



Finding Our Way Again: The Return of the Ancient Practices (Ancient Practices Series)

Brian D. McLaren , Phyllis A. Tickle (Editor)

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Shines a practical light on the spiritual disciplines that have been in use since the time of Abraham.

In a sense, every day of our lives is labor. It is questionable if you can ever be exactly the same person waking up on two consecutive days. How are spiritual sojourners to cope with the constant change? Many are beginning to explore the ancient Christian spiritual practices that have been in use for centuries, everything from fixed-hour prayer to fasting to sincere observance of the Sabbath. What is causing this hunger for deeper spirituality?

Brian McLaren guides us on this quest for an explanation of these spiritual practices, many of which go all the way back to Abraham and the establishment of Israel. In the midst of contemporary Christianity, we discover the beauty of these ancient disciplines and the transformation through Christ that each can provide.

Why have certain spiritual disciplines been in use for centuries and why is it important?

It is questionable if one can ever be exactly the same person waking up on two consecutive days. How are spiritual sojourners to cope with the constant change? Many are beginning to explore the ancient Christian spiritual practices, such as fixed-hour prayer, fasting and sincere observance of the Sabbath. What is causing this hunger for deeper spirituality?

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Finding Our Way Again: The Return of the Ancient Practices (Ancient Practices Series) Details

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(Ancient Practices Series) Brian D. McLaren , Phyllis A. Tickle (Editor)**

From Reader Review Finding Our Way Again: The Return of the Ancient Practices (Ancient Practices Series) for online ebook

Rickynicholes says

Regarding the truth: if one has lost their way and strayed from the path, they must retrace their steps and find their way back to the place they had originally mis-stepped. Even though there are a lot of chunks in here that I don't agree with, I like what Brian McLaren was going for - in the broader sense. Christ's followers don't always follow Christ as closely as they ought to. Making Christ's ways a set of rules to follow makes it worse, as Jesus seemed to mold his followers through organic relationship.

"Jesus never makes 'Christians' or 'converts,' but he calls disciples and sends them out to continue the process: learn the way so you can model and teach the way to others who will do the same." McLaren then sites that the term Christian only occurs 3 times in the New Testament while disciple occurs more than 250 times. However, he then immediately applies the same logic to Abraham, Moses, and Muhammad stating that all of them, including Jesus, were intending a movement as opposed to a religious institution. I'm all for getting away from legalistic religiosity. However, even if one were to choose not to believe that Christ is who he says he is, it's a hard case to argue that Jesus merely wanted a "movement".

Later in the book McLaren lists some practices and exercises. He gives modern examples of people putting some disciplines in action and he gives some tangible suggestions on how we can as well. He stresses that these are not to add to the already unhealthy to-do list, but rather "The purpose of the ancient practices is not to make us more religious. It is to make us more alive. Alive to God." I struggle with this book. I am glad that McLaren is trying to help folks grow closer to God. However, I am disappointed by the lack of playing time Jesus is given. For a book centered on getting back to what Jesus did, I've heard an awful lot about what other people are doing currently without a clear connection with Christ. I think McLaren's response would be that God is at work in those people. I believe that too. I just missed Jesus as I read the book.

I received this book free from Thomas Nelson Publishers as part of their rad BookSneeze book review bloggers program. I was not required to write a positive review of the book. The opinions I have expressed are my own.

Martha says

McLaren's name keeps popping up in current religious writing; Garry preached on a recent McLaren book, and Jay Hillstead made some reference recently. I used a central idea from this book for a recent communion meditation: the idea of three parts of the spiritual path, Missional, Communal, and Contemplative.

Apparently this book is the first of a series of books about spiritual practices – others are about prayer, fasting, pilgrimage, tithing and such, by writers like Diana Butler Bass, Scot McKnight and Joan Chittister. In this volume, McLaren is sort of setting the stage, talking about the need for renewal in this postmodern world and the power and continued usefulness of ancient practices.

The middle section of the book was about that three-fold approach, and how each feeds and depends on the other. Prayer, study, meditation, fasting, solitude, silence and other contemplative practices deepen our personal lives; worship, singing, fellowship, support, groups bolster our resolve and connect us, and service,

charity, empathy and justice work carries the light out into the world. I really respond to the power of this concept.

