

Preclass Reading – Week 1



THE PERSON OF THE CAREGIVER

You Are the Primary Tool for Caring

Legs — where would we be without them?

They are the most basic, God-given mode of transportation. They take us places, sometimes to places we shouldn't go.

Birds have skinny legs. Granddaddy spiders have long legs and penguins have short legs. People have two, most animals have four, and centipedes have, well, a lot of them. A long journey usually has several legs. A chair or table needs at least four, and a reporter just hopes their story has some. When one leg is shorter than the other, a chair will rock and a person will limp. Legs are important.

The ministry of a Care Partner also has legs — three of them. Much like a three-legged stool, a Care Partner's ministry requires all three to stand up and function well. They must be in balance and equal length for the work you do to be solid, stable, and fulfill its God-given purpose.

CHARACTER

The first leg of a Care Partner is *character*. It's who you are.

The first thing a Christ Follower and one who serves God is called to is to “be with Him” (Mark 3:13-15).

Being with comes before going forth!

Time at Jesus' feet is the foundation on which your ministry as a Care Partner is built. Jesus required His Disciples to spend time with Him before He anointed and commissioned them and sent them out to do ministry in His name.

It is in this time with Jesus where character is formed. As a Care Partner, your primary responsibility is to stay connected with Jesus as the source of your life and power in serving people.

The various experiences, challenges, and crises of ministry do not create character, they only reveal your character. If the “right stuff” is not deep down inside of you, then whatever is there will eventually bubble to the surface in the heat of trials.

Brothers and sisters, who are you deep down in your core? Is Christ living there, and is He shaping and conforming you to His image daily?

We see far too many of God's servants, in spite of their tremendous gifts, training, and abilities, fail or struggle in ministry. Without character, the three-legged stool of your work as a Care Partner will tip over.

INTEGRITY

The second leg of a Care Partner's ministry is *integrity*. It's what you do.

Though much alike, and often used as synonyms for one another, character and integrity are different but intricately connected. While character is who you are deep on the inside, integrity is how character is lived out in your daily life. It's what you do and how you do it.

Paul addresses integrity in ministry when he says:

“We have renounced secret and shameful ways; we do not use deception, nor do we distort the Word of God. On the contrary, by setting forth the truth plainly we commend ourselves to everyone’s conscience in the sight of God.” (2 Corinthians 4:2)

To be a person of integrity is to be honest in your communication and exemplary in your lifestyle. It means that your relationships are in order, your thinking and emotions are healthy, and that you speak the truth in love. When Paul outlines the qualifications for pastors and deacons in his letters to Timothy and Titus, he is describing integrity, the living out of character.

As a Care Partner, you are fulfilling the ministry role of a lay pastor and deacon at Celebration Church. Though you don’t have that title, you do have that responsibility as a Care Partner. Do your work with integrity – honestly, faithfully,

MOTIVATION

The third leg of ministry is *motivation*. It’s why you do what you do.

Why are you interested in and pursuing ministry as a Care Partner today? I know it’s not for the money! One person described the motivation for serving God in a rather interesting way. He said people tend to serve Christ for one of three reasons.

1. First, some serve Him because they view Him as a “taskmaster.”

In other words, they view God as a harsh master Who is difficult to please. Service is a burden to bear and people should have pity for the one who must carry that burden.

2. Second, some serve God because they view Him as a “paymaster.”

They do it for what they hope to get out of it someday. For these people, almost any burden can be borne because one day they will receive a reward. Admittedly, the Bible does describe ministry for God as servitude, and we know there will be rewards for faithful service, but are these your only reasons for serving as a Care Partner?

3. The third group serves God not because He is a taskmaster or a paymaster, but He is “the Master.”

For these men and women, ministry as a Care Partner is a blessing and joy. It’s an expression of love to the One Who expressed His love so freely for and to them as an individual! The only pure motivation for ministry is a love for God and love for others. All other motivations make the work of a Care Partner a joyless effort to endure rather than the expression of an overflowing heart to serve.

