

**Chapter 1 : Spiritual Ascension, An Education for the Spiritual Life by Steven Earl York**

*This Spiritual Life. likes 5 talking about this. This Spiritual Life is an online community devoted to participatory spirituality.*

The other example that came to mind from my personal experience was of a man who was raised by missionary parents in a foreign country. He grew to be one of the most skeptical adults of all my acquaintances. Undoubtedly he was indoctrinated very early into the tenets of religion by his zealous missionary parents. Speech sounds betray the essence of the complete human being. Everyone has an innate sense of this, even though most people are not conscious of that fact. The rightmost column of Table III shows the connection of the types of speech sounds according to the parts of the body they originate from and their relation to thinking, feeling, and will. As I was reading this passage I had just been operated on for an umbilical hernia and I was unable to form any palatal sound because it hurt to do so. I thought of the Marine officers who insist that recruits address them by shouting from the depths of their guts, "SIR! With each sounding, the will of each recruit becomes more and more bound to the will of their officer and the Marine Corps. The connection of palatal sounds to the will is certainly well-known in the various branches of the armed forces and is utilized effectively during basic training. To a recruit of today in boot camp, words become living forces just as they were to the ancient Greek, of whom Steiner tells us: The word rumbled in the rolling waves, worked in the whistling wind. Just as the word lives in my breath so that I make a corresponding movement, so did the Greek find all that was living in the word in the raging wind, in the surging wave, even in the rumbling earthquake. These were words pouring out of the earth. When did this supernatural power of words disappear from language? Steiner says it began to fade when Francis Bacon of Verulam anathematized the Greek way of thinking of the spirit living in the word, in the Logos, calling it idol worship, and exhorting his fellow scientists to guard against such foolishness. What is called observation, a function which is quite justifiable but which is now understood to mean sense observation, becomes the decisive factor. The answer is a resounding No! For no education will develop from abstract principles or programmes it will only develop from reality. And because man himself is soul and spirit, because he has a physical nature, a soul nature and a spiritual nature, reality must again come into our life for with the whole reality will the spirit also come into our life, and only such a spirit as this can sustain the educational art of the future. Steiner points out the basic premise of doyletics in this next passage. In doyletics, the science of the acquisition and transmission of emotions, feelings, and other physical body states, it is postulated that all the sensory states that the human body experiences before age five are stored in the amygdaline structures of the brain and then no new sensory states are stored ever again. Past the age of five, when a person experiences a feeling or emotion, what is happening is that some stored set of body sensory states stored before five is being re-triggered by the amygdaline region so that the person experiences exactly the same sensation as when the original event during which it was stored. In his earliest years the child is one great sense-organ. The scope of this idea that the child in its first years is wholly sense-organ is not generally brought to mind with anything like sufficient intensity; indeed it is a question of using very emphatic words if the whole truth is to be expressed. In his landmark work, *The Philosophy of Freedom*, Steiner lays out for everyone to see the importance of actions that are free from coercion. It is only natural, then, that he reminds these future Waldorf School educators in England of the importance of freedom as a spiritual activity. It is an injury that will reappear, Steiner says, in advanced age in the form of diseases of various kinds. It appears that the best disease prevention measures may be a good teacher who understands the maturation of the child both materially and spiritually and acts non-coercively to foster that natural development. One of the mistakes Steiner cautions parents against is giving their child toys that are intricately constructed before they reach the age of about 7 to 9 years of age. He dramatizes his advice with the "beautiful doll" story. Such a doll is an offense to the sensibilities of the child which would much prefer at that age to have a doll that is as simple as can be, perhaps only a simple piece of stuffed cloth with dot-eyes drawn by hand. How much better for him than an intricately designed beautiful pirate ship with hundreds of pieces to be taken care of. When I mentioned this to my

daughter, who has raised two daughters of her own, she remembered getting them each a "beautiful doll" when they were only three. As Steiner says so pointedly, "These topsy-turvy ideas show that our civilization simply does not know how to approach children. It will help if everyone had an understanding of the evolution of consciousness, particularly the evolution of consciousness of the existence of the spiritual world. Steiner talks on many occasions of a time when the average person knew from individual experience that the spiritual world existed. What we to-day would speak of as the faculty of clear and conscious discernment, did not as yet exist. Man experienced a weaving, moving inner life, the shadowy echoes of which remain in our present dream-life. It was an inner life, in which man not only knew with certainty that a soul was weaving and moving through his body, forming part of his true manhood, but in which he also knew: A soul, born from a divine-spiritual existence before a body clothed me in my earthly form, is living within me. TBA indicates this review to be added later. Underlined Title indicates Available Review: Click on Link to Read Review. Previously Study of Man. Practical Advice to Teachers Anthroposophic Press, Erziehungskunst, 15 discussions, Stuttgart, GA Discussions with Teachers Anthroposophic Press, Previously Education as a Social Problem. Lectures and Conversations Anthroposophic Press, The Genius of Language Anthroposophic Press, Faculty Meetings with Rudolf Steiner , 2 volumes: Volume 1 , Volume 2 Anthroposophic Press, The Renewal of Education Anthroposophic Press, Menschenerkenntnis und Unterrichtsgestaltung, 8 lectures, Stuttgart, GA Previously The Supplementary Course: Upper School and Waldorf Education for Adolescence. Education for Adolescents Anthroposophic Press, Erziehungs- und Unterrichtsmethoden auf anthroposophischer Grundlage, 9 public lectures, various cities, GA Waldorf Education and Anthroposophy 1 Anthroposophic Press, Waldorf Education and Anthroposophy 2 Anthroposophic Press, The Essentials of Education Anthroposophic Press, The Kingdom of Childhood Anthroposophic Press, Geisteswissenschaftliche Impulse zur Entwicklung der Physik. The Light Course Anthroposophic Press, The Warmth Course Mercury Press, This Mercury Press edition may still be in print.