The chapter called “Faithing Our Practices” also really spoke to me. “The purpose of the ancient way and the ancient practices is not to make us more religious. It is to make us more alive.” He quotes a song that’s really like Meyers, “Everything Is Holy Now” and goes on to talk about the holiness of being alive to our days – ah! Mindfulness again!

The last chapter, “Learning from a Broken Heart” was good, but had one jarring note. He describes two times in his life when he was at the bottom of the pit, and what got him through was reciting ancient prayers. Well and good – but then, he cites a list of possible heartbreaking or crushing life possibilities, and includes in the list learning that your child is gay. That was shocking; it feels like this is where his conservative roots are still showing. I wonder if he’s going to ‘evolve’ from this.

I did notice in the writing a kind of glibness; he has the preacher’s gift of gab, and is able to extend single points into chapters by packing in lots of homey stories and almost chatty elaborations. I guess I just say that out of jealousy, because that’s precisely something I have a very difficult time with in my own writing. And I’m sure it’s part of what makes him such a popular and sought-after speaker.

Kristine Coumbe says

The cover art is what first attracted me, but the author's writing style and choice of topic kept me interested. As a practicing Christian, I wanted to read a book about Christianity. The author is well educated on the history and history of Christian practice. I feel McLaren has valid points about the state of most Christian sects. He is saying that when he travels he sees that people have lost the art of truly living their religion. To quote Brian McLaren, "Spiritual Practices are about life, about training ourselves to become the kinds of people who have eyes and actually see, and who have ears and actually hear, and so experience...not just survival but life." He also gives helpful advice on how to completely living your Christian religion. I already felt I was truly living my religion but this book written by a Christian from another sect made me further examine my life and what I practice. I decided that I could be living a deeper religious life, if this book only gets a person to look inward and see honestly where they are at and if they have things that they want to change;that is reason enough to read this book. I am also interested in another book or two of the series: The Ancient Practices. I received this book through a reading program with Thomas Nelson publishers and I am not required to give a good review.

Loretta says

I suppose that as an introduction to the books to come which will delve into the practices in more detail, this book was okay. As a standalone book, it just didn't offer what I was expecting. So I'm torn between whether I should give this 3 or 4 stars. I'm settling on 3 just because it took me several months to finish this, and generally if I'm into a book it does not take that long, so clearly something was not connecting with me.

Sharon says

The book being reviewed is "Finding Our Way Again" by Brian McLaren. This was a rough read for me because many times while reading it, I found my mind would wander off. The author brings forward many good points though out his book. If you are one who has strayed from your faith and you are trying to find your way back, then this might be a good book for you to read.

The main problem I had with the book was the author's flowery imagery way of explaining his ideas. The point could have been said with less wording. If you stick with the book and keep reading then the points are there to be found. Scriptures are offered in the book to reinforce what the author is saying.

What I really liked was at the end of each chapter was a section labeled spiritual exercises. These exercises showed me how much I understood what was being said and if I needed to go back and reread. Also, at the end of the book is a study guide for each chapter to reinforce what you are reading.

The book does bring to home where you stand, where your relationship is spiritually and how to bring you closer to God. The whole series is amazing.

I received this book for free in exchange for 2 reviews.

Dale says

Not What I Hoped It Was

I hate to fault a book for what it isn't - you cannot condemn a recipe book for lack of character development or a romance novel for it's lack of discussion about thermodynamics. But, in the case of this book, I was really hoping for an in-depth discussion of ancient Christian practices that have fallen by the wayside but are deserving of a re-assessment.

The title and the blurb on the back cover led me to believe that this is a thorough discussion of certain practices. Instead, this book is an introduction to an entire series of books about specific practices. This book frustrated me for three reasons:

#1) I'm starting out with a very petty reason, but it bothered me throughout. McLaren makes extensive use of charts to demonstrate his points, but his first chart (pg. 7) was so much like the one about rating the value of a poem in the Robin Williams movie *Dead Poets Society* that I almost laughed out loud. For those who are unfamiliar with the reference, or that have forgotten it, here is the quote from a book about poetry that the Robin Williams character later dismisses:

If the poem's score for perfection is plotted along the horizontal of a graph, and its importance is plotted on the vertical, then calculating the total area of the poem yields the measure of its greatness. A sonnet by Byron may score high on the vertical, but only average on the horizontal. A Shakespearean sonnet, on the other hand, would score high both horizontally and vertically, yielding a massive total area, thereby revealing the poem to be truly great. As you proceed through the poetry in this book, practice this rating method. As your ability to evaluate

poems in this matter grows, so will - so will your enjoyment and understanding of poetry.

