

## Community Commitments to the Disciples of Grace

### INTRODUCTION TO THE DISCIPLINES OF GRACE

This document describes seven spiritual disciplines we are calling our whole church community to prioritize together. These are time-tested ways of pursuing and making space for God in the Christian life and we believe a communal commitment to them could produce some amazing fruit in our church. These are a way of remaining tethered as individuals and as a community to the biblical Jesus and the practice of the historic Christian faith. If you are committed to Door of Hope Northeast as your home church, we ask you to take this call seriously and to join us in pursuing our Lord in (at least) these ways. But let's back up...

One way of stating the goal of Christian discipleship to Jesus is "Christ formed in you." In Galatians 4:18-19, Paul puts it this way: "It is always good to be made much of for a good purpose, and not only when I am present with you, my little children, for whom I am again in the anguish of childbirth until Christ is formed in you!" There are all kinds of ways to talk about this—sanctification, conformity to the image of Jesus, spiritual formation—but they each communicate nearly the same thing: Christians, in all their personal uniqueness, are meant to continually be in process of believing, acting, and serving more and more like Jesus, a process enabled by the Holy Spirit's work in each of our lives.

Notably, though, the Scriptures don't depict the Christian's role in this to be that of a mere passive observer. The world, the flesh, and the devil are constantly making efforts to form us in their directions. In a day when so many of our habits revolve around our phones, the 24-hour news cycle, social media, film and television, constant advertisement—most of which is flowing from cultures, worldviews, and philosophies set against God and the values of his kingdom—the baseline of character-shaping pressures is potentially greater than at any other time in history.

So it makes sense that so many commands come from Jesus and the Apostles to "abide in Christ" (Jn. 15:4), to "train (or discipline) yourself for godliness" (1 Tim. 4:7), to "think about such things" (the good things of God) (Phil. 4:8), and on and on. There will be all kinds of situations where we have reactive opportunities to "deny ourselves, take up our crosses, and follow Jesus" (Matt. 16:24). But the spiritual disciplines are part of the *proactive* way that Christians have sought to do these things since the beginning of the church. They are *disciplines* because they're commitments to things we wouldn't naturally do in an effort to form new habits—habits that usually don't come easily. They are *spiritual* because they are means of approaching God—Father, Son, and Spirit. They are opportunities to meet with Him... to commune with the God of the universe and open ourselves up to how he might shape us.

For many of us, the second we start talking about pragmatic things to do (like spiritual disciplines), we begin to displace the grace of the God, our only hope for salvation. At one point when we taught through some of these practices, we titled the series *The Disciplines of Grace* in order to constantly remind ourselves that salvation—the forgiveness of our sins, welcome into the family and kingdom of God, the power to actually be formed into the image of Christ, and the final promise of eternal life in the new creation with God—is a gift that can never be earned. Spiritual disciplines are *never* the way we earn the favor or the love of God. He has already loved us and shown us more favor than we can imagine, which we receive when we trust Jesus. Instead, when we really see His love, goodness, mercy, forgiveness, and grace and trust him, we are then motivated to know him, to serve him, to become more like him. This is not in order to be saved, but as our response to being saved. These disciplines must always be reminders of grace, motivated by grace, and empowered by grace.

In 2023, the leaders of our church felt a collective burden to pursue something deeper with God, deeper with one another, and deeper with our neighbors here in Portland, all in a spirit of simplicity. One realization we had is that greater depth and richness is often only found through intentional, disciplined pursuit—both individually and communally. To that end, we want to call our whole church community to prioritize seven simple disciplines that can serve as a starting block for seeking *more*. These aren't the only valuable disciplines<sup>1</sup> nor are they a secret guaranteed formula—they're merely a common means by which we can pursue the things of God with common language and categories. Our hope is that everyone who calls Door of Hope Northeast home will make an effort to integrate each of these into their lives on a daily (for prayer and scripture), weekly (for gathering for worship and community group), and monthly (for serving, giving, and inviting) basis in at least a basic form. Of course, the sky is the limit for going further with each of these and into other disciplines, but we hope these simple commitments can create a basic foundation for the people of our church to build on over time. Again, think of this as a starting block. However, if we all genuinely commit to start here, we believe the Holy Spirit might do something very special in our midst. Keep reading for simple guides around each of the seven disciplines with recommended reading at the very end for going deeper in each.