Ministry as a Care Partner needs all three legs to stand upright — *character, integrity, and motivation*. Who you are, what you do, and why you do it are being communicated in one way or the other every single time you meet with a Care Receiver.

May God’s blessings be on you, and may your service as a Care Partner have strong legs that support you well and empower you for a long and fruitful ministry!

FOR MORE INFORMATION

If you would like more information about Christian caregiving, you may want to read:

Kenneth C. Haugk, *Christian Caregiving: A Way of Life* (Minneapolis: Augsburg Publishing House, 1984). We recommend purchasing the book used from an online bookstore such as Thriftbooks or Abebooks.

Training Class Notes – Week 1



THE PERSON OF THE CAREGIVER

You Are the Primary Tool for Caring

In all my prayers for all of you, I always pray with joy because of your partnership in the gospel from the first day until now, being confident of this, that he who began a good work in you will carry it on to completion until the day of Christ Jesus. (Philippians 1:4-6)

I. A TRANSFORMING JOURNEY

A. FIRST STEPS

NOTES:

The spiritual authority for this ministry comes from Jesus and supernatural power to do it comes from the Holy Spirit.

B. WHO YOU ARE

Discussion Note 1 — Who You Are

1. What is one *reason* you became a Care Partner trainee?
2. What is one *benefit* you hope to receive from this training?
3. What is one *expectation* you have for being a Care Partner?

C. WHO YOU WILL BECOME

The primary purpose of Care Partners training is to equip and empower you as a person to bring Christ's healing care into any caregiving situation.

The most important caring tool you will bring to every caregiving situation is you.

NOTES:

II. THE CAREGIVER'S GUIDE

The Center Point: Jesus

Focus Note 1 — The Caregiver's Guide



NOTES:

III. CHARACTERISTICS OF A CAREGIVER

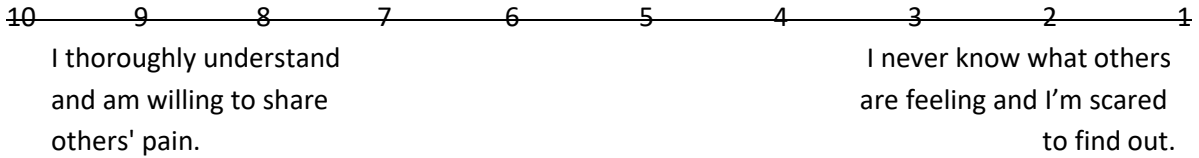
Focus Note 2 — Instructions for Characteristics Exercise

- Choose a facilitator to help your group work through this exercise. The facilitator needs to have a watch or use a timer on their cellphone.
- In 2 minutes, brainstorm as many one-word or one-sentence answers as you can to Question 1, "What does it mean for a Care Partner to be compassionate?"
- Write your group's ideas in the space provided below the question.
- At the end of 2 minutes, move immediately to Question 2.
- Do the same for all five questions, spending 2 minutes on each and writing the group's ideas in the spaces provided.
- Share your thoughts with the table group and hear what others at the table have come up with for each characteristic.

Focus Note 3 — Self-Evaluation Exercise

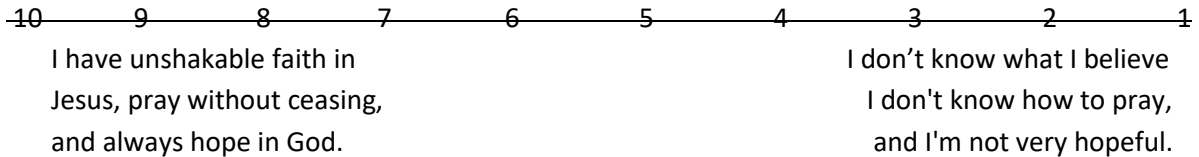
For each of the five characteristics of a caregiver, mark on the scale where you believe you are right now. Note that both ends of the scale are extreme positions; most people probably will be more toward the middle. Mark the scale to show where you see yourself now. Then write under each scale one way you know you need to grow in that particular characteristic.