To all of this nonsense Williams' character comments: *"We're not laying pipe, we're talking about poetry."*

McLaren's graph is not about poetry, but attempts to make a point about "Faith as a System of Belief" and "Faith as a Way of Life." However, his graphs and charts come no closer to making the point than the passage in the book from *Dead Poets Society* does about great poetry. McLaren's prescription, when he finally gets around to it is that certain ancient practices may be helpful in making your system of belief grow stronger and make it more of a way of life. Nice idea but he fails to make the point by providing little more than personal anecdotes and several unrelated stories about St. Francis (if you don't know much about him before you read this book, this will be little changed).

#2) McLaren spends a long time talking about this concept in vague terms...

Read more at: <http://dwdsreviews.blogspot.com/2011/...>

Tim says

"Finding Our Way Again" is the opening book in a new series about the ancient practices of faith. Author Brian McLaren has been a leader in exploring the Christian faith in new dimensions often by returning to old dimensions. This new examination interested me, and with the series being edited by Phyllis Tickle - who hooked me in with "The Great Emergence" - I was very excited to dig into this book.

Ultimately I was disappointed with the book as a whole. There are sections of brilliance, yet sections of weakness, and while threaded through the book is the attempt to meld and expose the roots that connect the Jewish, Muslim, and Christian faiths, the spiritual exercises at the end betray McLaren's attempts with tired, evangelical-like bible study questions which fails to press the newness he clearly wants the reader to explore. What I want and need is credible encouragement to explore ancient practices that will be provocative to my faith. What I read is simply too vanilla to provoke anything more than a few yawns. I had no urgency to read on, though I did finish the book at a snails pace.

I will likely read some of the other books in the series, but not at a high priority.

Disclosure of Material Connection: I received this book free from the publisher through the BookSneeze®.com book review bloggers program. I was not required to write a positive review. The opinions I have expressed are my own. I am disclosing this in accordance with the Federal Trade Commission's 16 CFR, Part 255 : "Guides Concerning the Use of Endorsements and Testimonials in Advertising."

Crystal says

This book has been on my list of "must reads" since it first came out. About a month ago, when feeling particularly disillusioned with this thing we call "church", I finally made it a priority to read it. After the first chapter, I was convinced that God was speaking directly through Brian McLaren's words to me.

I do have one slight disappointment about the book - I had hoped that McLaren was going to help me understand how to DO the ancient practices. This is not so much an "instructional manual" as it is a book that works to convince us of the need for these ancient practices in our daily lives.

And boy am I convinced. This book uses incredible illustrations to help us understand that there are great things about every faith tradition, but that what sustains us over our lifetimes is the way in which we live out that faith tradition. Jesus says he is the **way**, the truth and the life - and yet we don't focus so much on what it means for him to be **the way**. McLaren does an awesome job of highlighting and explaining the ancient threefold way - and I am absolutely convinced that the future of Christianity lies within this ancient way.

McLaren talks about eight primary ancient practices (although he also gives a list of many many more): fasting, contemplative prayer, simplicity, spiritual reading, meditation, solitude, silence, and observing the holy days (or the liturgical calendar). There's a simple reason why they are called **practices** - they mean nothing to us unless we spend time actually doing them! Some call them **disciplines**, which makes a lot of sense too - it takes a lot for us to actually sit down and do them. But when we do spend time with them - when we are disciplined enough to take time out of our busy lives to practice these actions - we become alive. We become more aware of God's grace in our lives. We are changed.

This book was the first step of many for me. I long to feel alive with God. I am now on a journey to make this ancient threefold way an integral part of my life. And I am convinced that it is through that way that I will find true joy, and I might just change the world in the process.

And not only did this book affect me personally - this book has affected the way I view my ministry. Our churches should be about showing people **the way**. About teaching people how to practice, how to be disciplined - what it means to follow the ancient way every single day of my life. I am excited (and a little terrified) about beginning to make that happen in my ministry.

McLaren does a wonderful job of stressing the importance of cooperation between our denominations. What I have as a Lutheran is just a small piece of the way. What Southern Baptists have is another small piece of the way. It is when we seek to learn the way together that we begin to truly BE the body of Christ and build the Kingdom of God. If you haven't read it, read it. If you read this and you think you won't enjoy his book - that it sounds too far out there, read it anyway. Take a chance on it - it might be the beginning of a change in your life.