### Chapter 2 : Spiritual Life & Education | Saint George Greek Orthodox Church

*At Crown, students will experience a Christ-centered education and community. Living on campus, students have the opportunity to engage in Bible studies, fellowship groups, worship nights and other activities to stimulate Christian spiritual growth.*

Your browser does not support the audio element. President Holland, faculty members and students, my dear brothers and sisters: First of all, I would like to express my appreciation and gratitude for the privilege and invitation to come down here and talk to the greatest student body in the whole world. Secondly, I would like to express my appreciation and gratitude for the blessing of a great companion. I am grateful that Sister Lee was able to be with us today. I am also proud to have our two oldest boys, Duane and Chad, with us. I sincerely invoke the strength of your faith and your prayers that what I say may be helpful to you and to me. I hope that whatever spiritual enlightenment we receive today will give us strength, courage, and the determination to carry on the work of the Lord, which is the greatest work in all the world. This world is getting so competitive and technical that a high school degree is not sufficient anymore. Never in the history of mankind was it as necessary to be highly trained to achieve in a chosen field as it is at the present time. This period of time demands that you not only be technically trained, but spiritually trained as well. In fact, spiritual training should take priority at all times. The scriptures make it very clear that you are to seek spiritual knowledge first, and then all else will be added unto you, including secular knowledge. As great and as important as secular knowledge is, as great and important as are the training of the mind and becoming specialists in our chosen occupations and vocations on this earth, this worldly knowledge and these achievements are not and should not be our greatest aims in life. You should know and realize that spiritual education is true education. Secular Knowledge and Spiritual Knowledge Up to this point in your lives, you have had to deal mainly with secular education or education about our physical selves as well as our physical world. Our fine public school systems have dealt mainly with secular education, while spiritual education is usually left for the home and the church. Because we live in this kind of a world, it is only natural that proper emphasis be placed on secular education. At the same time, you should not allow this secular education to mislead you as to the tremendous importance and value of spiritual education. Secular education is only a small part of spiritual education. Both are important, but we ought to know and understand that spiritual education is to be supplemented with secular education. In other words, we must know and understand that the scriptures are to be supplemented with secular knowledge. Secular knowledge is not to be supplemented with the scriptures, but eternal truths must be supplemented with knowledge of languages, tongues, and peoples. You and I, in the search for secular knowledge, have built huge monuments and temples in the forms of great colleges and universities. We have built huge, expensive, elaborate facilities, laboratories, libraries, endowments, and equipment in our search for secular knowledge. The search for spiritual knowledge, on the other hand, is quite a different matter. This search for eternal truths is for anyone and for everyone. In this search for spiritual truth, there is no need for extensive, elaborate universities, laboratories, libraries, or expensive equipment. The only things that are needed and necessary for this search are a pure heart and a contrite spirit. Even the lowliest of men can find this kind of truth. In this search for spiritual truth, there is no need for a chosen, trained profession, but only righteous living. Even the poorest and humblest may be a searcher for this spiritual knowledge. I sincerely believe that spiritual education is true education. True education is to learn more and more about the Father of our spirits, or our Heavenly Father. He is the Father of the spirits of all men everywhere, and he is also the literal, earthly Father of Jesus Christ. True education is to know that each person is a child of God, created in his image, endowed with his attributes, and entitled to his inspiration. One of our greatest privileges in this earth life is to seek him and to become more like him. A modern revelation says: It is in the same shape and form as our own bodies. God our Heavenly Father is not a shapeless mass filling the whole universe, yet so small that he dwells within a human heart. He is not without a body, parts, or passions. He is not permanently invisible; he is not joined into one with the Holy Ghost and Jesus Christ. Can you imagine praying to a god who is an incomprehensible, shapeless, and invisible influence