1. COMPASSIONATE



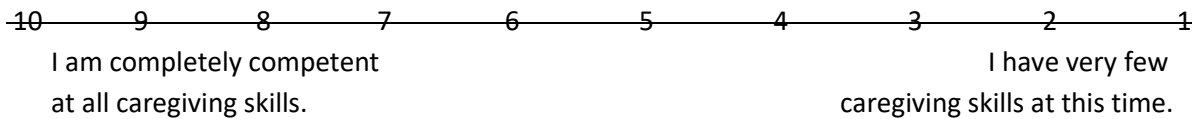
One way I can grow in compassion is:

2. FULL OF FAITH



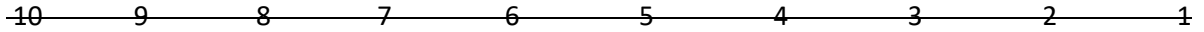
One way I can grow in being full of faith is:

3. SKILLED



One way I can grow in caregiving skills is:

4. TRUSTWORTHY

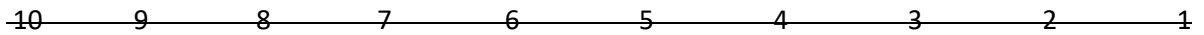


I am 100% reliable, and committed to serving as a Care Partner.

I still have doubts about whether I want to make the necessary commitment.

One way I can grow as a trustworthy caregiver is:

5. GOD-CENTERED



I keep Christ at the center of all I do as a Christian and a caregiver.

Christ is the compass of what I do as a Christian and a caregiver.

One way I can grow as a God-centered caregiver is:

IV. GROWING AS CAREGIVERS

A. TRAINING YOU RECEIVE

NOTES:

B. SPIRITUAL DISCIPLINES

NOTES:

VII. LOOKING AHEAD

Reading Assignment for Week 2

- *Care Partners Training Manual* – “Feelings: Yours, Mine and Ours” Preclass Reading

VIII. CLOSING PRAYER

Prayer Partner Suggestions for This Week

My Prayer Partner is _____

Prayer partners can do together as much or as little as they desire. Here are some possibilities.

- Pray privately for each other.
- Share prayer concerns (in person or over the telephone) once a week and pray for each other (privately).
- Meet regularly in person to share prayer concerns and pray for each other.
- Talk regularly by telephone to share prayer concerns and pray for each other over the telephone.
- Practice a spiritual discipline, such as Bible study, together.

Prayer requests and testimonies to share with my prayer partner

Prayer requests and testimonies shared by my prayer partner

APPENDIX A

CARING FOR ARLENE

One way to understand better what it is like to be a Care Partner is to read a story about a typical caring relationship. Even though these characters and incidents are fictional, this story is true because it shows what Care Partner Ministry relationships are like.

When Arlene's husband, Phil, died in an automobile accident, Arlene was left to care for three young children on her own. There was a wonderful outpouring of support in the weeks following the accident; people helped care for the children, brought over supper, and called to give Arlene a chance to talk. In the midst of this horrible tragedy, she felt as if she were not alone.

Two months after Phil died, however, most of the support had pretty much dried up. Arlene came to feel very alone and became very angry. Caring by herself for three young children was more than she could handle. She felt angry at Phil for dying and would break down in tears for an hour at a time. She would feel angry at herself for neglecting the children, then angry at the children for all their demands. One time she walked out the door with a full suitcase, determined just to get away. Fifteen minutes later she was back, extremely remorseful yet completely overwhelmed.

Arlene's neighbor, Mary, checked in with Arlene now and then. She dropped by that day, noticed the suitcase by the door, and innocently asked if Arlene was going on a trip. Arlene broke into tears and spilled the whole story to Mary, full of self-recriminations. Mary listened, stayed with Arlene the rest of the day, and took care of the children while Arlene got out of the house for a while. Mary asked Arlene if she could talk to her pastor to see if a Care Partner could visit Arlene. Arlene said yes. Later that day John, the Care Partner Leader contacted Arlene and made an appointment to visit her the next day. After the visit, John assigned Sandra to be Arlene's Care Partner.

