<td>________________________________________</td>
</tr>
<tr>
<td>6.</td>
<td>________________________________________</td>
</tr>
<tr>
<td>7.</td>
<td>________________________________________</td>
</tr>
<tr>
<td>8.</td>
<td>________________________________________</td>
</tr>
<tr>
<td>9.</td>
<td>________________________________________</td>
</tr>
<tr>
<td>10.</td>
<td>________________________________________</td>
</tr>
</tbody>
</table>

Adapted by Robert Crounse and John B. Youngberg

From: Otto, Herbert A.
Group Methods to Actualize Human Potential
PART I

My Appreciation Notes for My Family

Write the name of one member of your family on each Appreciation Note. (If you have more than five people in your family, use additional paper for your Notes.) Write what each person means to you on the appropriate note, sign your name, and give it to that family member. Remember! Think deeply with your whole computer-like mind. See the enclosed example.

My Appreciation Note to ____________  My Appreciation Note to ____________

Signed

My Appreciation Note to ____________  My Appreciation Note to ____________

Signed

Signed

--From: Ligon, Ernest B.
The Family Appreciation Project
Schenectady, N. Y.: Union College
Character Research Project, 1968.
PART II

My Family Circle Design

Print your name and age in the center circle. Print the name and age of one member of your family in each section surrounding the center circle. (If there are more than five people in your family, re-divide the area of the outer circle accordingly.) In the appropriate section, describe what each member of your family said in his Appreciation Note to you.

From: Ligón, Ernest B.
The Family Appreciation Project
Schenectady, N. Y.: Union College Character Research Project, 1968
HOW TO HOLD A FAMILY COUNCIL

by Alma H. Jones

Every family needs to talk over their daily affairs, their future plans, and to iron out their problems together. In this way they'll understand each other's viewpoints better and find better solutions to their problems.

Especially, in the case of families of older children and youth, we think of the family meeting, or council, as a necessity for handling weightier problems, for growth of well-rounded personalities of children, and for keeping family relations on an even keel. In fact, some of the so-called "upheavals" of youth, often attributed to the "stress and strain of the difficult years" frequently are no more than an expression of youth's need to have their ideas and contributions considered by the family.

In following the plan of pooling the ideas of each person for the greatest good of the group, you may be surprised at the really good ideas that children offer; and, often, at their willingness, and even eagerness, to follow the plans laid down. Everyone is more willing to do their part in carrying out plans when they have a "say," as it is commonly expressed.

Example of problems that meetings or family councils can decide might include: Who will do certain household tasks or chores; how family possessions will be used, as the car, radio and TV, and money; and what plans are best for family or community recreation? Now, the question comes, what are some ways of making a family council work for smoother functioning of families and better training in living?
1. In the beginning, plan a meeting to take care of something simple, pleasurable, and, in which all can have a part. A convenient example to consider might be a family outing to a suitable point of interest.

2. Pick a time when the family is naturally together, with some leisure, as after the evening meal.

3. Give each person a chance to offer his ideas. In the case of fairly young children, the parents may suggest only a part of a plan for all to consider, or set some limits to start with, so that the problem won't be complicated.

4. Listen to each person's ideas and respect their confidences in expressing themselves freely and honestly. Be careful not to "pooh-pooh" or, allow the child to be "shouted down" by brothers and sisters. Show children that their choices matter, and that each must try to make choices that will be fair to others.

5. Get all the facts. In the case of the family outing, the best route to take might have to be decided by the older children's study of maps; or the things to do could be settled by referring to a travel guide, or by asking others who know from experience what to see and do for the most fun.

6. The group should make the decision with the real facts and everybody's interest in mind. The final decision on plans will need to be made on the basis of what will bring the most happiness for all concerned. Such problems as how everyone can share the work to get ready for the outing, or whether fishing poles and a camera should be purchased with family, or an individual's own, money may be agreed on.

7. Compromise wishes of the group when health, education, and other real values are not endangered.
8. In the case of "hard" problems, a trial solution may be made. If there are arguments or quarrels of brothers and sisters about household tasks, they may make a list of necessary jobs, with each person choosing in turn what jobs they'll do for a week, until all jobs listed are absorbed. From trial and error experiences, they may choose a better way of allotting tasks the next week. In such ways they will tend to learn by the family meeting that each person has to give up some things, in order that all will enjoy the home more. How much better if they learn to make some sacrifices willingly, rather than under compulsion!

