

"Seasons of the Soul" Bible Study Series Leader's Guide



Opening Comments

It is hoped that this study will be more than an intellectual exercise but that all participants will emerge with:

- a greater spiritual self-awareness
- an appreciation of the seasons and the potential each season has
- a greater proactivity to embrace Christ – the “Man for all seasons”

To make the groups as effective as possible, here are a few tips:

- Spend time in personal prayer asking God's Spirit to be at work in the group.
- Let your venue be comfortable and well-lit so that people can read easily and that they can see and hear each other well
- Lead the group gently but firmly, set a good pace, encourage all round participation without putting people on the spot.
- At the first session do a round of introductions that make people comfortable and promote openness.

Unfortunately, because the study is based on a book, there is quite a lot of content that has to be communicated. Use members of the group to help read through the content summaries.

You could also get the group to read the scripture passages, one verse (or paragraph) per person

It is critical to avoid a monologue and to encourage participation.

Introduction (Use 30 minutes).

The first session includes the Introduction and Winter. This means that **you will need to move quite quickly**. Explain this to the group up-front.

The key take-homes from the Introduction are:

- We experience seasons of the soul and they are different.
- Seasons are about doing *and not doing*...
- Jesus is with us in all these seasons.

Questions for Discussion.

1. Share your memories of a particular weather season in your past. Was it a lovely summer holiday? A beautiful autumn? A strikingly memorable spring? Or a memory-making winter?

These are personal stories, no right or wrong and this question is an ice-breaker – don't take too long....

2. Do you think MarkB is correct in identifying religious busyness as false maturity? Why do you think we fall into this “rickety logic”?

He is correct – we like this busyness because it creates and fosters the impression that we are in control and that everything depends on us. We fall into this rickety logic because of a results-driven society and our need to be in control. We like to feel that we can do something to earn God's love for us.

3. MarkB suggests that fruit grows out of a process of seasons in our lives... The writer of Ecclesiastes suggests the same... Why do you think fruit needs seasons? Why does the author talk of the “burden” that we cannot “fathom”?

Fruit needs seasons because constant output is not possible.

One needs time for the plant to strengthen(winter), for blossoms to grow so that the bees can pollinate the plants (spring) so that fruit can develop (summer). And once the fruit has ripened and been harvested, the process has to be rebooted (autumn)

The burden of humanity is to go through the seasons and they are unpredictable (we cannot fathom them)

4. Discuss MarkB's statement: “...seasons are as much about what is not happening as what is...”

In Autumn the only thing that seems to happen is things seem to die.

In Winter all seems to ground to a useless halt

With our Protestant work ethic we are suspicious of inactivity and slowing down, but in the rhythm of earth-seasons there is good non-activity.... and the same is true in our spiritual lives.

5. What does the promise: “He has made everything beautiful in its time” mean to you?

It's about God being at work in the burden of the seasons (birth, death, planting, uprooting, etc) and even though we cannot fathom it, He is at work. Use the analogy of planting a seed. It looks like death, but life emerges. God is at work and His intention is blessing.

Study 1: Winter. (Use 30 minutes)

The key take homes are:

- Understanding Winter's characteristics
- Embracing Winter's work
- Realising the validity and importance of winter and releasing our guilt at being in winter.
- The Elijah passage – although well-known – helps us identify with winter. Try to connect well to the passage.

Questions for Discussion.

1. Which of the descriptions and symptoms of winter as described earlier do you identify with?

Personal responses: If people don't come out on their own, then ask:

Who has felt as though "God has left the building"?

Who has experienced a profound loneliness in winter?

Who has been through that sense of futility, failure and "death" that winter brings?

2. How does Elijah express the three symptoms or struggles of winter?

Firstly: Although God is present and at work in Elijah's winter, Elijah seems not to feel the comfort of God's presence. This is most evident in his repeated prayer in v.10 and again in v.14: It seems he doesn't feel as if he's been heard. (The sense of God not being there in the earthquake, wind and fire also enhances this sense of loneliness – although we understand that Elijah shouldn't be hiding in the back of the cave, but embracing the still small voice that is the only constant in the wind, earthquake and fire)

Secondly: His sense of being alone "I am the only one left"

Thirdly: His profound sense of failure. "Take my life – I am no better than my ancestors." and his sense of futility "And now they're trying to kill me too."