Sandra visited Arlene the very next day. At first, they were fairly formal with each other. Arlene made tea. She felt in control that day. When Sandra telephoned the next day, however, Arlene felt totally overwhelmed and told Sandra about her sadness and frustration. Sandra listened for almost an hour. They agreed that, in addition to their weekly visits, Arlene would call Sandra whenever she was feeling overwhelmed.

Sandra and Arlene met once a week and talked on the phone once or twice every week (although not for an hour like the first time). With Arlene's permission, Sandra talked to a couple of teenagers about Arlene's situation, and they each offered to baby-sit once a week so Arlene could go grocery shopping without the three children.

After a while Arlene's anger turned to deep sadness. Sometimes when she and Sandra met, she would cry for the hour they were together. Arlene found it difficult to get up in the morning, not to mention take care of her responsibilities. She felt terribly lonely. She missed Phil, and the hurt kept getting worse. With Sandra's support, Arlene managed to carry on, but just making it from one day to the next was the most difficult thing she had ever done. Sandra and Arlene would pray together, asking for God's presence and help, and Sandra assured Arlene that she prayed for her every day, often many times a day.

Arlene's pain weighed on Sandra also. Sandra cared so deeply that she felt quite a bit of Arlene's sadness and loneliness. It was as if Arlene was walking through the valley of the shadow of death, and Sandra was walking right beside her. Sometimes, after Arlene had wept for the hour that they were together, Sandra

would go home and let her own tears flow. Sandra shared her own pain and sadness with her supervision group, and that helped her to provide good care and remain as objective as she could. Sandra counted on God to provide her with the wisdom and strength she needed to care for Arlene.

Sandra made sure she was with Arlene on the one-year anniversary of Phil's death, and that day seemed to mark a turning point. Arlene began talking more frequently about good times she had had with Phil. She and Sandra would talk about the children's grief and ways that Arlene could help them express their feelings. Certainly, there were still bad days, but they were becoming less intense and less frequent. Arlene was sometimes able to look toward the future with some hope.

One day Arlene asked about Sandra's church, and Sandra invited her to visit the next Sunday. Sandra and Arlene's neighbor, Mary, showed up an hour before church started and helped get the children ready. They sat with Arlene at church and introduced her to some of their friends. From then on, every Sunday Mary would help Arlene get the children ready and bring Arlene and her children to church. Sandra would meet them there, and they would worship together. Arlene made friends with Caroline, another single mother who belonged to the church. They went on several outings together, the two women and five children all enjoying one another's company.

On the second anniversary of Phil's death, Arlene and Sandra went out to lunch together. Arlene was very sad that day but talked about how she was finally resigned to missing Phil. Then they talked about a vacation that Arlene and her children were planning with Caroline and her children. At her next oversight session Sandra told her group that she thought it was time to talk with Arlene about closure. They agreed and discussed how she might proceed.

Sandra and Arlene met every week for another couple of months. They spent a lot of their time talking about all that the two of them had shared in almost two years. When Sandra brought up the idea of bringing the formal caring relationship to a close, Arlene was a bit apprehensive about not having Sandra as her Care Partner. But Sandra assured her that they could still be friends, and she would be there for Arlene whenever Arlene needed her. About a month after they ended their official caring relationship, Sandra was assigned to another care receiver, Betty, who had just entered a nursing home.

APPENDIX B

ROOTED IN CHRIST: A LOOK AT SPIRITUAL DISCIPLINES

Those who are involved in ministry can survive, flourish, and provide the highest quality distinctively Christian care when they see to it that their own spiritual cups are being replenished. That's what this article concerns – being refilled yourselves as Care Partners.

CHRIST IS THE SOURCE OF MINISTRY

At what well do you drink? On what do you feed? In what or whom are you rooted? The answer to these questions for Christian ministers (including Care Partners) is the same: We drink the living waters that flow from Christ. We feed on Christ, the bread of life. We are rooted in Christ, the true vine. Jesus said,

Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. I am the vine; you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing. (John 15:4-5 NRSV).