without body, parts, or passions? Can you imagine Jesus Christ praying to a god who is a shapeless mass? Can you imagine Jesus Christ praying to himself who is at the same time God, Jesus, and the Holy Ghost all rolled into one? The fact that God our Heavenly Father is all-knowing and all-powerful, that his influence and knowledge can reach throughout space, does not mean that he himself has been diffused throughout space. He is our Heavenly Father in whose image we were all created. True education then is to seek and understand who you are and not only to know that God lives, but also to know the kind of Being he is and what your relationship to him ought to be. True education is to know that Jesus Christ rose from the dead. It is to know that this same Jesus who walked upon the waters, who healed the sick, who suffered in Gethsemane, who died upon the cross, came forth from the tomb and conquered death. True education is to literally and actually know through the Spirit that Jesus Christ is the Son of God, that he is the Savior of the world. I wonder how much better our own answer would be if the same question was asked of us today. After all that is a question that all of us must answer, either with our own voices or with our own lives. Sometimes our own voices indicate that we know the right answer, but the way we live indicates that we do not know the Christ. Sometimes it is difficult for some of us to understand and believe something that we have not actually experienced. We are like Thomas. Some of us must put our fingers into the print of the nails and thrust our hand into his side before we can believe. How sad and unfortunate. What a tremendous spiritual education we would have if we would likewise know what Peter knew and say what Peter said. In our own day Joseph Smith verified the existence of Christ by his own personal testimony that he saw our Heavenly Father and Jesus Christ with his own eyes and testified that Jesus lives. My own personal testimony is that Jesus Christ was not only a great teacher; he was not only a great educator, a great philosopher, and a great leader, but he was foreordained to be the Savior of the world. He voluntarily came down to earth to lay down his life for the salvation of men. He came to earth and taught all men, took their sins upon himself, and finally allowed his life to be taken to redeem mankind from the effects of the fall in the Garden of Eden. True education is to know the true God and Jesus Christ. Only when we know these things can we ever hope to enter his presence once again. True education recognizes the priesthood of God as the only great, legal, supreme authority and power that governs all things at all times upon the earth, in the universe, and in the eternities. It is the only great, supreme authority and power that governs all the children of God upon all the worlds that have been, upon all the worlds that are in existence now, and upon all the worlds that are yet to come. True education recognizes the ancient as well as the modern-day prophets and apostles in all dispensations as universal educators. True education recognizes that Jesus Christ, our Redeemer and Savior, stands above all as a great teacher and a great educator for all mankind, for all dispensations. True education recognizes that we are the children of God and that this world is a great school of education. This great world school has on its enrollment every human being that is alive today, every human being that has ever lived in the past, and every human being that is yet to come. In this great world school, God our Heavenly Father is our Teacher, for there is no other teacher that can compare with him. True education is the gospel of Jesus Christ. The gospel of Jesus Christ is a panacea for all sin and evil. The gospel of Jesus Christ will do away with all evil, all selfishness, all greed, and all lawlessness. It will do away with immorality, crime, and all other wickedness. Our Heavenly Father, our great Teacher, is endeavoring to teach us in this school of life, for his Spirit is striving with all men, and through his inspiration a great flood of knowledge and understanding is coming into the world. If you are one who is ambitious and desires a well-balanced education, be sure and be firm and anchored in the spiritual things first, in the deep things of God. Spiritual knowledge can be secured only by obedience to his gospel through which we may secure and retain the constant companionship of the Holy Ghost. Just as there are academic and athletic scholarships, there is also a life scholarship to which you are all entitled. That life scholarship is the constant companionship of the Holy Ghost. He is our tutor, our educator, and our teacher. True education starts in the home. Our Father in Heaven has given parents the responsibility of teaching the gospel to their children. He has clearly admonished us that if we do not spiritually educate our children, the sin will be upon the parents. The search for spiritual truth or knowledge should begin in the home. The home either makes or scars the character of children. The influences of the home, whether good or evil, carve and shape the souls of the precious spirit children of God. The early imprint of family life in the

home is usually not easily erased. Parents may not be able to teach their children everything there is to know about the gospel, but it is up to them to lay the foundation and prepare them to be receptive to spiritual education throughout their lives. Parents should not look to Church auxiliary programs for the spiritual knowledge of their children. Our Primary Concern It appears in the scriptures that the Lord wants us to be primarily concerned with feeding our spiritual selves while here in mortality. It seems that he desires us to emphasize or concentrate on seeking spiritual knowledge. Let us briefly analyze some of these scriptures. In the Doctrine and Covenants we read: Therefore, care not for the body, neither the life of the body; but care for the soul, and for the life of the soul. If we are really going to know and appreciate eternal life, or his way of life, in this life we ought to emphasize gaining spiritual knowledge, or feeding our eternal spirit selves. As we take care of the needs of our spirits, then naturally, almost automatically, the needs of our natural bodies will be met. Again from modern revelations we read, Man was also in the beginning with God.

**Chapter 3 : Spiritual Life | RMC**

*an education for the spiritual life. AN EDUCATION FOR THE SPIRITUAL LIFE - Kindle edition by Rev. Steven Earl York, John B. Newbrough, Jehovah's Angelic Ambassadors, Dr. Carl Wickland, FRANCHEZZO, J. S. M. WARD, Anthony Borgia, Sir John Anderson Bart, A. FARNESE.*