3. Going back to the Elijah passage, examine the role of prayer, pruning and waiting in Elijah's experience...

PRAYER:

Elijah prays gut-wrenching honest prayers. See v.4 and v10 (and the repeat in v14). They're not polished, sanitised or correct prayers. They are prayers of struggle and he's not shy to repeat them until he feels heard.

PRUNING:

God simplifies Elijah's life. Twice He feeds him simple food and lets him sleep. Then he has him walking for 40 days and then He reminds Him that

he should be listening for the still small voice rather than paying attention to the earthquake, wind and fire.

WAITING:

There's waiting in the eating and sleeping and the walking.

There's also waiting in the cave and the waiting out of the storms...

4. Discuss the three aspects of winter's work. How do we experience this? Where do you think we need to work more?

Personal Answers:

PRAYER:

People will often talk about prayer being hard. Encourage simple prayer, using journals or even the discipline of meeting with someone to pray together.

PRUNING:

This is the real opportunity and the one we miss most often.

Urge people to do this seriously.

WAITING:

We're not good at this, but it is important that we embrace waiting, not as wasted time but important time.

Adopt an simple activity – like walking – to think

5. How is God lovingly present to Elijah in his winter?

In so many beautiful ways. (Ways that Elijah doesn't even fully realise.)

- Sending the angel to care for him – simple food.

- Allowing him sleep

- Giving him a simple goal to pursue – walk thru the wilderness to Horeb

- The walking gives him time to think.

- Asking him twice "What are you doing here?"

- Showing him that the earthquake, wind and fire are not as powerful as the still small voice.

- Letting him feel listened to

- Assuring him that he is not alone and re-commissioning him.

6. Take turns to share the insights you have gained about winter.

Personal responses.

Closure.

Many groups end with the sharing of prayer requests and a round of prayer. **Don't do this today.** Rather allow for silent prayers inviting people to engage deeply with the idea that God lovingly meets us in our winters and that He is our companion on the road to Emmaus. (You could even sketch a picture of the dejected couple walking to Emmaus – having being plunged into a winter – but that Jesus is there walking with them.)

Study 2: Spring

The key take homes are:

- Review Winter
- Recognising Spring as Renewal, Vindication, Highway and Homecoming.
- Seeing the work of Spring as Plowing, Planting and Cleaning.
- Seeing Spring in the blind man & noting how the lame man misses it.
- Talking about practical ways to plow, plant and clean up in our lives

Reviewing Winter

At first glance, the Buchanan quote about winter seems overly negative. It focuses on the symptoms of winter. The point is that if we don't identify the season, these symptoms will occur anyway and cause difficulties for us if we don't acknowledge the season we are in.

Another misunderstanding that emerged in one group is that a sad event **will** plunge you into winter. Buchanan talks about losing his dad and staying in summer – although he grieved, he did not go into winter. You can also go into winter without experiencing a major sadness or setback.

<p style="text-align: center;"><u>Winter's Symptoms</u></p> <ol style="list-style-type: none">1. Feeling God is absent (He is not)2. Feeling alone (You are not)3. Sense of death/uselessness	<p style="text-align: center;"><u>Winter's Work</u></p> <ol style="list-style-type: none">1. Prayer (and Faith)2. Pruning (Simplifying)3. Waiting (Caterpillar to Butterfly)
<p style="text-align: center;"><u>Winter's Gifts</u></p> <ol style="list-style-type: none">1. A new me (Dark rings)2. New perspective (Heavenly minded)3. Playful simplicity	<p style="text-align: center;"><u>Winter's Dangers</u></p> <ol style="list-style-type: none">1. Feeling guilty – blaming self2. Withdrawing – from God & people3. Falling into real depression.

Please review the Symptoms, Work and Gifts of Winter. The gifts, in particular are important:

1. A new me. When winter's work is done, we emerge stronger and more resilient. Cheryl's journey described in the winter notes illustrates this. The “dark rings” are a reference to the rings on a tree stump. In winter a tree grows slower and so the wood is denser, darker and stronger.
2. A new perspective: Winter reveals the things that matter. It also makes us long for summer and ultimately for heaven.
3. Playful simplicity: We don't have to be depressed in winter. If we embrace the season, we can find a rhythm that works and gives us peace.

The Dangers are new:

1. Feeling guilty, blaming self. (We mustn't see winter as failure) It's just a season.
2. Withdrawing: This is a serious danger. One can die of exposure in physical winter and our souls can suffer damage when we distance ourselves from God and others.
3. Winter's sense of God-forsaken-ness, loneliness and failure can easily push us into real depression if we try to push ahead in our own strength at the "business-as-usual" pace. We have to learn to pray, prune and wait on God.

