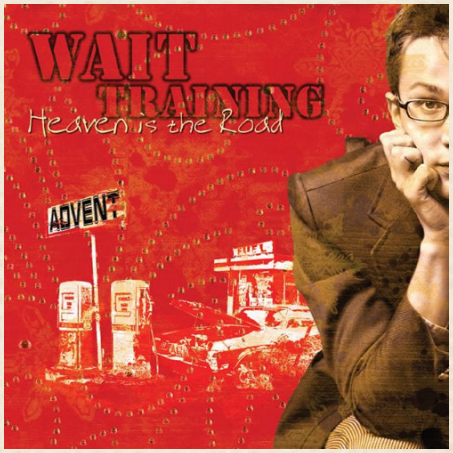

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Wherever You Are, We'll Meet You There

New to the role of facilitator?

Here are a few tips to help you get started.

- First of all, a facilitator's job is to coordinate the flow of each session. View the video segment ahead of time and make your own notes and observations.

- Prepare the meeting place so that it is comfortable. Arrive early; help organize any refreshments and test your video player/computer.

- Getting to know one another helps the discussions flow. Welcome all, catch up and reflect a bit on last week's session in the first few minutes.

- You don't have to be the expert. You are not expected to provide answers to questions provided. So let the questions ignite the conversation and see where it takes the group.

- It's everyone's responsibility to make sure everyone else gets an equal amount of time to talk.

- Listen first; evaluate later. Make sure you understand a comment, then ask questions or pose other options.

- Encourage participants to bring a Bible or other resources.

- If you feel so moved, start, and/or end your session in prayer.

Leaders Guide

"Wait Training"

Tired of waiting? Hate to wait? In this series Darkwood Brew tackles waiting by learning and training to wait. Based on a book by Presbyterian pastor Greg Glover, Wait Training: Heaven is the Road, we explore what the Bible can teach us about waiting, and why it's important for Christian faith. Join Eric Elnes and guests to explore "waiting."

Welcome to the Darkwood Brew journey!

We are glad you can join us. Our primary resources for small group study are condensed versions of Darkwood Brew's weekly one-hour episodes. These are called GUIDED EPISODES. Each Guided Episode is 25-30 minutes in length. There are pause points with questions provided for each Episode, intended for group discussion or individual reflection.

On the following page, you will find information on the Series Topic, Skype Guests, Scripture passage, and Questions posed during the episode.

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Questions:

1. How might resistance be important in your daily and spiritual life?

2. What are some differences in assessing internal and external ground conditions?

3. How do you listen for the voice of God? What has been the result?

4. How does prayer work as a response to longing?

5. Why might asking for God's presence seem like a dangerous choice? Is it?

6. What other people or communities may feel they have been separated from God?

7. What do you hear in the finely-powered silence?

EPISODE TITLE: "Isaiah"

Wait Training, Episode 1

Featured Guest: *Greg Glover*

I want to serve a church that is passionate about the gospel. I use technology imaginatively in preaching. God has blessed me with a PhD in Bible, equipping me especially for the ministry of teaching. Over ten years of ministry in a congregation I have taken skills that were developed for the classroom (extensive training in biblical languages and exegesis) and have augmented them with a love for the people of God and a desire to follow the leading of the Spirit. This combination greatly enhances my preaching. I love nothing better than interpreting the Word and Sacrament in ways that feed and build up the body of Christ for mission in the world. My experience in executive (strategic planning, budget) and administrative capacities (coordinating work of staff and volunteers) serve the church well.

Pneuma Divina Scripture: Isaiah 40:1-5, 64:1-9

40 Comfort, O comfort my people,
says your God.
2 Speak tenderly to Jerusalem,
and cry to her
that she has served her term,
that her penalty is paid,
that she has received from the Lord's hand
double for all her sins.

3 A voice cries out:
'In the wilderness prepare the way of the Lord,
make straight in the desert a highway for our God.
4 Every valley shall be lifted up,
and every mountain and hill be made low;
the uneven ground shall become level,
and the rough places a plain.
5 Then the glory of the Lord shall be revealed,
and all people shall see it together,
for the mouth of the Lord has spoken.'