Jesus tells you here that God wants you to "abide in Christ" so that your caring ministry remains rooted and grounded in him. Apart from Christ we can do nothing. With Christ, your caring ministry can bear much fruit. We are called to abide in Christ.

An important question, then, is *how*. How do we abide in Christ? Look at *Reference Box A* to read what William Willimon wrote in his book *Clergy and Laity Burnout*.

Reference Box A — How Do We Abide in Christ?

Times for prayer, meditation, and study are linked to our ability to minister, not because such times of reflection offer us the opportunity merely to delve deeper into our own egos (unworthy servants as we are) but because such times offer us the occasion to see more clearly the Master. As St. Augustine said, "We imitate those whom we adore." So one of the toughest tasks of ministry is the job of making oneself more attentive, more adoring, of the One who modeled ministry with basin and towel, the One who came not to be served but to serve.

Prayer, meditation, and study are some of the spiritual disciplines Christians have practiced throughout the history of the church. Those who have faithfully practiced these spiritual disciplines have found that God has blessed and used their practice to keep them attentive and attached to Jesus. There are many other spiritual disciplines Christians can practice with similar results.

WHAT ARE SOME SPIRITUAL DISCIPLINES?

Spiritual disciplines for Christians include the following:

- regular participation in worship
- regular participation in communion
- meditation
- reading Scripture, daily devotionals, and Christian literature for study and reflection
- prayer and fasting
- journaling
- small group participation
- spiritual direction

REGULAR PARTICIPATION IN WORSHIP

The church gathers to worship, praise, and adore God. The community gathers also to be inspired by the Holy Spirit. There's a story told of two men sharing friendly conversation by the light of a fire. The younger said with impassioned conviction, "I don't understand why I have to go to church. Worship takes place better for me by myself." The older man said nothing but leaned forward to the fire. Taking tongs, he removed a glowing coal from the heart of the fire. He set it upon the hearth, and the two men watched as the coal cooled, blackened, and finally winked out.

Worship is a time for mutually kindling one another's warmth and light. It is a time to be with God in praise and thanksgiving. It is a time to pray, a time to be uplifted by song and to be at one with God and one another. It is a time of instruction in the faith. God is present when we worship Him, and He draws us closer to Himself.

REGULAR PARTICIPATION IN COMMUNION

The night Jesus shared the Last Supper with his disciples, He said, "Do this ..." (Luke 22:19). His command was not only for those disciples then, but also for us now. Whatever you call it – the Lord's Supper, or Communion, it is clear that Jesus himself is present. When Christians obey Jesus and regularly participate in this sacrament, they touch Jesus in a very real way. Many Christian traditions have a rich heritage of communion. Through communion God touches human lives in very special ways, giving us forgiveness and drawing us into relationship with himself. Participating in communion is a way to tap into God's presence and power.

MEDITATION

Meditation is a specific and practical way to build one's sense of closeness with God. Meditation can center on: Scripture, a daily devotional, Christian literature, inspiring Christian music, or the life and person of Jesus Christ. Read in *Reference Box B* what Henri Nouwen says in *The Living Reminder* about meditating on the Scriptures.

Reference Box B — Nouwen on Meditating

How then can we be spiritual people through whom God's divine counselor and guide can become manifest? If we really want to be living memories, the Word of God must be engraved in our hearts; it must become our flesh and blood. That means much more than intellectual reflection. It means meditating and ruminating on God's word – chewing it or, as the Psalmist puts it, "murmuring" it day and night. In this way the Word of God slowly descends from our mind into our heart and fill us with the life-giving Spirit. . .

This meditation on God's word is indispensable if we want to be reminders of God and not of ourselves, if we want to radiate hope and not despair, joy and not sadness, life and not death. Since the greatest news is that the Word has become flesh, it is indeed our greatest vocation and obligation to continue this divine incarnation through daily meditation on the word.