Questions for Discussion.

1. The blind man experiences a significant spring. Identify the different moments of renewal, vindication, highway and homecoming.

RENEWAL: His eyes are healed. His conviction grows stronger and stronger with each Pharisee encounter. His spiritual eyes are opened when he identifies Jesus as the Messiah.

VINDICATION:

Jesus makes it clear that sin hadn't caused his blindness.

His courage in walking across town with mud on his face is rewarded.

No amount of arguing from the Pharisees diminishes the joy of his healing.

Jesus finds him again and completes his healing.

HIGHWAY:

He obeys Jesus' request to cross town and wash his face with little resistance.

He is surprisingly eloquent for someone who has been blind and on the fringes of society. He easily spots the Pharisees' logic flaws and trumps their arguments.

HOME COMING:

When Jesus identifies Himself, the blind man easily believes.

2. What experiences of spiritual spring can you identify with?

Here are are looking for personal responses:

RENEWAL: A sense of new beginning, being forgiven, a new lease of life, being healed, set free, new energy....

VINDICATION: (People don't usually think of this, but it makes sense.)

It's thoughts like: "I saw the struggle was worth it." "Something good came out of it." "I should have cracked, but I didn't..."

HIGHWAY: (Again people don't think of it, but it's real...)

Something that should have been hard was a whole lot easier...

HOME COMING: Healing of relationships and sense of purpose.

3. What are the signs of "Aslan being on the move?" How does Jesus significantly intervene in the man's life?
- *He answers the disciples' question forth-rightly. He doesn't dodge the issue.*
 - *He spits to make mud (Gives him a clear experience)*
 - *He gives the man a mission. (Stretches the man)*
 - *The man is healed and Jesus gets all the credit/notoriety*
 - *He follows up on the man and reveals His identity to him.*
4. Are there signs of the work of Spring in the blind man's life?
- PLOWING: The man has mud put on his eyes and is asked (as a blind man) to walk across a busy town with mud on his face. It's a big step of trust. The ongoing conflict with the Pharisees is also a plowing.*
- PLANTING: (In the case of the man, planting is the process of coming to faith and professing allegiance to Jesus.)*
- Watch the man's progression in expressing Jesus' identity...*
- "The man they call Jesus" v.11*
- "How can a sinner do such miraculous signs?" v.16*
- "He is a prophet" v.17*
- "Sinner or not – One thing I know – I was blind but now I see." v25*
- "Do you want to become His disciples too?" v.27*
- "If this man were not from God, He could do nothing." v.33*
- (This gets him thrown out - excommunicated)*
- "Lord I believe" and he worshipped Him v.38*
- CLEANING: In the man's case it is really the cleaning out of the old cause-and-effect theology that would say his blindness was caused by someone's sin.*
5. "The greatest danger of spring is wasting it." Would you agree with this statement? Why or why not? How do we avoid wasting it?
- Yes. Spring is so abundant, we can enjoy the season and its abundance (Renewal, Vindication, Highway and Homecoming) but not make any investment into the future.*
- How we avoid wasting it is by*
- Recognising the season*
- Using the heightened energy and motivation for the work of Spring*
- Letting the beauty of the season motivate us.*
6. Read John 5:1-15. In what ways does the lame man squander spring?
- The man starts with a victim mentality - "There's no one to help me" - Not "Yes please I want to be well." When he receives his spring opportunity – the healing of his legs – he gets into trouble with the Pharisees and instead of resisting them and pledging allegiance to Jesus, he co-operates with them and delivers Jesus to them.*
- He doesn't CLEAN up his victim and dependency issues.*

He doesn't PLANT anything.

He starts PLOWING when he obeys Jesus and he carries his mat on the Sabbath, but then covers over his plowed ground when he pacifies the Pharisees by betraying Jesus to them.

7. How would one implement plowing, planting and cleaning today?

Personal answers but some thoughts:

PLOWING: Add some holy habits or disciplines. Bible reading, times of prayer and silence, habits of service, expose yourself to books, talks, people who stretch your faith, spend time with other Christians, etc... .

PLANTING: Take a risk and do something new. Join something. Start something. Step outside your comfort zone. Try to plant things that will lead to a harvest of sorts.