64 O that you would tear open the heavens and come down,
so that the mountains would quake at your presence—
2 as when fire kindles brushwood
and the fire causes water to boil—
to make your name known to your adversaries,
so that the nations might tremble at your presence!
3 When you did awesome deeds that we did not expect,
you came down, the mountains quaked at your presence.
4 From ages past no one has heard,
no ear has perceived,
no eye has seen any God besides you,
who works for those who wait for him.
5 You meet those who gladly do right,
those who remember you in your ways.
But you were angry, and we sinned;
because you hid yourself we transgressed.
6 We have all become like one who is unclean,
and all our righteous deeds are like a filthy cloth.
We all fade like a leaf,
and our iniquities, like the wind, take us away.
7 There is no one who calls on your name,
or attempts to take hold of you;
for you have hidden your face from us,
and have delivered us into the hand of our iniquity.
8 Yet, O Lord, you are our Father;
we are the clay, and you are our potter;
we are all the work of your hand.
9 Do not be exceedingly angry, O Lord,
and do not remember iniquity for ever.
Now consider, we are all your people.

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Questions:

1. What in your life might be waiting for the life-giving water of the Spirit?
2. What stood out for you from Mark 1:1-8? What is Mark telling us about waiting?
3. Why do you think John the Baptist chose flowing waters – a source of fear for the Jews – to conduct baptisms?
4. Is it possible that the spirit calls us to face our greatest fears? What might happen if we do?
5. What does Alexander mean when he says we are not Jesus, but we are in relationship to his power?
6. How can we listen better to know when to wait and when to push?
7. How might you work to prepare the way of God in your life and in your community?

EPISODE TITLE: "Mark"

Wait Training, Episode 2

Featured Guest: *Alexander Shaia*

Alexander Shaia, Ph.D., is an educator, psychologist, spiritual director, writer, and practicing Christian. He is the founder and director of the Blue Door Retreat in Santa Fe, New Mexico. Shaia travels internationally, lecturing and conducting workshops on the four-gospel journey of quadratos, psychotherapy, rites of passage, and Christian spirituality.

Pneuma Divina Scripture: **Mark 5:24-34**

[24]So he went with him.

And a large crowd followed him and pressed in on him. [25]Now there was a woman who had been suffering from haemorrhages for twelve years. [26]She had endured much under many physicians, and had spent all that she had; and she was no better, but rather grew worse. [27]She had heard about Jesus, and came up behind him in the crowd and touched his cloak, [28]for she said, 'If I but touch his clothes, I will be made well.' [29]Immediately her haemorrhage stopped; and she felt in her body that she was healed of her disease. [30]Immediately aware that power had gone forth from him, Jesus turned about in the crowd and said, 'Who touched my clothes?' [31]And his disciples said to him, 'You see the crowd pressing in on you; how can you say, "Who touched me?" ' [32]He looked all round to see who had done it. [33]But the woman, knowing what had happened to her, came in fear and trembling, fell down before him, and told him the whole truth. [34]He said to her, 'Daughter, your faith has made you well; go in peace, and be healed of your disease.'

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Questions:

1. What stood out for you from John 1:1-8 and 19-28? What relationship is implied between John and Jesus?

2. Is it challenging the consider that the Gospel of John might not be literal? Why or why not?

3. If the "I am" statements are reflections on the Jesus experience from the first century Jewish community, what images or metaphors might make sense today?

4. What do you think it means to have abundant life? Who is it meant for?

5. How might Jesus' willingness to give his life away in the gospel help you form decisions about your own life?

EPISODE TITLE: "John"

Wait Training, Episode 3

Featured Guest: *Bishop John Shelby Spong*

John Shelby Spong, whose books have sold more than a million copies, was bishop of the Episcopal Diocese of Newark for 24 years before his retirement in 2001. His admirers acclaim him as a teaching bishop who makes contemporary theology accessible to the ordinary layperson — he's considered the champion of an inclusive faith by many, both inside and outside the Christian church. In one of his recent books, *The Sins of Scripture: Exposing the Bible's Texts of Hate to Discover the God of Love* (San Francisco: HarperOne, 2005), this visionary thinker seeks to introduce readers to a proper way to engage the holy book of the Judeo-Christian tradition.