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<sup>1</sup> There are so many other spiritual disciplines worth pursuing over and above these seven, and we encourage you to pursue them as you feel led. Some common ones include sabbath, focused silence and solitude, journaling, fasting, regular confession, decluttering and simplicity, and identifying and exercising spiritual gifts.

## DAILY DISCIPLINES OF PRAYER AND SCRIPTURE

These disciplines are at the heart of our connection to God. They help us create space for communing with Him in the most direct ways. It is a bit of an oversimplification to state it this way, but we can think of time in prayer as speaking to God and time in Scripture as listening to God. As the foundations of our abiding in Him, these ought to be our most frequent practices that we fight to keep *daily*, aiming for at least 5 days per week. One special recommendation is to find space for one or both of these first thing in the morning (before you turn to anything else—like your phone, for instance) and last thing in the evening before you sleep.

### THE DISCIPLINE OF PRAYER

What is prayer? The simplest way to define prayer is “talking to God.” Theologian Donald Bloesch says it is “a conversation of the heart with the living God.” For Christians, prayer is both an incredible gift in that the God of the universe offers us His ear freely and desires to know us through prayer. It’s also a great responsibility in that Christians are repeatedly commanded to become people of prayer.

One of the best places to learn about prayer in the Scriptures is the Psalms, that great book of prayers that models one of the most important aspects of prayer: honesty and vulnerability. The discipline of prayer is one of the most important places where we repeatedly reveal ourselves to God and where we hope that He will, in turn, reveal Himself to us.

Perhaps the first place to go for a clear and concise teaching on how to pray is Jesus’s teaching on prayer in Matthew 6:5-13. In it, He says: “And when you pray, you must not be like the hypocrites. For they love to stand and pray in the synagogues and at the street corners, that they may be seen by others. Truly, I say to you, they have received their reward. But when you pray, go into your room and shut the door and pray to your Father who is in secret. And your Father who sees in secret will reward you. And when you pray, do not heap up empty phrases as the Gentiles do, for they think that they will be heard for their many words. Do not be like them, for your Father knows what you need before you ask him. Pray then like this: Our Father in heaven, hallowed be your name. Your kingdom come, your will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we also have forgiven our debtors. And lead us not into temptation, but deliver us from the evil one.” Here Jesus gives us three bedrock ideas that should govern our prayer lives. First, the humble heart of prayer, which reminds us that genuine prayer isn’t about publicly impressing others, but is about privately communing with (not impressing) God. Second, the simplicity of prayer, which reminds us that our prayers don’t need to be long, complicated, or somehow impressive to God in order to be genuine—in fact, just the opposite. Finally, the Lord’s prayer, where Jesus models how to effectively pray. It is a prayer that flows out

of the great commandment—prayer that flows out of understanding his loving Fatherhood, prayer for His glory and purposes, and prayer for your community.

For many of us, so much of our prayer lives are motivated by the scramble of reacting to circumstances. When something tragic or scary or stressful happens, we go to God. And that's a good reaction! He wants you to go to him in your fearful and low moments, but not ONLY those. Think of if we treated our human parents this way. No, the richest relational benefits of prayer come through regularly pursuing God in prayer simply because He's made himself available and we desire to take him up on that availability—we want to know him. Jesus never prescribed an exact formula for how to develop a practice of prayer, so there is freedom! But here are a few ideas for starting a simple daily prayer practice. Choose one, a combination, or something else, remembering that a prayer discipline can start with a goal as simple as a few minutes per day:

1. **Pray The Lord's Prayer word-for-word three times per day:** at morning upon waking, at mid-day, and at night before bed (morning, mid-day, and evening prayers, one of them in conjunction with your Scripture discipline, is a great framework to start with)
2. **Pray through the categories of the Lord's prayer** briefly.
  - a. Open with acknowledgment of the Father and his welcoming of you and your requests. Offer him thanksgiving and praise!
  - b. Pray as an act of love toward God
    - i. Pray for his glory to be known
    - ii. Pray for his kingdom to come in full
    - iii. Pray for his will to bear influence in our world
  - c. Pray for yourself and your community
    - i. Pray for material needs
    - ii. Prayerfully confess your sins and ask for the power to forgive others
    - iii. Pray for protection from temptation and sin
3. **Pray through one Psalm each day**, either using the psalmist's words verbatim or using them as a jumping off point into your own.
4. **Pray the Examen**, a prayer for end-of-day gratitude developed by Ignatius of Loyola:
  - a. Begin by acknowledging God's presence with you.
  - b. Review your day with gratitude.
  - c. Pay special attention to your emotions from the day.
  - d. Choose one feature of the day and pray from it.
  - e. Look toward tomorrow and pray for God's will to be done.

## THE DISCIPLINE OF SCRIPTURE

Scripture is more than just a book, it is God's revelation. The way God shows himself to the world is through various acts in history, culminating in the life of Jesus. But these acts are inaccessible to those who live outside of those particular times and places. So God also inspired and authorized writings that would bear witness to himself in a revelatory way and those writings would be accessible to anybody regardless of time or place or culture. Those writings are what we call the Bible, a collection of books, letters, and poetry that tell a unified story with Jesus at the center. And while every piece of the Bible has a human author, it also has a divine author—the Spirit of God. The Bible speaks of itself as the word of God, containing the very words of God. So, to hear, read, meditate, and study the Bible is to listen to God.

Although Jesus never explicitly says to “read the Bible,” it is very clear that he not only was saturated in it, but he expected others to be as well. Jewish boys would memorize the entire Torah through song, but few would let it truly penetrate their hearts. This is one reason why Jesus would commonly say to his detractors, “have you not read...?” followed by a quote from Scripture (Mt. 12:3,5; 19:4; 21:16,42; 22:31; Mk. 2:25; 12:10, 26; Lk. 6:3). His favorite title for himself, “Son of Man,” comes from the book of Daniel (and also Ezekiel). When he was tempted by the devil, when he was being interrogated by Pharisees, when he was on trial before the Sanhedrin, when he was being crucified—pretty much any time the heat was on—Jesus quoted Scripture. It was like the blood in his veins. Clearly, Jesus himself saw this as God's word and it was so integrated into his being that it simply flowed out in his life and words. May we go and do likewise.

Here are a few ideas for a daily practice of time in the scriptures. Ideally, you would experiment with each method in different seasons as they each have different benefits for encountering the heart of God in the Bible:

1. **Wide Bible reading** aims to be read the whole Bible in six months, a year, or two years. There is incredible value in getting the big picture of the various books, sections, and whole Scripture. To do this, simply set a goal, take the page number of your bible, and divide it by the number of days you'd like to complete it in.
2. **Deep Bible study** is an attempt to wrestle with the details of an individual book or section over time.
  - a. Choose a portion of the Bible to study. Start small; a book of four chapters or less.
  - b. As you read the text: Ask what genre it is: poetry, narrative, letter, sermon, etc.  
Observe: ask who, what, when, where, why, how questions and write down what you observe. Create summary statements for each section you read. Try not to simply copy what the editors have put in. Collect your summary statements and ask how they are related to one another. This will help you see the purpose or point of the book.

Ask what God is saying in the whole book. Find a commentary to help you get the background information, and see what you have missed. But also look for where you are seeing the same thing. Do the same thing with people from your church community—bring your questions and thoughts to get theirs.

- c. Determine how much time you'd like to commit to daily study and then stick to it! After you've slowly worked your way through a section or book over a number of weeks, choose something else and begin again!

### **3. Bible listening.**

- a. Most of the people of God throughout history have primarily encountered the Bible orally. Listening to someone else reading the Scriptures can bring a fresh lens.
- b. Choose how much you'd like to listen to daily and then, if they're willing, have a roommate or spouse read to you or use a Bible listening app like Dwell.