Bob says

So, all in all, I loved Finding Our Way Again. Loved it. Been carrying it around, sneaking pages when I could... I think I want to make it the text for our Life in the Way of Jesus theology pub, the one designed to introduce folks in our church to the disciplines. Not because the book itself is an exhaustive treatment of spiritual disciplines, but because in the whole sense of "If you want some people to build a boat, don't give them the plans, give them a love of the sea" this book will, I think, give people a passion for Christianity as a way of life which includes a set of common practices that enrich us, change us, and form us.

First, the quibble, then the good stuff.

The book is heavy on seeing commonality between the spiritual practices of Islam, Judaism and Christianity. Our beliefs about many things, most notably the person of Jesus, may divide us in some senses, but Brian

brings out at the beginning and end of the book the fact that when it comes to practices like prayer, fasting, sabbath, reading/meditating on/memorizing the Scriptures, we have much in common. I asked him why he emphasized this and he gave me two reasons- 1st, the editor of the series asked him to. But second, Brian says he's an evangelist at heart. His desire is to tell everyone who wants to hear it about Jesus. In his mind, emphasizing our commonalities leads to friendships and relationships... and those are the lines along which the Gospel flows best. Imagine trying to talk to your Muslim neighbor about Jesus. Sound tough?

Now imagine trying to have the same conversation after you have shared meals together, walked and talked about how you pray, what things you pray for, how you try to order your life around times of fasting and sabbath... Makes it a bit easier.

The third reason this emphasis, which Brian didn't mention but that the book makes clear is Brian's desire to see peace reign in the world. The last words of the book:

"What if there is a treasure hidden in the field of our three great monotheisms, long buried but waiting to be rediscovered? And what if the treasure is a way... a way that can train us to stop killing and hating and instead to work together, under God, joining God, to build a better world, a city of God? What if our suffering and fear are not intended to inspire deadly cycles of defense and counterattack in a vain search for peace through domination, but instead, what if they can serve to break and soften us like a plowed field after rain so that the seed of God's kingdom- a few notes of God's eternal harmony- can grow within us and among us?

This is my hope. And this is our hope. Amen."

I was actually looking forward to writing a completely positive review of this book, but that last little bit, while I agree completely with the end goal of peace, is lacking so much the active ingredient of Jesus, the Prince of Peace, that it feels... not just incomplete, but actually off the mark. Do I want Christians, Muslims and Jews to (as Bono and the bumper stickers suggest) "coexist"? Absolutely? Do I think the way to accomplish that is through a focus on shared spiritual disciplines? Well, it certainly couldn't hurt. But simply focusing on our commonalities isn't enough- not without dealing with the one, huge, undeniable difference between us.

Our hope isn't shared practice- our hope is Jesus.

But...

I think that within the context of this book, and his desire to see us stop the suicidal spiral of violence and hatred, what Brian says makes sense- I might have said it differently, sure...

Other than really that last paragraph, I just ate this book up. McLaren begins by talking through why spiritual practices matter- "Spiritual practices are a way of exercising intention regarding the kinds of people we are becoming at every turn."

He moves through the origins of spiritual practice, and into practicing the way of Jesus. "I am a follower of Jesus," he writes. "My spiritual formation has taken place in a Christian context. That's not to say I haven't learned from and been inspired by Jews, Muslims, Buddhists, Hindus, Native Peoples, atheists, and others. But it is to say (in the language of Anne Lamott) that I am at heart a Jesus-y person, and my view of God and spiritual practices has most deeply been formed in the context of the life, message, and mission of this Galilean Jew who is seen by many Jews and all Muslims as a great man and uniquely gifted prophet, and confessed by Christians as the Savior of the world..."

By a new kingdom, Jesus meant a new way of life, a new arrangement and set of values, a new order and a new array of priorities and commitments, a new vision of peace and how to achieve it. It was, in short, a new way that called for new practices."

From there McLaren talks about the idea that practicing disciplines in small ways and areas that don't matter

much makes a big difference when it comes to those make-or-break moments and the areas that really do matter. His chapter on "Practice Makes Possible" was so dang good, I gave a pdf of it to our elders (who loved it) and used it as a starting point for discussing how our communal practices form and shape us.