CLEANING: Clear the junk and bring order to chaos. Be brave and courageous about this...

Closure.

Before going into prayer, invite the group to think about the significance of Spiritual Spring. Those times we see and experience the beauty of God's love so clearly and easily. Where we easily feel His presence and where doing His will is easy. Get them to remember the joy, fullness and beauty of being forgiven and a child of God. Get them to connect to the emotions of gratitude, joy and praise.

Study 3: Summer

The chapter in the book is long and not as clearly structured as the others are. There is a lot of content to communicate. A shorter passage has been chosen to help with this, but the passage is important and the leader would do well to read the rest of Joseph's saga because the same principles play out again and again. The key take homes are:

- Review Spring
- Seeing Summer as a taste of the Kingdom and a time of joy and growth and closeness with God.
- Seeing the work of Summer as Enjoying & Growing Strong, Learning the rhythms of unhurriedness, anxiety-reduction and fruitfulness and gathering first-fruits for God's honour. .
- Understanding Summer's risks well.

Reviewing Spring

MarkB's quote reflects the **Symptoms** and **Gifts** of Spring.

Get the group to identify some of these. (Don't spend long on this, if it takes long, just read from italics in the table below.)

<p style="text-align: center;"><u>Spring's Symptoms</u></p> <p>1. Renewal: New life in all areas <i>I love the way God renews my Spirit</i></p> <p>2. Vindication: Breakthrough <i>Cynicism gave way... Self-pity replaced...</i></p> <p>3. Highway: Hard things become easier <i>I hungered and thirsted...</i></p> <p>4. Homecoming: A sense of belonging <i>The joy of my salvation came back.</i></p>	<p style="text-align: center;"><u>Spring's Work</u></p> <p>1. Plowing (hard, future focused)</p> <p>2. Planting (take risks, try new things)</p> <p>3. Cleaning (clear junk and clutter)</p>
<p style="text-align: center;"><u>Spring's Gifts</u></p> <p>1. Beauty: the "joy of our salvation" <i>(Mentioned in passage)</i></p> <p>2. High levels of energy & motivation <i>(Implied)</i></p> <p>3. Opportunity for big forward steps <i>(Implied)</i></p>	<p style="text-align: center;"><u>Spring's Dangers</u></p> <p>1. We can sleep through it</p> <p>2. Neglecting the work</p> <p>3. Getting addicted to the bounty</p>

Review the work of Spring:

- **PLOWING:** Preparatory work – getting ready for seed. This is about holy habits. This is disciplined forward-looking work.
- **PLANTING:** This is about trying new things. About doing things that will later bear fruit. Join a group, an outreach, volunteer to help.

- CLEANING: The first two are metaphors from agriculture, this one from the house or the workshop. It's about clearing cobwebs, sorting clutter and tossing junk. People asked questions about the prayer of examen. In short this is a prayer habit that emerges from Psalm 139²³⁻²⁴ *Search me, O God, and know my heart;*

test me and know my anxious thoughts.

See if there is any offensive way in me,

and lead me in the way everlasting.

Folk can look at the websites in the footnote to learn more...¹

We can miss, waste or abuse spring.

- We miss it by sleeping through, when winter has us hiding in our beds, but actually spring is coming. We need to get up and notice.
- We can take spring for granted and not enjoy the joy it brings. (The lame man at the Bethesda pool did that.)
- We can be so high on the emotions and fun of spring that we don't do the work of spring.

Questions for Discussion.

1. Discuss the statement: "summertime's a taste of the kingdom."

Summer is really nature at its best. Things are growing abundantly and creation is showing its "best side." The height of summer is what we imagine heaven to look like (look at Rev.22:2 "On each side of the river stood the tree of life, bearing twelve crops of fruit, yielding its fruit every month. And the leaves of the tree are for the healing of the nations.")

Similarly when we are close to God, bearing fruit and experiencing fullness in our relationship with God, then we are having a foretaste of what heaven might be like.

2. List the different ways in which Joseph experiences summer.

- He's found by Potiphar.
- He prospered (was successful in all he did)
- This blessing overflowed so that even his master recognised this as blessing.
- He was promoted. (His territory was enlarged²)

1 <http://www.loyolapress.com/how-can-i-pray-try-the-daily-examen.htm>
<https://marshill.org/pdf/sp/PrayerOfExamenLong.pdf>
http://www.seattlevineyard.org/files/prayer_of_examen.pdf
<http://www.ignatianspirituality.com/ignatian-prayer/the-examen/into-the-examen-video>

2 Think of the prayer of Jabez – See 1Chron4:10

- He had a sense (an atmosphere) of peace and prosperity that his master felt.
- He was well-built and handsome!