McGreevy and Susan H. Copley Interest in the role of spirituality in business and medicine, as well as in education, is growing. Massachusetts General Hospital has recently established the Kenneth B. Schwartz Center whose mission is to "preserve the curative power of the gentle touch, the sympathetic ear, and the open discussion of spirituality in the patient-caregiver relationship" Boston Globe, Will the idea of nurturing spirituality be a part of educational reform? One of our first tasks is to define spirituality. In his most recent book *The Courage to Teach*, the Quaker writer Parker Palmer examines teaching as a vocation and charts the inner landscape of the teacher on three important paths: Other relevant aspects of spirituality include: If these statements seem somewhat abstract, think of a specific friend or colleague whom you might describe as "spiritual," or having a spiritual view of life. In our seminars, teachers usually describe such a person as one who is at peace with self, whose life goals are not built around material success, and who has deep personal integrity and often seems completely at home in the woods and fields. Others describe such a friend or teacher as having "an inner calm. He suggests that education reform may need to start with the transformed heart of the teacher; systems-wide changes such as content-driven instruction, tighter adherence to state and national curriculum frameworks, and more technology are only external adjustments that may not really nourish the human spirit of both child and teacher. In the seminars that Susan Copley and I facilitate, we discuss a variety of images for improving the quality of life in schools, and introduce teachers to the work of scholars such as Parker Palmer, Maria Harris, Edward Seliner, Robert Coles, and Howard Gardner. As we discuss the relationship between spirituality and education, we ask teachers the following questions: What has nourished your personal and professional journey? Who or what has nurtured your inner life and spiritual well-being? How do you meet your own needs for both solitude and community? What sustains you in times of stress and difficulty? How do you celebrate the beauty and wonder of the world in your classrooms? What helps you live your life as an educator wholeheartedly, with confidence and a deep sense of commitment? As teachers, how do you offer your students a sense of hope, connectedness, and community? What have we learned from our own experiences and from listening to participants in our seminars? Principals and teacher leaders have suggested the following connections between education and spirituality: Even in an urban setting, educators can use beauty to make a strong caring statement by planting flowers and ornamental trees at the school entrance. A foyer with displays of student work and comfortable chairs helps set a calming, welcoming tone for the entire school. In one New Hampshire elementary school, the playground includes a calming Japanese garden created by students. At another school, children are creating a butterfly garden. Educators in England have designed primary schools around courtyards with inviting gardens and goldfish ponds. Honor milestones in the lives of students and teachers. Nurture the spirit by sharing stories. Jon Wilson has written, "We are all storytellers, with much to share. We speak with few words, and with many; we speak with pictures, and with paintings, with tools, and wood, and stone. We speak with our hands, and with our eyes. There are stories all around us, waiting to be heard. Students learn from sharing their own stories, and from listening to those of classmates. Even primary-age students can share their portfolios, projects, and published books with peers, reading buddies, and parents. Morning meetings in classrooms provide opportunities for students to talk about what is happening in their lives, to share their stories, and review plans for the day. Respond to real life. A teacher or student may experience serious illness or may die. A classroom pet may die. Children need opportunities to share feelings of joy as well as sadness and loss. When given permission, they will talk, draw, and write about their deepest feelings, while at the same time reclaiming a sense of hope and support from classmates and staff. It is during these difficult times that learning takes on new meaning. That is the only thing that never fails Learn why the world wags and what wags it. That is the only thing which the mind can never exhaust, never alienate, never be tortured by, never fear or distrust, and never dream of regretting"

White, , p. Use traditions and rituals to give important meaning to "beginnings and endings. Traditions and rituals convey gratitude and express our good wishes at retirement. Nourish the mind and spirit through the visual and performing arts. Schools that ignore [the arts] are cold and desolate places" suggests arts consultant Charles Fowler Fowler, , p. Students are hungry for the chance to experience the joy, intensity, and discipline of the arts both as performers and creators and as members of an attentive audience. With even limited funding, schools can creatively offer rich and diverse experiences in the arts, enriching the lives of both students and teachers. Absorb energy from the power of silence. Create quiet times in the day, when students can read, write, think and plan. Time for quiet reflection is rare in our culture. We need to create times of silence "when we can still ourselves to feel a natural connectedness to each other and the world" Palmer, , p. Along with cooperative group work, it is also important for students to have time to listen to their own "voices from within" and read, write, and sketch. He sees children as "seekers, as young pilgrims well aware that life is a finite journey and as anxious to make sense of it as those of us who are farther along" Coles, , p. Where do we come from? Why do we die? Children benefit immensely from projects in local parks, nursing homes, and retirement communities. Fourth Grade students are developing a video of the history of their town which includes extensive interviews with local senior citizens. Middle school students volunteer with local community service agencies and often develop lasting relationships with the adults with whom they work. Biographies, autobiographies, memoirs, letters, and journals connect students with how both ordinary and eminent people have grappled with trying to live courageous, compassionate lives. Students want to know how others have faced rejection, grief, or racism"yet still lived their lives with integrity. Through book discussions and study groups students may discover how others persevered when faced with cruelty, loss, or other immense challenges. Young children may find comfort and inspiration in books by E. Lewis, Tomie DePaola and others. When teachers read aloud beloved books that have helped shape their own lives, students are nourished and energized to live better lives themselves. Observe the wonders of the natural world. Experience nature with children by playing and running freely in fields and woods. Some schools create nature walks in and around school grounds, start a garden, or spend time outdoors reflecting in journals"or as one teacher called it, her "outdoor write" time. Where good-natured laughter is in abundance throughout a school, teachers report that the "spirit of a place" tends to be positive and uplifting. In an article "Laughing With Children," educator Vincent Rogers suggests that we cultivate a sense of humor by "encouraging ourselves and our students to become more flexible, more spontaneous, more unconventional, shrewder, more playful, and more humble. In the process we contribute to the development of happier, healthier, human beings" Rogers, , p. Rogers reminds us that schools are human places, and we need to share human feelings such as anger, joy, disappointment, and yes, humor. Cultivate the inner life. At the ASCD Convention in San Antonio, Charles Patterson spoke of numerous books and personal experiences that helped him cultivate his own inner life"and thus, he feels, to become a more effective educational leader. Through reading and reflection we recapture the depth of meaning in our work and see our careers in the larger context of a life journey, a calling to serve. Palmer suggests, "When a teacher is continually exploring uncharted territory, humility and openness to grace are cultivated. Edward Sellner suggests that we view teaching as a ministry of mentoring. He urges teachers to have confidence in their ability to be a "soul friend" to one another, or as one I heard one educator call it, "critical friends. Lewis for whom teaching was always a ministry. The ultimate challenge is to combine academic rigor and exciting, successful teaching within a school culture that nurtures the spirit. Sister Wendy in conversation with Bill Moyers video. The Boston Globe Spiritual healing at MGH Boston. A conversation with Howard Gardner. Educational Leadership, September, pp. The spiritual life of children. The moral intelligence of children. Strong arts, strong schools. Teaching and the religious imagination. To know as we are known: The spirituality of education. The courage to teach: Exploring the inner landscape of a teachers life. Educational Leadership, April, pp Sellner, E. The ministry of spiritual kinship.