Pneuma Divina Scripture: John 1:6-8, 19-28

6 There was a man sent from God, whose name was John. [7]He came as a witness to testify to the light, so that all might believe through him. [8]He himself was not the light, but he came to testify to the light.

19 This is the testimony given by John when the Jews sent priests and Levites from Jerusalem to ask him, 'Who are you?' [20]He confessed and did not deny it, but confessed, 'I am not the Messiah.' [21]And they asked him, 'What then? Are you Elijah?' He said, 'I am not.' 'Are you the prophet?' He answered, 'No.' [22]Then they said to him, 'Who are you? Let us have an answer for those who sent us. What do you say about yourself?' [23]He said,
'I am the voice of one crying out in the wilderness,
"Make straight the way of the Lord" ',
as the prophet Isaiah said.

24 Now they had been sent from the Pharisees. [25]They asked him, 'Why then are you baptizing if you are neither the Messiah, nor Elijah, nor the prophet?' [26]John answered them, 'I baptize with water. Among you stands one whom you do not know, [27]the one who is coming after me; I am not worthy to untie the thong of his sandal.' [28]This took place in Bethany across the Jordan where John was baptizing.

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Questions:

1. What do you think might be the difference between organized religion and organized faith?

2. What traditions might benefit from being dismantled? What should we take with us? What should we leave behind?

3. What stood out for you from 2 Samuel 7:1-11 and 16?

4. Are you feeling a call to move on to something new? What are you being called to do?

5. Why do you think so many people reacted negatively to the painting? Why has it endured as an icon despite those objections?

6. Do these images challenge or inspire you? Why?

7. How will you know the pillar of fire when it comes? How will you answer its call?

EPISODE TITLE: "Samuel"

Wait Training, Episode 4

Featured Guest: *Janet McKenzie*

Janet McKenzie is a native New Yorker, born in Brooklyn and raised in and around New York City. She now lives in the Northeast Kingdom of Vermont.

Ms McKenzie studied at the Fashion Institute of Technology (NYC) and the Art Students League (NYC), on scholarship (Merit, Arnold Blanch). She was the recipient of the Edward McDowell Traveling Scholarship, which sent her to Europe for a year to study and travel. At the time she was one of the youngest recipients of the McDowell, which is the Art Students League's most prestigious award. After returning to New York the League gave Ms McKenzie her first solo show. Since that time she has focused her life's work primarily on the subject of women.

Pneuma Divina Scripture: 2 Samuel 7:1-11,16

7 Now when the king was settled in his house, and the Lord had given him rest
from all his enemies around him, [2]the king said to the prophet Nathan, 'See now,
I am living in a house of cedar, but the ark of God stays in a tent.' [3]Nathan said to
the king, 'Go, do all that you have in mind; for the Lord is with you.'

[4]But that same night the word of the Lord came to Nathan: [5]Go and tell my servant David: Thus says the Lord: Are you the one to build me a house to live in? [6]I
have not lived in a house since the day I brought up the people of Israel from Egypt
to this day, but I have been moving about in a tent and a tabernacle. [7]Wherever I
have moved about among all the people of Israel, did I ever speak a word with any
of the tribal leaders of Israel, whom I commanded to shepherd my people Israel,
saying, 'Why have you not built me a house of cedar?' [8]Now therefore thus you
shall say to my servant David: Thus says the Lord of hosts: I took you from the
pasture, from following the sheep to be prince over my people Israel; [9]and I have
been with you wherever you went, and have cut off all your enemies from before
you; and I will make for you a great name, like the name of the great ones of the
earth. [10]And I will appoint a place for my people Israel and will plant them, so that
they may live in their own place, and be disturbed no more; and evildoers shall
afflict them no more, as formerly, [11]from the time that I appointed judges over my
people Israel; and I will give you rest from all your enemies. Moreover, the Lord
declares to you that the Lord will make you a house.

[16]Your house and your kingdom shall be made sure for ever before me; your
throne shall be established for ever.

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