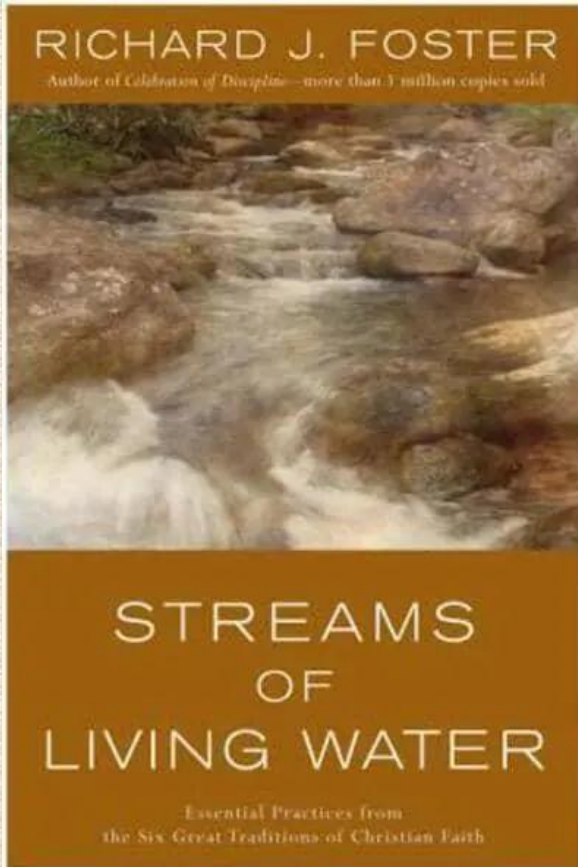
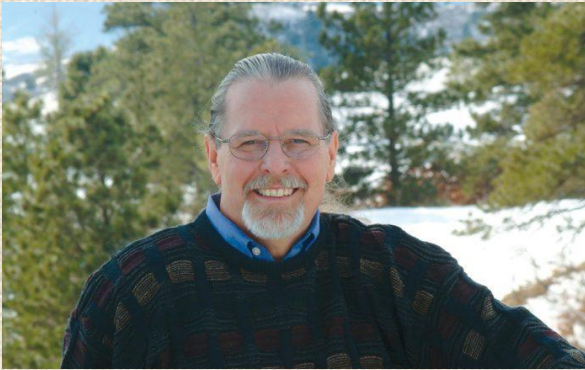




# Contemplation: Formed by Prayer

Mark 1.35-39

Snr Ps Beh Soo Yeong



“ Examines the unique contributions of each of these tradition and offers as examples the inspiring stories of faithful people whose lives embodied each of these streams.

- Dallas Willard









## 2. Holiness Tradition: Formed by Discipline (AP Timothy)

- Defined by desire for life to function well by embracing virtue and eradicating vices – importance of spiritual habits or discipline.
- Who: Apostle James; Richard Baxter; Puritan Movement; John Wesley; E Stanley Jones; Dietrich Bonhoeffer.

### 3. Charismatic Tradition: Formed by the Spirit (Ps Wei-en)

- Defined by the desire to live the Christian life in and through the Spirit.
- Who: Apostle Paul; Charles Wesley; Pentecostal Movement; John Wimber; Jack Hayford etc.

## 4. Justice Tradition: Formed by Compassion (AP Patrick)

- Defined by the desire to extend our life in Christ into our relationships with people, social and institutional structures and even with the earth itself.
- Characterized by *misphat* (justice); *hesed* (loving-kindness); and *shalom* (wholeness).
- Who: Salvation Army; William Wilberforce; Martin Luther King Jr (Civil rights Movement).

## 5. Incarnational Tradition: Formed by Sacraments (Ps Wei-en)

- Concerns itself with the relationship between spirit and matter, especially in the arena of the everyday life in family, work and society.
- Who: Susanna Wesley; GF Handel; Hudson Taylor.