### **4. Bible meditation.**

- a. Meditation is another way of going deeper into a shorter section of Scripture (complimentary to study). Simply select a passage, usually only one or two verses and read it over and over until you can say it without looking at it.
- b. Focus on a key phrase in their context, think about its role in the passage. Pray the words; thank God for them, ask Him to show you their meaning and significance.

## WEEKLY DISCIPLINES OF GATHERING FOR WORSHIP AND IN INTIMATE COMMUNITY

These disciplines ground our connection to one another in the family of God and specifically in the local church. It is true that the most profound encounters with one another in community often happen in the organic spaces of life: when celebration occurs, when tragedies strike, etc. Nevertheless, a commitment to communing with your local church twice per week can create the initial connections and opportunities that spill out into the day-to-day circumstances of life where genuine relationship is born. Therefore, these two disciplines aren't meant to be the end-all-be-all of community, but again, the two of them practiced weekly become a powerful starting block.

### THE DISCIPLINE OF GATHERING FOR WORSHIP

In Acts 2:42-47, we see a snapshot of the life of the early church right after it was birthed. We see that the early Christians "devoted" themselves to a life together both in the temple and in homes. There are around 60 commands in the New Testament addressing how believers are to treat "one another"—commands that can only be obeyed in community and that express the heart of Christian love. Hebrews 10:24-25 says this: "And let us consider how to stir up one another to love and good works, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near." Even though the New Testament knows nothing of a disciple of Jesus disconnected from the local church, the writer of Hebrews recognizes that it will be a temptation to neglect community. The writer makes, essentially, a call to discipline ourselves toward faithful participation in the church.

To this end, one of the simplest disciplines we can pursue is simply **committing to prioritize the church worship gathering each week**. A worship gathering is a community-building experience, and a good worship gathering will engage you *communally* in a number of spiritual disciplines. Our Sunday worship gathering at Door of Hope Northeast is a sacred opportunity to gather our whole church community in one place at one time to encounter the presence of God as we connect, pray, sing, learn from the Scriptures, take communion, and reaffirm our commitments to Jesus, to one another, and to our call to go out into our world to love, serve, and make disciples. Obviously, everyone has good reason to miss a gathering from time to time, but we encourage you to view regular, faithful, committed participation as a key spiritual discipline that you pursue alongside your brothers and sisters.

### THE DISCIPLINE OF GATHERING IN INTIMATE COMMUNITY

We have to recognize that it is difficult for us to get into the kind of proximity with one another necessary to actually live out the various commands of the scripture related to how we do community and love one another in practical terms. Small groups help us get closer, as they

seemed to for the early church, as well (“attending temple together *and* breaking bread in their homes”). At Door of Hope Northeast, community groups are every bit as crucial to the health and faithfulness of our community as worship gatherings—even more so in certain ways. Therefore, another discipline is to **weekly commit to gather in intimate community, namely community groups.**

If you have unique circumstances that make community group participation too challenging, commit to weekly attend another formal small group (a Bible study, Bible reading group, Play-DOH, etc.) or consider starting your own smaller weekly community space like a mutual discipleship group, a prayer group, a scripture memorization group—something that will get you in proximity with others for the purpose of sharing life and pursuing Jesus together. If you’d like more practical ideas, please reach out to a pastor.



## MONTHLY DISCIPLINES OF SERVING, GIVING, AND INVITING

Serving and giving are expressions of others-focused generosity as well as space-making, simplicity-honoring disciplines that enable a wide sharing of the load so that none of our sisters and brothers in the church feel pressure to burn themselves out. The programmatic nature of some of our service opportunities can blind us to the reality that faithfulness in them genuinely meets real needs and allows the (hopefully) grace-filled culture of the church to flourish. The discipline of inviting intersects with our call to love our neighbors, to witness to the good news of Jesus, and to become a people of uncommon hospitality. A *monthly* practice of each of these disciplines will keep us tethered to the flourishing of our church and our city.

### THE DISCIPLINE OF SERVING

Pride is often said to be the most foundational sin. It was the sin behind the sin of eating of the one tree in the garden. It is the sin behind the belief that I know better than God, that I will set my course, that I will determine what is the good, the beautiful, the just, and the true. It is behind the end point of this thinking, which says that I, in the end, will be my own God. Our culture, for its own part, is happy to encourage this prideful, deeply individualistic, rampantly self-centered impulse however it can. Jesus alone can save us from this, and his model of servanthood changes everything.