**Chapter 4 : Spiritual Education Is True Education - George P. Lee - BYU Speeches**

*Education And The Spiritual Life [Evelyn Underhill] on calendrierdelascience.com \*FREE\* shipping on qualifying offers. This scarce antiquarian book is a facsimile reprint of the original.*

Spiritual Life At Crown, students will experience a Christ-centered education and community. Living on campus, students have the opportunity to engage in Bible studies, fellowship groups, worship nights and other activities to stimulate Christian spiritual growth. Students also get the opportunity to participate in inner-city ministries, work with local youth groups, pack food at Feed My Starving Children and travel to nations where the people and culture make a life-changing impact. Crown College Statement of Faith There is one God, who is infinitely perfect, existing eternally in three persons. Jesus Christ is true God and true man. He was conceived by the Holy Spirit and born of the Virgin Mary. He died upon the cross, the Just for the unjust, as a substitutionary sacrifice, and all who believe in Him are justified on the grounds of His shed blood. He arose from the dead according to the Scriptures. He is now at the right hand of the Majesty on high as our great High Priest. He will come again to establish His kingdom of righteousness and peace. The Holy Spirit is a divine person, sent to indwell, guide, teach and empower the believer, and convince the world of sin, of righteousness and of judgment. The Old and New Testaments, inerrant as originally given, were verbally inspired by God and are a complete revelation of His will for the salvation of men. They constitute the divine and only rule of Christian faith and practice. Man was originally created in the image and likeness of God; he fell through disobedience, incurring thereby both physical and spiritual death. All men are born with a sinful nature, are separated from the life of God, and can be saved only through the atoning work of the Lord Jesus Christ. The portion of the impenitent and unbelieving is existence forever in conscious torment; and that of the believer, in everlasting joy and bliss. Salvation has been provided through Jesus Christ for all men; and those who repent and believe in Him are born again of the Holy Spirit, receive the gift of eternal life and become the children of God. It is the will of God that each believer should be filled with the Holy Spirit and be sanctified wholly, being separated from sin and the world and fully dedicated to the will of God, thereby receiving power for holy living and effective service. This is both a crisis and a progressive experience wrought in the life of the believer subsequent to conversion. Provision is made in the redemptive work of the Lord Jesus Christ for the healing of the mortal body. Prayer for the sick and anointing with oil are taught in the Scriptures and are privileges for the Church in this present age. The Church consists of all those who believe on the Lord Jesus Christ, are redeemed through His blood, and are born again of the Holy Spirit. Christ is the head of the Body, the Church, which has been commissioned by Him to go into all of the world as a witness, preaching the gospel to all nations. There shall be a bodily resurrection of the just and of the unjust; for the former, a resurrection unto life; for the latter, a resurrection unto judgment. The second coming of the Lord Jesus Christ is imminent and will be personal, visible and pre-millennial. As a body of believers at Crown College, we commit to pursuing truth and learning to serve Christ together. We desire to be a community whose belief and behavior is inextricably intertwined, in order that we might reflect the kingdom of God to the world. As a Christ-centered community of growing Christians who desire spiritual transformation and value academic excellence and a globally connected community, Crown College has chosen to adopt the following principles and standards that reinforce and support a biblical worldview and lifestyle. These guidelines are at the heart of who we are as a body of believers. Some of these principles and standards apply to believers in general, and others are particular to Crown College. Authority of the Word of God “ We believe that the Word of God is the inerrant revelation for Christian belief and behavior and is our ultimate authority. By following the Scriptures regarding lifestyle decisions, an individual may discover a life of holiness in relation to God and others. The Lordship of Christ and the Spirit-filled Life “ We believe that Jesus Christ desires a personal relationship with every individual and invites us to enter into life in Him through the power of the Holy Spirit. We recognize that apart from Christ we can do nothing, and as we surrender to Him, His love will flow through our lives. This personal relationship is fostered by individuals who open themselves to God by practicing various spiritual disciplines such as prayer, Bible study, fasting, discipleship, stewardship,