The next few chapters are taken up with contemplative, communal and missional practices- a three-fold distinction I found particularly helpful, especially the discussion of communal practices. It's trendy to talk these days about abandoning formal community for being a free-range Christian who hangs out and talks spirituality with a few close buddies... McLaren doesn't exactly "take on that" idea- but the picture he presents of a community sharing a rhythm and disciplines together which then launch them out into mission is so appealing, so attractive... it brings the pain and struggle of community into perspective and, in a sense, shows how "worth it" it can be.

The book's final third is spent discussing the ancient, three-fold ways of katharsis, photosis and theosis... basically, an ancient way of looking at spiritual growth and maturity that I found fascinating, both for its focus on, not step by step instructions, but concrete spiritual practices and mindsets that lead to growth- and again- not the instant growth of the new and trendy- which often fades as the novelty does, but the slow steady growth of good habits and practice that eventually, over years, bears the kind of fruit we all want and helps us be the kinds of people we dream of being.

Again- I loved this book and highly recommend it. There's not only enough in here to drive the heretic hunters batty, but also enough to move you into thinking about your own spiritual practices, your own journey with God and ultimately, how your disciplines, and the disciplines you commit to with your community can form and transform not just you, but all those around you.

Jordan says

The book comes in at a little over two hundred pages and includes a neat little study guide in the back and some questions at the end of each chapter designed to help the reader put into practice what was just read.

The book is split up into three sections, 'Way', 'Practices', 'Ancient'.

The ancient practices are a way to build character, wake up to God (aliveness), and experience God.

The most hard hitting question found at the end of chapter 1 for me was looking at my relationship with God as if it were a marriage and then ask myself, 'What does that look and how is going?'. Brian doesn't pose his questions exactly like that, but that's the gist.

Fixed hour prayer, walking in this life as Jesus walked, fasting, tithing etc... These practices are important and should be implemented in the lives of Christians just as much as the life of a Muslim or Jew. The ancient

practices help the individual maintain focus on God and reminds us at times, how fragile we all are and how we need something outside of us to strengthen us. We find that we rely on God's strength and God's power to give us patience, when needed, rather than muster up the strength ourselves. When we do the opposite, we have a tendency to fall flat on our faces quite often.

There is so much that I could go into detail about, but won't, for it would be a much, much longer review.

The final four chapters on 'Katharsis', 'Fotosis', & 'Theosis', was something that really stood out to me. The use of the Abess and the visitor making a home out of a beaten down, dilapidated old house, was a fascinating little journey. I immensely enjoyed these last few chapters. I hope you do as well.

All in all, I like this book. It wasn't a hard hitting, shocking, 'ah ha' kind of a book, but it was interesting reading McLaren's thoughts and insights into how the Christian can and should adopt the ancient ways of the first century church and the practices of other religions, if it helps in maintaining focus on God, giving worship to God and living as God wants us to all live.

Jeff says

If you haven't read this book yet, you should! It's a reminder to us Protestants to never forsake the ancient paths that were forged before our movement began in the 16th century and a call for us to break the biggest sin of all: pride. The good thing about this book is the questions at the end of the chapters actually make us "faith" what he talks about, try them out. And he moves us away from making dichotomies between denominations, to trying to encompass the good from each other's denominations. McLaren also does an amazing job of describing theosis in language that Orthodox Christians use, but Protestants will understand. He also talks about how Protestants have made similar mistakes that the Catholic Church has made. But unlike Catholics who have been humbled and have learned from their mistakes, we haven't learned yet, and will continue to make our mistakes. Ironically using a formula, McLaren shows us how to break away from formulas, and realizes his irony and is humble enough to admit there is more to be learnt.

Since I am from a Brethren background (like McLaren) he speaks about the richness of the tradition he has grown up in, and yet at the same time how there were many deficiencies, and talks about how he moved around...but then "I felt the same calustrophobia in my new traditions, so instead of converting ot yet another tradition, I converted to a different way of holding traditions in geeneral. "

He continues, "I think that's part of what's going on in this time of change and transition. Old sectarian turf wars are giving way to a sharing oresources -- heroes, practices, flavors, and styles of practice."

and another place, "So now we have Baptists who practice the stations of the cross (copyright Catholic), and Catholics who speak in tongues (copyright Pentecostal), Pentecostals learn the Jesus prayer (copying Eastern Orthodox), and Episcopalians sometimes baptize by immersion (copyright Baptist). Critics see these patterns as a terrible loss and view such innovators as spiritual dilettantes. Superficial borrowing can be a danger, but so can the refusal to learn from other traditions and share one's practices with an open hand."

my favourite quote is a tongue-in-cheek quote by McLaren about the term "New Kind of Christian"....."My new considerations turn out, as they always do, to be a rediscovery of something old and very precious." And that's truly what this book does. Finds the old, and helps us to embrace it once again (instead of reject it as some previously have...)