Responding to a conflict among his disciples, Jesus said the following words in Matthew 20:25-28: “You know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. It shall not be so among you. But whoever would be great among you must be your servant, and whoever would be first among you must be your slave, even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many.” Here Jesus makes it crystal clear that his kingdom operates by an upside-down value system when compared with the world. In his kingdom, greatness comes with servanthood and primacy comes with slavery. Jesus not only taught this, but he modeled it every step of the way from his incarnation (Philippians 2:5-11), to his dealings with his disciples (John 13:1-20), culminating in his sacrificial death on the cross—the ultimate act of selfless service (Mark 10:45). More than that, Jesus associates service to one’s brothers (especially to the most vulnerable among them) with service to himself in Matthew 25:31-46. Even the simplest, most mundane acts of service like meeting basic material needs, offering hospitality, and providing relational care for those around us are deeply spiritual acts.

In his book *Celebration of Discipline*, Richard Foster says, “Nothing disciplines the inordinate desires of the flesh like service, and nothing transforms the desires of the flesh like serving in hiddenness. The flesh whines against service but screams against hidden service.” Service will never come naturally to our flesh, so disciplining ourselves after it by making precommitments to

serve is vital. It is often true that committing to a discipline of service expressed as a proactive commitment will allow the Lord to shape you over time into the kind of person who is increasingly more servant-hearted. We all want to be the kinds of people who not only serve on a proactive schedule, but also serve in reactive, occasional, unexpected ways. We want to grow to be able to recognize the frequent opportunities to serve that come up organically as we go about our lives, both inside and outside the church community. As the Spirit enables this, we begin to look more and more like our king who “came not to be served, but to serve.”

We suggest embracing servanthood by proactively making a monthly commitment of regular service, both within the church and toward your neighbors. **Within the church, consider a place to serve that utilizes your spiritual gifts. Or, ask where the greatest need is and offer yourself to it.** Either way, commit to some regular, formalized way to serve. **Similarly, consider making a commitment to serve a specific neighbor or a particular population in our city.** Making a commitment to serve in some capacity with one of our church’s formal local ministry partners like Faithful Friends, First Image, or Portland Rescue Mission is a great option.

## THE DISCIPLINE OF GIVING

The scriptures in general and Jesus in particular warn repeatedly against the unique idol the love of money can become. Churches and pastors are quite obviously not immune to this particular form of idol worship, nor are Christians in general. Faithful financial stewardship is a huge challenge in our culture for both church institutions and congregants. This is why it is all the more important for Christians to pursue generosity and transparency with our finances.

Financial generosity flows out of the basic principle that “The earth is the Lord’s, and everything in it” (1 Cor. 10:26). Whatever we have, including our money, ultimately belongs to God, which makes us stewards. Our use of our (His) money, therefore, should reflect His values and priorities, among which are the care for our own families (1 Tim. 5:8), provision for the church itself and the mission of God worldwide (1 Tim. 5:17), provision for our brothers and sisters in the church (Acts 2:43-45), and help for the most vulnerable and needy (Matt. 6:1-4). Financial giving is meant to be regular (1 Cor. 16:2), but also willful and cheerful, not under compulsion (2 Cor. 9:7).

Faithful management alongside sacrificial generosity is itself an act of worship (Phil. 4:18) and should be thought of as a spiritual discipline. So, what might it look like? **First, take the idea of stewardship seriously.** Be intentional with where your money goes, which requires knowing. For most people, this will mean budgeting. A clear budget will help you not be led by the tyranny of the urgent, but will allow you to make prayerful, conviction-based *decisions* about what you spend, save, and give. Aim to budget in a way that takes care of your household while sacrificing to have money to give to those in need in our church community and our neighbors outside.