Reference Box C contains Martin Smith's four approaches to meditating on Scripture.

Reference Box C — Four Approaches to Meditating on Scripture

- The *literal* – meditating on the manifest, historical meaning
- The *allegorical* – meditating on how the text symbolically points to the person and work of Christ; asking yourself, "Where do I see the Good News in this text?"
- The *moral* – meditating on how the text summons us to repent and change the way we live
- The *anagogical* – meditating on how the text casts light on our never-ending desire to be with God.

At the root of *anagogical* are the meanings "to drive back" and "to lead back," the same root as the word *agent*. The anagogical approach means asking yourself, "How does this text drive me back, or lead me back, to God?"

When you meditate, seek out a place where you will be comfortable and undistracted. Read a short Bible passage or other material and think about it. Focus your attention on the object of your meditation,

shutting out other thoughts as best you can. Don't worry if your mind wanders; meditation is a challenging activity. You will get better with practice.

When you find that you have lost your focus, simply direct your attention back to your meditation. As you meditate, listen for what God is saying to you.

You will find it necessary to set aside some time intentionally for meditation. Otherwise there will always be plenty of reasons to direct your attention elsewhere, to make meditation impossible today. Be prepared for an encounter with Christ.

You will be slipping into a seat at a conversation that is already in progress. God the Father, Jesus Christ, and the Holy Spirit are eternally engaged in a discourse of love to which you are admitted, embraced, and included. That communion is a unique Christian blessing.

READING FOR STUDY AND REFLECTION

Christian literature, daily devotions, Scripture, and material on the spiritual aspects of caregiving can always be useful and helpful in your personal growth as well as your growth as a caregiver. There are many books to choose from in addition to the Bible. Some daily devotional books concisely summarize a spiritual truth for each day. Other books give a lot more information about Jesus, a spiritual discipline, discipleship, or the truths we believe.

If you are looking for books to read, it might help to get suggestions from others. You can ask a pastor, Care Partner Leaders, other Care Partners, Christian friends, or the staff at a Christian bookstore.

PRAYER

Read the passage in *Reference Box D* from *The Living Reminder* to see what Henri Nouwen says about the importance of prayer as a spiritual discipline.

Reference Box D — Nouwen on Prayer

What are the spiritual resources of ministers? What prevents them from becoming dull, sullen, lukewarm. . . people who have many projects, plans, and appointments, but who have lost their heart somewhere in the midst of their activities? What keeps ministers vital, alive, energetic and full of zeal? These are [important] questions . . . They call for a careful exploration of the connection between ministry and spirituality.

Ministry is service in the name of the Lord. It is bringing the good news to the poor, proclaiming liberty to the captives and new sight to the blind, setting the downtrodden free and announcing the Lord's year of favor (Luke 4:18). Spirituality is attention to the life of the spirit in us; it is going out to the desert or up to the mountain to pray; it is standing before the Lord with open heart and open mind; it is crying out "Abba Father"; it is contemplating the unspeakable beauty of our loving God.

We have fallen into the temptation of separating ministry from spirituality, service from prayer. Our demon says: "We are too busy to pray; we have too many needs to attend to, too many people to respond to, and too many wounds to heal. Prayer is a luxury, something to do during a free hour, a day away from work or on a retreat." [So says our demon.] But to think this way is harmful, for. . . service and prayer can never be separated.

Prayer is too precious and too individual to submit to formulas, but the acronym ACTS may help you recall what prayer usually includes. Each letter in ACTS stands for one aspect of prayer.

- Adoration
- Confession
- Thanksgiving
- Supplication

In prayer, your posture is adoring; your attitude is confessional and repentant; your response to God's grace is thankfulness; and all these permit you to supplicate God, which means to ask God's help for others as well as to ask for yourself. As you pray, you may benefit from using this acronym as an outline for your conversation with God.