3. Why was Potiphar blessed? Do you think he realised it?

Because God was blessing Joseph. Yes, even if he didn't directly acknowledge Joseph's God.

4. Where is Joseph's contentment (enjoyment) of summer visible?

He continues to be promoted. New servant to personal attendant to being the "majordomo" (the chief domestic)

5. In what ways do we see the rhythms of summer (unhurried-ness, un-anxious-ness and fruitfulness) in Joseph's life?"

UNHURRIEDNESS: There is a sense of process, Joseph works his way through the ranks. He doesn't take the shortcut that Potiphar's wife offers him, she was obviously taken with him, he could have manipulated her.

UN-ANXIOUSNESS: He is not discontent. He trusts God enough not to grab at shortcuts. He could have grabbed Potiphar's wife if he felt that he did not have enough, but he is quite content in all that God has given him. He's more focussed on pleasing God than getting more... (power, position, etc.)

FRUITFULNESS: Same sort of answers as question 2.

6. How does he offer first-fruits to God? In what ways did being a slave make this difficult? Look at Gen.40⁸ and Gen.41¹⁶ to get a further perspective.

He's a slave – he doesn't own anything and offers nothing except himself, his character and his devotion – and he offers these to God. When Potiphar's wife is attracted to him for his good looks (and success) he makes it a point to state that it is because of God that he resists the temptation.

*In Gen.40⁸ and Gen.41¹⁶ he gives God all the glory for the dream interpretations. Being a slave **and then a prisoner** who owned nothing, he could have "owned" the ability to interpret dreams, but he didn't.*

7. What form would nostalgia have taken in Joseph's life?

He could have longed back for the days when he lived with his family in Canaan – and that nostalgia could have turned in to bitter unforgiveness as he blamed his brothers for taking that away. (MarkB warns that this can happen)

While in prison he could have longed for the time he was majordomo in Potiphar's house – and that could have turned into bitter unforgiveness against the seducing wife.

8. How do we know that Joseph wasn't caught up in consumerism?

Because he has an inner-contentment that causes him to delight in Potiphar's trust in him and the deep desire to do what is pleasing to God.

9. Discuss the argument of the man who doesn't read his Bible anymore.
On one hand, it is no good to read the Bible but not put it into action. But it's an even greater risk that we can get "so busy with the things of the Lord that we forget the Lord of the things."

10. How might the simplicity of Joseph's later imprisonment have prepared him for the summer of being second-in-command in Egypt?
Joseph's imprisonment would have given him a space where he could grow himself carefully and prayerfully. He'd had time to forgive his brothers, he certainly wouldn't have developed a consumer appetite, he was forced to rely on God as he waited, he is so full of living water that he can interpret dreams at short notice, and his prison limitations would have "pinched off" wasteful busy-ness (leafiness)

11. In groups of 3 share which danger you identify with most.
Personal answers....

Closing

The closing paragraph indicates that summer may be preceded by an upheaval. These upheavals are not necessarily winters, they may be challenging and scary moments we must go through before summer breaks loose.

Joseph went through an upheaval when his brothers grabbed him and sold him as a slave and took him to Egypt – this doesn't seem to be a winter – but it is an upheaval.

Close in a time of prayer thanking God for the bounty of Summer and praying for those who may be in the upheaval time.

Study 4: Autumn (Leader's Notes)

Mark writes three chapters on Autumn, but focusses quite heavily on certain aspects and departs from the familiar structure. I have rearranged his thoughts quite drastically to allow some continuity with the other seasons. Expect big differences between the book and the study.

Recapping Summer

Review summer briefly. Emphasise that summer is a taste of the Kingdom and point out that the KINGdom is the place where God is king. Review the dangers too.

<u>Summer's Symptoms and Gifts</u>	<u>Summer's Work</u>
<ol style="list-style-type: none">1. Abundance: Light, warmth, water, growth, holidays and joy.2. A turnaround of winter.3. Flow and Fruitfulness.4. God is clear and real.5. Can come after an upheaval.6. A taste of the KINGdom.	<ol style="list-style-type: none">1. Enjoy and Grow Strong2. Rhythm: Unhurried, Un-anxious, and Fruitful3. Giving First-fruits to God.
	<u>Summer's Dangers</u>
	<ol style="list-style-type: none">1. Nostalgia – Stuck in the past2. Consumerism – Can't get enough.3. Dehydration – forget to refill4. Leafiness – more leaves than fruit

So what is Autumn like?