And as the beginning of the book suggests, all these chapters are not another "to-do" list, it's to incorporate us into realizing Christianity wasn't about a "to-do" list, it was about an active living relationship with the Creator of the universe. It's about living a life, rather than "acting out" a life as religious rules can make you do. It's about learning, but realizing how that learning can infect your life with goodness and how it can spread for more goodness in the world!

Enjoy the book and more importantly learn practices for real-life.

Knightgina says

Excellent, need to go back in again but a brilliant intro to the series.

Peter says

Why should someone look to the ancient practices of the church? Brian McLaren writes to answer this question in the first book of the Ancient Practices Series. McLaren writes an apologetic for why we should look to the ancient practices of the Christian faith. The practices develop character. They help us to be more awake to the work around us. And they help us experience God. All of this happens so that we, as the title of the book states, find our way again. We can find our way back to the roots of our faith and bring the kingdom of God to the world. All this is possible by returning to, or at least learning from, the practices.

McLaren opens the ancient practices series, and does a good job of giving reasons to look to the ancient Christian practices. Especially in the third section of the book, he does a good job of explaining what lies beneath. There are also parts of the books that are kind of confusing. I am mostly perplexed as to why he discusses other religions alongside Christianity. While some other religions share similar historical figures, I don't think that it was necessary to include them into a discussion of Christian practices. While I would recommend this book to anyone starting the ancient practices series, I would recommend it with the caveat that you might not always agree with what McLaren says.

David Campton says

Brian McLaren is not an expert on spiritual disciplines... but then I've read lots of books by such experts and they have all been depressing in the extreme, as they may have inspired, and inspiring but have rarely had a lasting impact on my daily practice. This book is written by someone rediscovering these things for himself, and is written in such an engaging and practical way that I think it may have a longer lasting impact personally than many of the "classics" because it asks really basic questions, whilst still tapping in (unashamedly) to the ancient traditions. At least one of our book group found the use of Latin and Greek unnecessarily intellectual, but I found them a helpful marker that these are not merely the ramblings of an emergent writer, but insights going back millennia, through different faith traditions... One of the best theological books I have read for a while... Would recommend it as a Lent devotional. It certainly repays more prolonged reflection.

Amanda says

“Stand at the crossroads and look; ask for the ancient paths, ask where the good way is, and walk in it, and you will find rest for your souls.” Jeremiah 6:16

The author believes that many people who leave "the church" do not leave because they no longer want to follow Jesus. Rather, they leave so they can follow Jesus. This book does not advocate giving up church; in fact, community is promoted. However, many times we start to depend on church for our spiritual life and as more church-goers do this, the church becomes stagnant and relies more on being locked into tradition than on finding ways to open up to God's will. As the author states, “God can’t be contained by the structures that claim to serve him but often try to manage and control him.” This book tells us how we can turn ourselves and our churches back to serving God.

There are several questions at the end of each chapter and a Study Guide at the end of the book. Because I didn’t want to distract myself, I didn’t take the time to sit down and answer the questions. I will do so in the near future. I did read all the questions and one stood out for me. Part of the question reads: “Imagine that all church services were shut down and church buildings closed, all denominations disbanded. Imagine that the only way Christian faith could survive was through people living it and passing it on to others through friendship and daily informal interaction.” Living our faith, what a concept.

I enjoyed the author's friendly writing style. I firmly believe God wants us to enjoy life and it's clear that Mr. McLaren shares that belief. He includes personal stories and humor and is not afraid to make fun of himself. (Such as the fly-fishing lesson gone awry in which he described himself as a criminal caught in Spiderman’s net.) This turns what could have been a dry, hard-to-read book into an enjoyable, informative and thought-provoking book.

This book is written, not just for Christians, but also for Jews and Muslims.

The seven ancient practices are fixed-hour prayer, fasting, observing the Sabbath, the sacred meal, pilgrimage, observance of sacred seasons (the liturgical calendar), and giving.

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