9. If young people wish to do something which seems a mistake, discuss it rather than "lay down the law" or immediately forbid it. In handling such a matter, call attention to some things which they may not know or have overlooked. If it is something they want to buy, suggest that they first find out what it is really good for and what it should cost. When they've learned more they may change their mind, and decide that they would "pay too much for their whistle." In case the matter is not too serious, one may make his own decision, if it affects only him, and face the consequences. Then one is more apt to learn that freedom of choice as well as reap benefits from a good choice.

10. Watch for growth in responsibility and cooperation with others. It is thrilling for parents to note evidence of their children's growth in these areas through the family meetings. Have they learned how to control angry expressions when others disagree with them? Can they present a differing point of view without discrediting another's intelligence and motives? Can they place group pleasures and long-time interests, above their own immediate wishes? If the answer to these
questions is "yes," then the family meeting or council has fulfilled its purpose in a better solution of daily problems, better family relations, and better rounded personalities of children.

--A copy of Publication No. 227
The American Institute of Family Relations
5287 Sunset Boulevard
Los Angeles 27, California
(Reprinted from Family Life, January, 1953).
YOUTH TREASURE HUNT

INSTRUCTIONS: See how fast you can fill in all the blanks. However your answers should make good sense. You may work on the questions in any order. Work individually please.

1. He was one of the greatest youthful leaders of all time. In the library in Book # 220.92 H - GSM you will find a biography of this youth. What was his name? ____________________.

2. In the library you will find a book that Mrs. E. G. White wrote especially for the youth. On pp. 287-289 you will find Mrs. White's last message for our young people, during her last illness. On page 288, lines 5-9 you will find out what the subject was of her last vision which pertained to the young people. The vision was about ____________________________________.

3. Find in the study a little book written for youth by the wisest man who ever lived. If you don't have one, you may keep it. If you already have one, you can just use it to answer some of the following questions. We are speaking of the Book of ____________________.

4. A good youthful leader is WISE! Find 5 texts from the wisest man who ever lived that refer to "the wise man", the "wise" etc.

________________________________
________________________________
________________________________

5. Find 3 texts where the wisest man refers to "Fools" or "foolish man."

________________________________
________________________________

6. According to Values Strategy No. 3 that you recently completed, which of the characteristics mentioned there is most like you?

________________________________

7. Which one of the characteristics do you think that your parents would feel most happy to have you progress in?

________________________________

8. In which of the characteristics would you feel the greatest satisfaction, if you could improve in the one of your choice?

________________________________

9. What youth started the youth movement among Seventh-day Adventists? You will find a biography of him in the library in the 900 section.

________________________________

10. The MV Silver Medallion carries the words inscribed: "___________________________."

--Written by John B. Youngberg
1974
FAMILY LEADERSHIP CHECKLIST
(Parent form)

1. Whole family sits down and eats together.
2. Avoid letting work worries bring shadow over family.
3. Family sits together in church.
4. Each parent spends at least 1 hr. a week alone communicating with each child.
5. Special menu for Friday night and Sabbath.
6. Avoids appearance of overcordiality with non-family members of opposite sex.
7. Pleasant warm atmosphere at table.
8. At least one week of family vacation for whole family once a year.
9. Have kept children in contact with grandparents, uncles, aunts, and cousins.
10. Parents and children are aware of geneology and family tree.
11. When traveling away from home for extended periods, keeps in contact regularly with each member of nuclear family.
12. Have a family council once a week.
13. Children are given a voice in decision-making in some of decisions which affect them.
14. All play assigned roles to keep house tidy and in order.
15. Children keep rooms clean and tidy and make own beds.
16. Husband and wife each have voice in family budget decisions.
17. Family night with priority status once a week.
18. Established goals for family.
19. Husband working on home projects according to priorities listed by wife.
20. Parents keep in touch with school teachers, Sabbath School leaders and church youth leaders about progress of children.

21. Family worship at least once a day adapted to needs of family members.

22. Husband plans something special for wife once a week.

23. Family keeps family confidences to themselves.

24. One parent present when children come home from school.

25. Have good music available for family.

26. Family outing once a month.

27. Provide character building reading material; especially for children.

28. Allow quiet time for meditation and personal devotions.

29. Children receive regular allowances.

30. Children do bookkeeping of receipts and expenditures.

31. Plan surprises for family once every 2 weeks.

32. As an exception willing to be flexible and break routine for fun of family.

33. Parents don't disagree in presence of children.

34. All credit buying paid in 30 days.

35. No debts on depreciating items.

36. Meals at a scheduled time.

37. Bedtime at a regular hour.

38. Understood rules and principles about use of TV.

39. Family pulls together to bring victory out of hardship.

--Written by John and Millie Youngberg
1973
Evaluation Form:

Name___________________________

Date___________________________

The Workshop met my needs in which way:

What were major ideas gained from the Workshop?