accountability, service, fellowship, witnessing and individual and corporate worship. Christian Character and Maturity” We believe God calls us to develop a healthy lifestyle that balances the spiritual, emotional, social, physical and intellectual dimensions of who we are. All of these areas are integral parts of the curricular and co-curricular experience at Crown College. The Bible describes character qualities that should be present in the lives of believers. These include love, joy, kindness, peace, patience, humility, compassion, forgiveness, hospitality, integrity, self-control, generosity, care for the oppressed, commitment to justice and the recognition of the rights and needs of others. We believe that these characteristics are fully developed only through the indwelling power of the Holy Spirit. The Word of God also identifies character qualities and actions that should not be present in the lives of believers. According to Scripture, these qualities are not acceptable for the Christian, and therefore, are unacceptable for members of the Crown College community. We need the transforming power of Christ for change to take place in these areas. The guiding principle for these choices comes from Philippians 4: Conclusions About Community Life: As such, we commit to the principles and standards of the Community Covenant, and the expectations outlined in the Student and Employee handbooks, in order to maintain the spirit and health of the community. These principles and policies are binding for all who voluntarily choose to become part of the Crown College community as representatives on the Board of Trustees, employees who minister and serve on behalf of Crown College and undergraduate students in the School of Arts and Sciences. Recognizing that we have an obligation to hold each other accountable to biblical standards and to the commitments we have made, appropriate action will be taken to teach, influence, reconcile, discipline, or even dismiss those who disregard these community expectations. If some find themselves unable to honor these commitments, withdrawal may be in order. We will strive to have all disciplinary procedures characterized by Christian love. This Community Covenant is subject to change only by action of the Board of Trustees. Our mission has, at the very core, a belief that Jesus Christ must be the very center of all we do, say, teach, and become. Because of that, spiritual life is vitally important to Crown College. Every Wednesday and Friday morning from 10:00-11:00 AM, meet our chaplain Dr. Bill. He received his doctorate from St. Bill is a gifted speaker who was a pastor in Christian and Missionary Alliance churches for 15 years. His favorite verse is in the words of the apostle Paul Philippians 1: Recently, Bill was chosen by the faculty of St. In addition, the St. Bill also shared similar information at the regional conference of ACSD. In his spare time, Bill enjoys spending time with his wife and children. Attending Crown, you can expect a Christ-centered faculty and staff. The networks of care and services for you at Crown will give you a great opportunity to succeed and flourish, both spiritually and academically. Only one credit may be earned per semester, except in the case of approved intercultural experiences, which may be scheduled more infrequently. Christian Service credits may also be earned during the summer with a maximum of one credit per summer. Students may earn up to two Christian Service credits in any one division. The five divisions are:

## Chapter 5 : Spirituality in Higher Education

*The religious education programme forms a distinctive part of the school's spiritual life. Whilst there is clearly an overlap with aspects of worship, (for example, R.E. lessons may be used to prepare for assemblies of Masses), there are programmes of study and.*

The program is conducted cooperatively with instructors and students of several Orthodox churches in the Twin Cities area. Information about the course including topics and instructors is available at [www](http://www). We encourage all members of our parish to participate in this course. Anyone can gain new insights through this experience.

**Bible Study** The purpose of bible study is to read and examine the sacred scriptures of the Old and New Testaments, understand their teachings in context and learn how to apply these teachings to our daily life. The study of scripture is an absolute necessity for all Orthodox Christians. Please find a time that fits your schedule and join us for enlightening discussion and learning. The bible studies are usually conducted at Fr. See the church calendar for more details.

**Greek School** The St. George Greek School is open to all youth, young adults, and adults to learn Modern Greek language, culture and dance. Classes are held once a week on Sundays after church at noon in the lower level classrooms. Thanasi Contolatis directed the Greek school from to Mixalis Tzenis directed from until and Anna Christoforides was director from until. Classes are held once a week and students learn Greek history, culture, and dance. Each year the students perform songs, poems, and skits for Greek Independence Day celebrations. In addition, students dance at the annual St. Paul Festival of Nations.

The Book Store stocks books, CDs, icons, tapes, pamphlets, greeting cards, periodicals, and other items which may be helpful to our parishioners and others interested in the Orthodox faith. Along with the items stocked in the bookstore, the bookstore is able to special order items upon request of a parishioner. The bookstore carries materials for adults and children. Some of the profits from the book store are used to support programs for the needy.