Go through the notes as usual.

An Autumn in Scripture.

When reading the passage note that there are many difficult names in v1, 12, 13, 14 and find readers comfortable with these.

Questions for Discussion.

1. This autumn in Israel's life could also be described as a *reckoning*. What are the seeds that were sown and what harvest are they reaping and storing? How long did it take for Haggai's message to gain traction?

("Reckoning" is like Jesus' parable when the master who gave his servants the talents comes back to see what they have done with their talents) It is a reflection of where we are and how we got here.

The seeds sown were: Materialism, greed, pride, wrong priorities & apathy

They harvested: shortages (v5-6) disappointments (v9) setbacks (v9) and droughts (v11)

It took 24 days for the message to gain traction...

2. How is God portrayed in v.8-11? This contrasts with the paragraph on "feasting and thanksgiving" in the description above? How and Why?

God is portrayed as the God who diminishes crops, blows away what is harvested and brings drought.

This is the opposite of what is portrayed in “feasting and thanksgiving”. The differences come about because of the seed sown and the attitudes revealed. The “negative” aspects are not so much about punishments as getting our attention.

3. What do they have to “give careful thought” to? Notice the different focus each time this phrase is used.

The phrase gets used twice. Both times refer to their ways. The first has to do with their seeds. The second time relates to the “remedial action” or response that they must take because they now understand the laws of sowing and reaping described in v.9-11.

4. How does the temple connect to “soul harvest”? Look at Isaiah 2²⁻³ ...

The temple was the place where people could come to learn about God. (If there's time, you can look at Zec 8²²⁻²³ which shows the hope that Israel would be a “light to the nations”)

5. In the passage identify the interplay between material and spiritual seeds on the one hand and material and spiritual harvests on the other.

The simple point of this discussion is that sometimes we get spiritual blessings for material generosity and material blessings for spiritual generosity. It is not only spiritual for spiritual or material for material.

They have their priorities/attitudes (spiritual) wrong and experience physical shortages (material).

Then they are called to bring down timber and build a house (physical sowing) to that God may be glorified and honoured (a spiritual harvest)

We can't turn this into a recipe. We cannot guarantee anything.

While we talk about the law of sowing and reaping, we cannot control the plant that grows from the seed or know how many ears of wheat will grow on the plant. We have to allow God to provide as He sees fit. And we have to remember that He loves us more than we love ourselves.

Explain that the Hebrew word “shalom” means peace and wholeness. If prosperity is understood as shalom, then the kind of prosperity described here is not the same as “name it and claim it” and “health and wealth” prosperity?

6. If the harvest is good, we celebrate and give thanks. The Israelite harvest is bad. What do they do? What will they do in 4 years' time?

They gather in formal assembly with the high priest and king and they hear and listen to the Lord's Word to them and they fear the Lord. This is an act of formal repentance and realignment.

In four years time, when the temple is rebuilt, they will be able to celebrate.

7. What are some of the pretty leaves (and rotten fruit) that they must allow to die?

They have to let go of their pretty panels and their unconsidered and thoughtless commitment to materialism and me-first mentality.

8. What might they need to in order to "fatten themselves up?"

God wants them to be physically involved (harvesting wood, building the temple). This creates ownership which prevents them from drifting away too easily.

9. How do the Israelites benefit from community and the Spirit's power?

The gathering of community strengthens their resolve and they can lean on each other. The Spirit stirs up the hearts of the leaders, priests and people.

10. "The roots of our present failures lie in our past successes." (Peter Drucker) How could this apply to the lessons of Autumn?

When we have rich harvests we

- *neglect to give careful thought.*
- *fail to gather and plant seeds for the next season (souls, shalom-prosperity (and righteousness))*
- *don't give thanks to God (thus subtly crediting ourselves for the harvest – this promotes materialism as our "reward")*
- *hang on to old leaves and fruit to try and do it all again.*
- *don't prepare for winter.*

Conclusion.

Urge the group to work through the process document in their own time.

Also gather some comments on the content, structure and value of the study. Please pass this feedback on to me so that we can improve the course.