What did you like best about the Workshop?

How could the Workshop have been improved?

Comments you would like to share:

Overall evaluation:  Excellent
                      Good
                      Fair
                      Poor

--Adapted by Millie Youngberg
1974
APPENDIX G

CAMPUS CONCERN RETREAT MATERIALS
RETREAT RECOLLECTIONS

The following components have afforded the Holy Spirit an opportunity to work in the lives of students and faculty who have attended our retreats here at AU:

(1) Have a specific goal or purpose in mind, something in the nature of a practical discovery. In general, we have suggested that our purpose is to know God and each other better.

(2) Sharpen or focus that objective on a particular devotional dynamic or spiritual concern. We have used the following emphases in this regard: "The Work of the Holy Spirit," "The Dynamics of Prayer," "The Unfinished Task and the Three Angels' Messages," and "The Elijah Message" in the book of Malachi. Circumstances will give an emphasis more meaning at one time than another; however, I feel our best response was to the emphasis on prayer.

(3) Have a spiritual minister make the devotional presentations. These presentations should be rooted in Scripture, but translated through his own experience and applied to the lives of his hearers in language they can understand. Presentations should not be lengthy; they should emphasize the how rather than the what. The hearers should sense that the man is speaking out of his own experience in relationship to God. The preaching part of the program should not be designed to saturate the mind, but it should only serve as a springboard for sharing and growth by individuals, groups, and the total community. We have found that one presentation each day is sufficient.

(4) A key component is to make room for the Holy Spirit to work through what I like to call "shared experience." This happens at many levels
and in many ways during the course of the retreat. Provision should be made for it to occur informally, one to one, and in groups not to exceed twelve people and to be guided by individuals who have been given some orientation in the dynamics of an unstructured group. This individual should not give a second sermon, nor should he try to guide the group to a predetermined conclusion. He should, rather, seek to create a climate in which each member of the group feels comfortable making a contribution relative to the retreat setting, one's individual purpose for being there, and the corporate goal or objective that has been set as it relates to the spiritual messages that have been presented. Individuals should be encouraged to participate in these groups without being put on the spot or drawn out. They will participate spontaneously as group identity is developed, and this may take time. The group leader, or facilitator, should not be afraid of silence and should be willing to take honest note of feelings. In fact, experience, personal concerns, and feelings are more vital than roles and opinions. A relationship, more than information, is the desired objective.

There must, of course, be a balance between the objective content of the Word and the subjective response of the individual that is shared. Properly channeled, "shared experience" is the dynamic through which the Holy Spirit can unlock a reservoir of spiritual potential. A major portion of the retreat time should be devoted to these small group meetings, not to exceed one and one-half hours in length at each sitting. Opportunity should also be provided for feedback to the total community from the various groups. This will allow the Holy Spirit to bring to the surface a synthesis and perhaps a common denominator to unify the growth responses individuals are making. Some very practical ideas and
suggestions may emerge which can be carried back to the campus and implemented to the glory of God.

(5) A quiet time should be part of each day's program, in which each individual is urged to focus on his own experience relative to the corporate purpose of the retreat.

(6) Open time and variety of activity should be afforded, including recreation, comradeship at meals, perhaps a nature walk, and time for people to do at random whatever they wish. There is no need to artificially attempt to keep spiritual fervor and intensity of experience at a high peak. In fact, it is much better if the total experience can be balanced out by some of these variables. It is much easier to apply it to everyday life after the retreat is over if this is the case.

The preceding are the key components for a successful retreat experience as we have been privileged to learn them. The whole tenor of the meeting should be positive. Intensity and urgency need not be generated. If they arise, they will come from within and will not be superimposed by external dynamics. All that ministry does is to provide a context and to share from one's own experience a leavening influence. The Holy Spirit does the rest as people are given room to share and grow. You stay close to it, and every now and then you may have to change the direction or give a little gentle guidance. No lengthy appeals or impassioned altar calls should be made in this setting. They have their place, but they are incongruous here. The thing that is most needed is a sincere desire for spiritual discovery and growth. God has promised that if we will take time and open our lives, He will feed us.

--Written by J. Gordon Paxton
Associate pastor for college youth,
Pioneer Memorial Church
1973