**Chapter 6 : Spiritual Life Quotes ( quotes)**

*Spiritual Ascension, An Education for the Spiritual Life has 3 ratings and 1 review. tsitsi said: Revelations of life Quite a spiritual awakening and me.*

These activities may seem to be extraordinarily broad, especially when we think of the angels directing every aspect of the material world and participating in the work of salvation. Indeed, in the ancient world, philosophers such as Aristotle and Plato believed that this was so – and they did not have the benefit of revelation. They knew nothing of Scripture or of what God had revealed to the Jewish people. Augustine believed that every visible thing in the world has an angelic power placed over it, and later on Cardinal Newman, the great convert who wrote in the nineteenth century, went as far as to say in a sermon that, when it comes to the mysteries of existence, "we have more real knowledge about the Angels than about the brutes [animals]. Holy Scripture speaks to us on many occasions of the great number of angels that exist, a number that is impossible for our minds to calculate or even to estimate. These massive numbers of angels are meant to communicate to us a numberless multitude far too great for our minds to understand. And in the New Testament, St. Luke tells us that "a multitude of the heavenly host" appeared to the shepherds in Bethlehem on the night the Savior was born. Thomas Aquinas taught that the number of angels was far greater than that of any of the material creatures. In any case, we can safely assume that the number of faithful angels far exceeds those who fell away. Our Lord Himself alludes to the great number of angels during His arrest when He tells Peter, "Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels? In the time of Our Lord, a legion of Roman soldiers consisted of nearly seven thousand men, so Our Lord here seems to be impressing upon Peter – and upon us – the truth that He has all the hosts of Heaven, "a great multitude," at His command. One of those angels had appeared a moment before, comforting Jesus in Gethsemane after He had accepted the chalice of suffering for us and for our salvation. Popular devotion has identified that angel as a special comforter of the sick and those who care for them. Catholic nurses, particularly after the war, often recited prayers to the angel of the Garden of Gethsemane so that they could be strong in tending to the patients entrusted to their care, particularly during the long and lonely hours of the night. For those who take care of suffering relatives or sick children, and for those who work in health care, devotion to this angel may be a source of great grace and wisdom to help them find the right words to say to those who suffer. It is in Christ and His Sacrifice that we find significance and meaning for our human pains. If we are called to be angels of consolation for the sick, we can call down the grace of God through the intercession of that angel who was chosen by the Lord to bring comfort to His Divine Son on the night of His Passion. O Angel of Gethsemane, chosen by the Father to bring strength and consolation to Jesus during His agony, I ask you to be with me now as I keep watch over my loved one who is sick and suffering. Help me to offer my best care, love, and protection to this child of God. May my words and my touch be filled with gentleness, my presence bring comfort, and my prayers bring rest and healing sleep. The Angelic Nature

When we say that angels are pure spirits, it means that there is nothing material about them at all. They lack a permanent body and even a physical shape. Nonetheless, we often have very definite ideas of what angels should look like, ideas that have come down to us from paintings and sculpture, Christmas cards and pop culture. Although these representations are often charming and attractive, we have to remember that they are all the product of imagination – robes and wings and swords and chubby little faces may have symbolic or emotional value, but they can also mislead us about the real nature of the angels. We human beings are formed with and limited by matter; that is, we have a certain size, a certain shape, a certain weight, and so on, and we move from one place to another at a certain speed. Our material self binds us to a definite framework – the laws of the material world, including time and space. But angels have none of the limitations – nor the capacities – that come with a material body. Touch, taste, sight, smell, hearing, passions, emotions – these are all tied to the physical nature of human persons but are totally foreign to the angelic experience. These capacities affect us in many ways, allowing us to experience pleasure and mirth, suffering and death. But the angels are subject to none of these. So, when we see depictions of angels as winged humans, we have to