## 6. Evangelical Tradition: Formed by the Word (SP Soo Yeong)

- Emphasis on the centrality of Scripture as a faithful repository of the gospel.
- Emphasis on the faithful interpretation of the gospel.
- Emphasis on the faithful proclamation of the gospel.
- Who: Apostle Paul, Martin Luther, John Calvin, JI Packer, John Stott, Billy Graham.

# 1. The Contemplative Tradition: Formed by Prayer

## Key features:

1. To cultivate love of God and love for God. To become “beautiful of soul”.
  - Focuses on first love, beyond a cerebral religiosity, primacy of prayer.
  - An intimate sharing between friends.
  - A life of loving attention to God, experiencing divine rest.

# 1. The Contemplative Tradition: Formed by Prayer

Key features:

## 2. Brings peace and delight in God.

- Cultivates a longing or yearning for God.
- Involves emptying and purifying of the soul from inordinate attachments.

# 1. The Contemplative Tradition: Formed by Prayer

Key features:

3. Leads to transformation of the heart, the will, the mind, the imagination and the passions.
  - A holy habit of contemplative love that leads us to partner with God into creative and redeeming work.

# 1. The Contemplative Tradition: Formed by Prayer

## Practises:

- Experiment with varied avenues for silence and solitude (e.g. walks, retreat, noise & media fast etc).
- Praying the scriptures, different types of prayer, holy leisure (e.g. take a slow walk, doing nothing, having nothing, saying nothing, nap, listen to the birds, bath rather than shower, pilgrimage).

# 1. The Contemplative Tradition: Formed by Prayer

## Potential Pitfalls:

- Tendency to separate it from ordinary life.
- Tendency to devalue intellectual efforts.
- Tendency to neglect importance of community.
- Risk of consuming asceticism (as an end in itself).

# 1. The Contemplative Tradition: Formed by Prayer

## Historical perspective:

- Apostle John, Anthony of Egypt, Moravian Movement; Thomas Kelly; Henri Nouwen

## Biblical support:

- Jesus' own life and example
- What type of prayers?

# 1. The Contemplative Tradition: Formed by Prayer

**Luke 5.15** Yet the news about him spread all the more, so that crowds of people came to hear him and to be healed of their sicknesses. <sup>16</sup> But Jesus often withdrew to lonely places and prayed.

**Luke 6.12** One of those days Jesus went out to a mountainside to pray, and spent the night praying to God. <sup>13</sup> When morning came, he called his disciples to him and chose twelve of them, whom he also designated apostles.

# **1. The Contemplative Tradition: Formed by Prayer**

**Song: Come Away from Rush and Hurry**

**Exercise: Mark 1.35-39**

# 1. The Contemplative Tradition: Formed by Prayer

## Exercise: Mark 1.35-39

<sup>35</sup> Very early in the morning, while it was still dark, Jesus got up, left the house and went off to a solitary place, where he prayed. <sup>36</sup> Simon and his companions went to look for him, <sup>37</sup> and when they found him, they exclaimed: “Everyone is looking for you!”

<sup>38</sup> Jesus replied, “Let us go somewhere else—to the nearby villages—so I can preach there also. That is why I have come.” <sup>39</sup> So he travelled throughout Galilee, preaching in their synagogues and driving out demons.

# 1. The Contemplative Tradition: Formed by Prayer

## Exercise: Mark 1.35-39

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If you were there...

- What did you see, feel, touch, smell?
- What would Jesus be feeling and thinking?
- What would you be thinking and feeling?

# 1. The Contemplative Tradition: Formed by Prayer

## Exercise: Mark 1.35-39

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- What did Jesus hear from the Father?
- Why did Jesus answer this way?
- What do I need to hear from God? What do I need to do?

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## Exercise: Mark 1.35-39

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# **1. The Contemplative Tradition: Formed by Prayer**

**Exercise: Mark 1.35-39**

**What is God saying to you about Jesus and about you today?**