

The Four Gospel Journey

for Radical Transformation

A Universal and Progressive Practice for Spiritual Transformation

The Questions

How do we face change?

Gospel of Matthew

How do we move through suffering?

Gospel of Mark

How do we receive joy?

Gospel of John

How do we mature in service?

Gospel of Luke

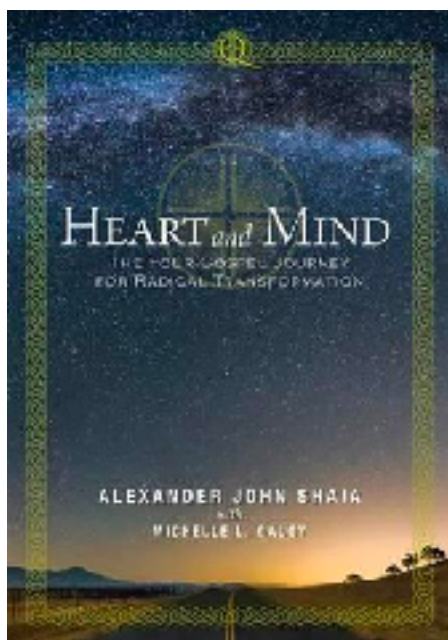
The Metaphors

Climbing Matthew's Great Mountain

Crossing Mark's Stormy Sea

Resting in John's Glorious Garden

Walking Luke's Road of Riches



About the Series

The series of Prayer and Reflection days pondering and prayerfully praying with Alexander Shaia's book *Heart and Mind: The Four Gospel Journey for Radical Transformation* will continue in 2020.

As in previous years it will be held at Rous Mill Hall.

As our Journey continues in 2020 we will be considering and praying with the Gospels of John and Luke. The book which journeys through the Gospels of Matthew, Mark, John and Luke, provided the early Christian communities, for which they were written, with spiritual nourishment, courage and discernment on the journey of transformation into the likeness of Jesus the Christ. Naming the pathways the, Dr Shaia links each Gospel with a metaphor and a question.

The pattern of transformation described in the Quadratos is universal and therefore relevant to all followers of The Way - Jesus the Christ. The four Gospels are not four separate stories, but constitute a progressive practice for spiritual transformation.





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Venue

Rous Mill Hall
ROUS NSW
PLENTY OF PARKING AT FRONT
OF HALL

Dates & Time

3rd or 4th Thursday of every
month unless other wise notified.
First meeting for 2020
27 February 2020
9.30 - 3.00 pm

Cost

\$10 per day

Lunch etc

BYO Lunch to share
Tea and coffee provided

Future Dates

- 19 March, 23 April 2020
- 21 May, 25 June 2020
- 23 July, 29 Aug, 24 Sept
- 15 Oct, 19 Nov 2020

First Path: How do we face change?

Gospel of Matthew: Climbing Matthew's great mountain.

In the first part of our own spiritual journey, we ask "How do we face change". We find ourselves in much the same place as the Messianic Jews for whom the book of Matthew was written. We have been going about our lives in an unreflective way. Suddenly, we are brought up short by the crumbling of part of our life we have taken for granted. (Shaia p 54)

Second Path: How do we move through suffering?

Gospel of Mark: Crossing Mark's Stormy sea

This Gospel was written for the Messianic Jews living in Rome who found themselves under immense persecution after the fire of Rome. Mark's stark language and his metaphorical images of wilderness and trackless sea reflected the bleakness of their terrible dilemma. The message Mark offered held both despair and hope. He assured them that their time of suffering would eventually end. Even the lives lost, he told them, held value and meaning and would benefit future generations. (Shaia p55)

Third Path: How do we receive joy?

The Gospel of John: Resting in John Glorious Garden

By the time this gospel was written at the end of the first century, followers of The Way called themselves Christians, and they came from many backgrounds, not just Judaism. After the trials represented by the gospels of Matthew and Mark, the things that have seemed separated - the pieces of ourselves, the pieces of our lives, and the pieces of the gospel - suddenly come together. Almost miraculously, everything makes sense, and we want to open ourselves to this wondrous and radiant experience. At these times, the full Gospel of John is nothing less than a life-giving oasis in what had seemed an endless, trackless sea of sand. Hence the deep meditation of the third path is *How do we receive Joy?* (Shaia p 56-57)

Forth Path: How do we mature in service?

The Gospel of Luke: Walking Luke's road of riches

Luke called the early Christians to practice. He asked them to change their previous ways of responding to difficulty and crisis, telling them to model their lives on the examples set by Jesus and the disciples. How were they to respond to hurt and injustice? Part of Luke's answer is contained in his primary metaphor. Everything happened "on the road while travelling". The destination was secondary, not the focus. His narrative reiterated, over and over, that the only proper course for Christians was to "be the change they desired."