**Second, make a commitment to give monthly to our local church** in the spirit of what was written above. The church, its mission to make disciples in Portland, and the staff and programs that pursue that mission are dependent upon the giving of our local community. The Mosaic Law required Israelites to give 10% of their harvest (Lev. 27:30-34), while the New Testament has only the “law” of pursuing sacrificial generosity—the more dramatic of the two. Consider less the percentage and more the call to sacrifice to financially support and partner with the gospel ministry at Door of Hope Northeast. Even if the amount seems small, any commitment is a meaningful place to start and formative for your spiritual life. You can set up recurring electronic gifts at [doorofhope.org](http://doorofhope.org).

## **THE DISCIPLINE OF INVITING**

Before his ascension, Jesus left his disciples a set of clear marching orders: “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you” (Matthew 28:19-20). While the 11 who were present with Jesus were uniquely commissioned as Jesus’s messengers, the sheer scope of the command (“all nations”) indicates that the call to disciple, evangelize and teach was intended for many more. Additionally, in Ephesians 4:11, Paul points out that some people are especially gifted as evangelists. But even though some are especially gifted and appointed to make evangelism their primary area of service, that doesn’t imply that the rest of us aren’t called to witness, as well. In fact, all believers should be, in the words of Peter, “always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you” (1 Peter 3:15). Thankfully, we aren’t left to our own devices in this task. Jesus promised the disciples in Matthew 28 that He would be “with you always, to the end of the age.” In Acts 1:8, Jesus promises his disciples special empowerment from the Holy Spirit that will allow them to be his witnesses. That same empowerment is still available today.

Closely related to the call to witness or evangelize is the call to show hospitality. Our translation of the biblical word “hospitable” comes from the Greek *philoxenos*. “*Philos*” refers to a brotherly love and “*xenos*” refers to the stranger. With just those two components we have the beginnings of the biblical framework for hospitality: brotherly love for strangers. Warm care and invitation to those outside of the church is a major aspect of our call to love our neighbors, and often the means by which people first have an awareness that they’re encountering the love of God.

One way to discipline ourselves toward being a presence of witness, love, and hospitality (which are really all interrelated) is to make a monthly commitment to invite. Here are three ideas for what making that invitation could look like, each of which can be used in conjunction with the others:

- 1. Invitation to Jesus.** Make a list of people you'd like to share the good news of Jesus with this year. Pray for them. Invite them into relationship. Spend intentional time, schedule meals with them, invite them to parties, etc. Foster a genuine curiosity about them, their stories, their worldview and beliefs. Ask good questions. As they reciprocate and when you sense the time is right, share your own personal story of being saved by Jesus and the good news itself.
- 2. Invitation to church.** Sometimes it is more natural to invite someone to church. We often assume that people aren't interested in church but there is an increasing amount of data to suggest people are curious and very open to accepting an invitation. At our church we aim to present the gospel clearly every week and to create an atmosphere where the love and hospitality of God are tangible to all who enter—your invitation is an invitation to encounter these things!
- 3. Invitation to community.** Sometimes the best path is to invite someone into your Christian community in an informal capacity like a group of friends that simply hang out as they follow Jesus together. It's often surprising what gospel opportunities present themselves through the mere act of welcoming someone into a warm, loving, thoughtful group of Jesus followers.

## A WORKSHEET FOR INTEGRATING THESE DISCIPLINES

Having read through the explanations above, use this sheet to prayerfully decide and commit to how you will integrate these seven disciplines into your life. For some of us, this all sounds like an insultingly basic starting place. For others of us, it sounds like a hopelessly complex challenge that will likely end in failure. For most of us, faithfully living these out will require some simplifying and saying no to ways in which we're used to spending at least some of our time. A good question to ask is what small 5 or 10 minute windows might we be able to sacrifice so that we can integrate these disciplines without net adding a ton of commitments to our lives? For all of us, our goal should be to attempt to make commitments that are reasonable and attainable for our particular seasons of life. In everything, fight to remind yourself of the grace of our Lord Jesus. Perfect success in these disciplines is no reflection of God's love for you. This is all bathed in His grace. If you find your commitments are unattainable, consider adjusting them with what you've learned and trying again. This too will be bathed in grace. At the end of the day, our prayer is that these disciplines will create space in our lives for more and more connection with the living God who longs to commune with us. May we seek Him and find Him.