FASTING

Samuel Johnson said, "Depend upon it, sir, when a man knows he is to be hanged in a fortnight, it concentrates his mind wonderfully." Fasting is a spiritual discipline that likewise "concentrates the mind wonderfully," but in the direction of knowing God's will for your life. *Reference Box E* gives biblical examples of fasting.

Reference Box E — Fasting

There are many ways and degrees of fasting. . . Daniel and his friends would not eat the king's meat or drink his wine; they had vegetables and water only (Dan. 1:12). At another time, Daniel "ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled" (10:3). Jesus in the time of his preparation for temptation and ministry seems to have foregone all food for more than a month (Matt. 4).

Author Richard Foster has a chapter devoted to fasting in his book *Celebration of Discipline*, from which the following points are drawn.

- Fasting and worship belong in the same breath. Fasting that glorifies God and builds you up spiritually always centers on God.
- Fasting reveals what controls you, whether that be pride, anger, bitterness, jealousy, or fear.
- Fasting brings balance into your life, if balance is lacking. It helps you keep balance as well.

As Foster also recommends, walk before you run. Start with a short fast and work your way up to longer ones. Use good sense, too. Don't fast if you are diabetic, pregnant, or a heart patient. If you have any health-related questions, ask your doctor first.

JOURNALING

The apostle Peter wrote, "But in your hearts set apart Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect" (1 Peter 3:15).

Keeping a spiritual journal of reflections and insights that have occurred to you is a way to keep these reasons fresh and ready. Over time a journal allows you to see your own growth when otherwise you

might get mired in the belief that you are not progressing at all. A spiritual journal is a log in which you record your sorrows and triumphs, and the activity of God in your life. You may decide to include biblical passages that have special meaning for you. Perhaps you will also keep a running list of the people for whom you are offering intercessory prayers, remembering to record your thanksgiving when God answers your prayers.

Journaling, as any spiritual discipline, can become a matter of form rather than of devotion. It can become a legalistic burden you impose on yourself rather than an expression of the freedom you enjoy in the gospel. Spiritual disciplines are a way for you to realize the fullness of your freedom, just as piano lessons are the way you realize the giftedness you may possess in music. Discipline and freedom go hand in hand.

SMALL GROUP PARTICIPATION

Participation in small groups for prayer, Bible study, and sharing of each person's faith journey is a marvelous means of spiritual growth for many Christians. These are groups of no more than ten or twelve people that meet once a week, every other week, or twice a month. The most important aspect of these groups is that they are experientially based, which means each individual offers insights from their own experience with God. Close community develops precisely because it is not a "right-answer" kind of group, but a "this-is-what-I've-found-to-be-so" kind of group. Members hold one another accountable for growth in areas that each individual identifies in their life. Often there is some kind of check-in time to share concerns and celebrations in prayer

SPIRITUAL DIRECTION

Spiritual direction consists in formally seeking out a person who will agree to be your spiritual counselor, guide, and mentor. Often this person has received special training. Meetings may be as often as once a month or as seldom as twice a year. The spiritual director helps the one seeking direction to discern God's will and suggests avenues for greater growth.

WHICH DISCIPLINES WORK FOR YOU?

You may choose to practice one or more of the disciplines listed in this appendix or other spiritual disciplines you learn about elsewhere. You may want to experiment to see which disciplines fit you and then practice them regularly in order to grow as a Christian and as a Christian caregiver.

FOR MORE INFORMATION

If you would like more information about spiritual disciplines, you may want to read one or more of the following books.

- Richard J. Foster, *Celebration of Discipline: The Path to Spiritual Growth*, revised edition, (San Francisco: Harper and Row, 1988)
- Dallas Willard, *The Spirit of the Disciplines*, (New York: HarperCollins, 1991)
- Henri J. M. Nouwen, *The Living Reminder: Service and Prayer in Memory of Jesus Christ*, (New York: The Seabury Press, 1977)
- David A. Paap, *Biblical Equipping: God's Word in Your World* (St. Louis: Stephen Ministries, 1996)
- Donald Whitney, *Spiritual Disciplines for the Christian Life*, (Colorado Springs: Navpress, 2014)