
About *The Way of Christ*

The Way of Christ is a Christian community committed to renewing and strengthening personal faith and congregational life. The Way of Christ employs three methods to accomplish its goals:

- 1) **Weekend experiences** help people rediscover, reconnect, and renew their personal and communal faith lives.
- 2) **Life Groups** meet regularly at places and times self-determined by participants to give people companions in daily life, accountability for personal commitments, and support in deepening Christian values and practices.
- 3) The **ForWord** reunites the entire community, witness to personal faith experiments and experiences, inspire others to personal faith commitment and practice, and provide community fellowship and support.

Life Groups and ForWords are open to anyone who would like to attend, regardless of previous participation in *The Way of Christ* weekend.

The content of *The Way of Christ* weekend is explained in this brochure.

The Way of Christ is a welcoming and inclusive community, Lutheran in its theology and practice.

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What Happens on *The Way of Christ*?

Rediscover, Reconnect, Renew
your life in 72 hours



Weekends and community
experiences that make a difference

What Happens On *The Way of Christ* Weekend?

THURSDAY EVENING

In Thursday's worship, two meditations are given: *Know Yourself*, an introspective look at our lives, what motivates us, and how we stand in relation to our God; and *The Wayward Child*; an examination of our relationship with God, God's kindness and forgiveness, and the welcome God extends to us.

On Friday, Saturday and Sunday the team and participants engage in worship and Holy Communion. the sermon is usually a "shared Homily" with comments invited from everyone on the meaning and application of scripture.

FIRST DAY: FRIDAY

Friday morning's meditation is *Three Glances of Jesus*. Jesus gazes lovingly and longing at the Rich Young Ruler, Judas, and Peter as they deny him. Four talks follow:

Commitment (Layperson): We examine our priorities in life. What is our ultimate commitment? What goals do we set to reach it? What steps do we take to achieve it? Is it realistic?

Grace (Pastor): God's commitment is to love all creation. Grace is God's free gift. God's characteristics of loving, giving freely, and creating newness highlight the talk.

Laity (Layperson): The nature of the church is defined: Pastor and laity work together to accomplish the mission of Jesus to "go and tell." Ministry is the vocation of every believer.

Spirituality (Layperson): We examine the role of the spiritual practices that claim to bring us close to God and Christian community, empowering ourselves to develop spiritual practices that support our commitment. Here spirituality is defined as directing our entire life to God as we worship, pray, study, grow and serve.

SECOND DAY: SATURDAY

Saturday morning's meditation *Who Is Jesus?* presents Jesus as both God and human. Jesus is "The Word made flesh dwelling among us;" completely God, existing before the creation of the universe. Jesus is also completely human, born as any other child, living as we live, and susceptible to pain and death. Four talks follow:

Study (Layperson): The role and need for study in nurturing our spiritual life are explored. The goal and purpose of study, and the obstacles to overcome, are discussed along with the resources available to enrich our understanding of the faith. References to books, Bible studies, devotions, tapes, and other study materials are provided.

Means of Grace (Pastor): The living, active presence of God's Word in our daily lives is also enmeshed in the sacraments, in which water, bread and wine become God's grace made real, personal and "Given for you." Emphasis here is also given to special times in our lives in which we experience the love and grace of God in deeply meaningful incidents we might call "sacramental moments."

Action (Layperson): The disciples' actions in "going into all the world" are the model for examining our own evangelical vocation. We are encouraged to act in a way that fits our personality to bring God's love, grace, and healing to the world. (Friendship witness)

Obstacles (Pastor): The things that keep us from being aware of God's grace and hold us back from following Jesus are presented: evil, sin, the world, our own selfishness. We are the ones who do not allow Jesus and the sufficiency of grace to work in our lives.

On Friday and Saturday, the participants share in small table groups, discussing their reactions to talks given. They may draw posters or create other summary expressions based on the talks and give a recap of their table discussions later that evening.

THIRD DAY: SUNDAY

Sunday morning's meditation, *Jesus' Call to You*, begins with Jesus' descent from the mountain back into life and ministry. Likewise, we will leave this dedicated space of worship and conversation and go back to home, job, community, church, and the details of our daily lives. The four talks that follow build on this theme.

Leaders (Layperson): We define leadership and present the physical and spiritual qualities of a leader. Every person is called to lead in some way and everyone possesses leadership qualities that can be strengthened.

Life in Grace (Pastor): Sustaining our life of Christian action takes the regular feeding, encouragement and training provided within the community of faith, the Church. Worship, prayer, family devotions and a weekly plan of action are presented. We are encouraged to nurture each other while living in God's grace.

Joy of Giving (Layperson): The paradox of Christian living is explored: we gain our lives by giving ourselves away. Everyone has something to give and we are invited to discover the joy possible in giving to others.

Community (Layperson): The content of the Action talk is expanded. The heart and soul of Christian community is Christian action, something we never do alone. There is strength in community, empowering us all to act.

On Sunday, the small table groups continue discussing their reactions to talks and experiences, offer expressions of their responses to the talks, pray together and model Life Group and reunion methods.