remember that this has very little in common with the presentation of the angels in the Holy Scriptures, the Tradition of the Church, or the lives and experiences of the saints. Holy men and women of all ages always described angels in terms of light, power, and majesty. Even when they appear in "gentle form," like the angel in the form of a child who appeared to St. They have been sent to us with a message, and their purpose is to communicate it to us in words and signs. The powers and faculties of the angels are purely spiritual ones. This means that angels have an intellect, a mind, and a free will. Angels can know and can love. But the ways in which angels arrive at knowledge and love are very different from the ways in which we do. Our way of getting information and ideas into our minds is through the senses—for instance, through hearing when we converse or through sight when we read, as you are doing right now; then our intellect works through the information and processes it. We observe the world around us and our observations are carried to our mind, which sorts and analyzes and forms conclusions. We eventually reach the truth, but sometimes only after errors have crept in, due to misperceptions, misunderstandings, and so on. The human intellectual process is one of trial and error. With them, there are no trials because there are no errors. Learning from the Angels Studying the nature of the spiritual beings can help us to purify the aspect of our nature that corresponds to theirs: The soul is usually thought of as having three faculties: Here on earth, we can be attracted to and choose what is sinful because our intellect is clouded and our will is weak. As part of the spiritual life, we must progress in purifying our memory, our will, and our intellect so that Christ may reign in us, ruling all these powers of our soul. That is how we become holy. The angels can help us in this task by leading us to and teaching us about prayer and adoration. The example and prayers of the angels can help us to cease cultivating the memory of past sins and nursing past hurts; to direct our mind to the truth of God; and to strengthen our will so that we might choose what is good and right day after day. Cardinal Newman points out the difference between the way human beings and angels think and understand. This is his description of human learning: We know, not by a direct and simple vision, not at a glance, but, as it were, by piecemeal and accumulation, by a mental process, by going round an object, by the comparison, the combination, the mutual correction, the continual adaptation, of many partial notions, by the employment, concentration, and joint action of many faculties and exercises of mind. His knowledge of the world is part of his very nature; it is innate and total. He starts off with the complete picture that you and I, with time and hard work, have to piece together. As Christ has progressively disclosed Himself through the course of salvation history, the angels, too, have added to their understanding and experience of God. We might say, too, that an angel grows in knowledge and understanding through his ministry on our behalf. As an angel accompanies a man or woman as guardian and sees how the grace of God grows in that person, and how he or she experiences fulfillment through the love of God and the life of the sacraments, the angel comes to know the ways of God in a new and powerful way. And what does that knowledge serve in the angels? What is its purpose? Well, it must be for the increase of their love and adoration because, as we have said, the angels were created for adoration. They constantly behold the face of God in Heaven Matt. They live to proclaim His glory. Even while they are watching over us, even while they are declaring their dominion over all creation as servants of the Lord, they are at the same time gazing on the face of God in Heaven. It is this loving and adoring union with God that is the source, not only of their praise, but also of all the help and clarity they offer to us—that is, the grace they communicate to us that flows from God Himself. Praying with the Angels If we want to benefit from the companionship and guardianship of the angels—if we want our minds, our hearts, and our memories to be purified and sanctified—we must look to the angelic way of adoration. Mankind, too, was created to adore and to love God above all else. We can adore Him here with these bodies on this earth, but we can view Him only with the eyes of faith; as St. Paul wrote, "For now we see in a mirror dimly, but then face to face" 1 Cor. Even so, our worship is, by the grace of God, true and good and worthy. The angels, though, can amplify our praise by reflecting it directly to God, "face to face. It is precisely because the angels never turn their faces from the Lord that they can carry out His missions for them on earth. In the same way, if we want to grow in the spiritual life; if we want to become holy; if we want to be divinized, as the Fathers of the Church describe the life of grace, then we should ask the angels to help us never to turn our faces away from the face of God and to be mindful of Him always and in everything, just as they are. In loving our neighbor, we love God; in loving

our God, we learn to love our neighbor. Let us ask the angels, therefore, for three gifts: First, to pray always; second, never to withdraw our face from the face of God; and third, to live, to act, to move, and to choose always in the presence of God. Whenever we pray the Sanctus Holy, Holy, Holy, we can remember these three angelic characteristics and order our prayer of petition in union with their praise. One way to make this possible is to offer up short prayers throughout the day. One of the most powerful and thought-provoking prayers that we can say is the very simple, "Jesus, I want what You want for me. To say these words means that we believe and trust that Jesus not only wills what is the best for us but that He knows better than we do what is best for us. It is a prayer that expresses dogmatic faith and personal loving trust. Gabriel, "Behold the handmaid or, for a man, servant of the Lord. Be it done unto me according to thy word. Even the saints did this; for example, one holy Italian priest and famous spiritual writer, Father Dolindo Ruotolo," used to say in moments of anxiety or frustration, "O Jesus, I surrender myself to you; take care of everything! We grown-ups also mistake wants for needs and are thus drawn to things that may satisfy us for a moment but soon leave us empty and hurting. Overcoming our selfishness, bending our pride, submitting our will to that of another out of love" these are lessons that we must learn and live in our family life, in our human loves, and in our friendships as well as in our relationship with Almighty God. Yet, because we do not always realize the full consequences of our actions for ourselves and others and because our previous sins even if they are forgiven and our unexamined emotions often influence our decisions, such learning may take an entire lifetime. The holy angels, unlike ourselves, have an intelligence and a way of understanding that sees a decision in all its dimensions, as well as the potential consequences of each possible choice. They are not influenced by past sins, since they remained faithful to the Lord in their moment of trial, and they are not subject to emotions as we experience them. If we turn to them in our moments of choice and decision, asking for their clarity, strength of purpose, and obedience to the will of God, our minds will become ever clearer and our wills shall become ever freer as we pray, "Jesus, I want what You want for me. And there may be moments when we clearly know that what we want is not what Jesus wants for us or from us. Love and obedience begin in the will before they are expressed in our actions. If we do our best to will what He wills and to ask for His grace with humble and trusting hearts, He will not refuse us. Other people will find in us a magnetically attractive beauty" the beauty of holiness, the beauty of Christ shining through us. And we will find that the Lord makes use of us to be messengers to others, to collaborate with His holy angels, and to bring our brothers and sisters closer to Him, the Source of love and life. Kegan Paul, Trench, Trubner, , pp. Acknowledgement Father John Horgan. He is a graduate of Harvard and holds four degrees from the Angelicum in Rome.

### Chapter 7 : Spirituality - Wikipedia

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