### COMMITMENTS

Prayer - Daily - Time(s) of day \_\_\_\_\_ Length of time \_\_\_\_\_  
Details \_\_\_\_\_

Scripture - Daily - Time of day \_\_\_\_\_ Length of time \_\_\_\_\_  
Details \_\_\_\_\_

Worship - Weekly - I will gather for worship with my church \_\_\_\_\_  
every Sunday at this time: \_\_\_\_\_

Community - Weekly - I will gather with my community group (or another small group) this  
season ever week at this day and time: \_\_\_\_\_  
If I plan to start something new, here are my ideas: \_\_\_\_\_

Serving - Monthly - I will commit to serving with the following ministry once per month: \_\_\_\_\_

Giving - Monthly - I will commit to give the following amount of money to my church once per  
month: \_\_\_\_\_. I will set aside the following amount of money each month to  
care for my spiritual siblings and neighbors: \_\_\_\_\_.

Inviting - Monthly - I will commit to pursue the following people for the purpose of invitation: \_\_\_\_\_

## CALENDAR AT A GLANCE

Use the following calendar to plan these rhythms for the next calendar month to get a sense of what your goals will look like in practice. Once you complete this, dedicate it to the Lord in prayer.

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday

## RECOMMENDED BOOKS BY SUBJECT

### SPIRITUAL DISCIPLINES IN GENERAL

- Celebration of Discipline by Richard Foster
- The Common Rule by Justin Whitmel Earley
- Distant God by Chris Nye
- Liturgy of the Ordinary by Tish Harrison Warren
- Practice of the Presence of God by Brother Lawrence
- Sacred Rhythms by Ruth Haley Barton
- Spiritual Disciplines for the Christian Life by Donald Whitney
- Water from a Deep Well by Gerald Sittser

### PRAYER

- Answering God by Eugene Peterson
- The Book of Common Prayer
- How to Pray by Pete Greig
- Prayer by Tim Keller
- Prayer in the Night by Tish Harrison Warren
- Praying Like Monks, Living Like Fools by Tyler Staton
- Praying the Bible by Donald Whitney
- Praying Together by Megan Hill

### SCRIPTURE

- Eat This Book by Eugene Peterson
- Enjoying the Bible by Matthew Mullins
- Mastering Bible Study by Michael Heiser
- Misreading Scripture with Western Eyes by E. Randolph Richards and Brandon J. O'Brien
- NIV Compact Bible Commentary by John Sailhamer
- Reading the Bible for All it's Worth by Gordon Fee and Douglas Stuart
- Reading the Bible for a Change by Ray Lubeck
- Unbreakable by Andrew Wilson
- Women of the Word by Jen Wilkin

### GATHERING FOR WORSHIP AND COMMUNITY

- The Beautiful Community by Irwin Ince, Jr.
- Jesus Outside the Lines by Scott Sauls
- Life Together by Dietrich Bonhoeffer
- Love One Another by Gerald Sittser
- When the Church was a Family by Joseph H. Hellerman

- Why Bother with Church? by Sam Allberry
- You Are What You Love by James K.A. Smith

## **SERVING**

- The Gospel Comes with a Housekey by Rosaria Butterfield
- Generous Justice by Tim Keller
- Making Room by Christine D. Pohl
- When Helping Hurts by Steve Corbett & Brian Fikkert
- The Wounded Healer by Henri J. Nouwen

## **GIVING**

- The Grace of Giving by John Stott
- Money, Possessions, and Eternity by Randy Alcorn
- The Treasure Principle by Randy Alcorn
- Why Should I Give to My Church? by Jamie Dunlop

## **INVITING**

- Christianity Considered by John Frame
- Confronting Christianity by Rebecca McLaughlin
- Delighting in the Trinity by Michael Reeves
- Evangelism by Mack Stiles
- Joyfully Spreading the Good News edited by Kathleen Nielson and Gloria Furman
- Out of the Saltshaker and Into the World by Rebecca Manley Pippert
- Prodigal God by Tim Keller
- Simply Good News by N.T. Wright