Episcopal Spirituality: Individual Spiritual Growth and Parish Development

Weekend #1: Friday, January 13 and Saturday, January 14, 2017

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Objectives:

Deepening individuals' practice of Episcopal spirituality and learning more about the often hidden spiritual dynamics present in a parish church. The program is directed at helping us with our individual spiritual practices, as well as looking at how the parish can better support us in those practices.

Laying the groundwork for establishing a pattern of Eucharist, Office, and Reflection in the lives of individuals and in the parish more generally.

Schedule

Friday January 13 5:30 - 8:15 pm

5:30 pm Dinner

6:00 - 8:00 pm

Work Session: Renewal-Apostolate Cycle - how the baptized person moves in a cycle between spiritual renewal and being an instrument of God's love in daily life.

8:00 pm Compline (see order of service at end of packet)

8:15 pm End

Saturday January 14 10:00 am - 4:00 pm

9:45 am Coffee

10:00 am Morning Prayer (see order of service at end of packet)

10:20 am - 12:00 pm

Work Session: The Benedictine Promise - Understanding and managing the dynamics among stability, change and listening in our individual spiritual life.

12:00 pm Noon Prayers (see order of service at end of packet)

12:10 pm Lunch

1:00 pm

Work Session: Renewal-Apostolate Cycle - How the parish church can better support people in their movement between being renewed and acting as instruments of God's love in daily life

2:15 pm Break

2:30 pm

Work Session: The Benedictine Promise - Exploring our parish's spiritual dynamics of stability, conversion of life and obedience.

4:00 pm End

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Questions for Reflection

Take some notes for yourself in response to the two questions below. Share what you'd like to share with one or two others.

1. How do you renew yourself emotionally and physically?

2. How are you renewed spiritually?

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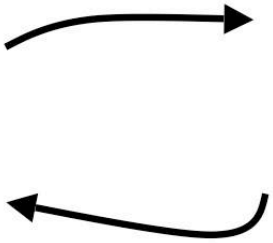
The Renewal – Apostolate Cycle

The Renewal - Apostolate Cycle is a way of describing a central dynamic of Christian life. The Cycle focuses our attention on the Christian's movement between being renewed in baptismal identity and purpose and living as instruments of God's love and grace in daily life. The Cycle is interested in both the individual's movement and in the ways in which the parish church supports and facilitates that movement. This is the primary task of any parish church.

RENEWAL
Renewal in baptismal identity and purpose in worship, study and being equipped , for Christian action



APOSTOLATE
Participation in the work of Christ in service, evangelization and stewardship
In areas of:
- Workplace
- Family & Friends
- Civic Life
- Church

A Cycle
The cycle is between a conscious and intentional attention to God, prayer life, our relationships, Christian formation **and** a subconscious reliance upon God as members of the Body of Christ, in the workplace, family, civic life and congregational life.

In that Cycle:

We need:	**Which is helped by:**	**Which the parish helps by:**
To accept our dependence on God	Openness to spiritual guidance	An emphasis in its life on worship; nothing comes before the Eucharist and Daily Office. Also, more attention to formation and spiritual growth than other programs or ministries.
To accept responsibility for ordering our spiritual life	Establishing a rule of life	Offering programs and guidance in creating, experimenting with, and revising a spiritual discipline.
To accept our interdependence with others in the Church	Life in Christian community, a parish church	Being a healthy and faithful parish church and by helping people relate to the parish community in ways appropriate to their personality and the parish's capacities.

Copyright Robert A Gallagher, 1985. Also from *Fill All Things: The Spiritual Dynamics of the Parish Church,* Robert A Gallagher, 2008

Questions for Reflection – Renewal-Apostolate Cycle

Please take some notes for yourself in response to the questions below. They are based on the model of the Renewal-Apostolate Cycle reproduced above.

1. How are you aware of the cycle between Renewal and Apostolate working in your own life? Is the way you live the cycle effective for you?

2. How do you reflect on your spiritual life and practice? Learn from your experience and adapt it?

3. How do you participate in the primary practices of Eucharist, Daily Office, and Reflection?

4. How do you participate in the parish community?

5. How would your spiritual life change if you added or deepened a practice you find particularly nurturing? If you added or deepened a practice you find more challenging? What do you think you most need now?

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The Benedictine Promise:

An Exercise on personal spiritual life

This worksheet provides space for you to make rough notes. These notes are for your use. The sheets will not be collected. If you are invited to share anything from these notes: 1) Share only what you want to share. 2) It is appropriate for you to say you'd rather not share anything.

1. Think of an event or experience in your life that seems significant to you. It may have been something that produced a lot of anxiety or emotional energy. You may have very positive or very negative feelings about it. ***What happened and who was involved?***

2. **Stability** – In what ways did you want to flee from the experience? What did you actually do? What was in the experience that was graceful? As you look back on it, do you see God's presence in the relationships or circumstances of the event?

3. **Obedience** -- What listening took place? What was it that that you didn't want to hear? What was your response? How did you experience God's presence in any listening and responding that did take place?

4. **Conversion of Life** – What was in the experience that was a call to a new way? How did you experience God's presence in that new possibility?

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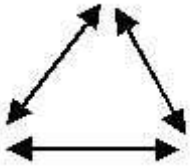
The Benedictine Promise and the Dynamics of the Spiritual Life

Begin by looking at the elements of the Promise and the dynamics among those elements in yourself and in a living community of people.

STABILITY To find God in the current relationships and circumstance of our life

CONVERSION OF LIFE To find God in a new life; in the changing relationships and circumstances



OBEDIENCE To find God in contemplative listening to others, self, creation, and God; to hear and respond

Each element of the Promise is rooted in recollection and has certain internal dynamics. In stability, obedience and conversion of life there comes an awareness of God's presence. Speaking of it in general usage rather than in relationship to the spiritual life Edna O'Brien, an Irish writer, said "Recollection ... is not something that I can summon up, it simply comes and I am the servant of it." It is the Spirit praying within us.

The Promise draws us into recollection of aspects of God's presence. Each also carries within it dynamics that can draw us into maturity in Christ.

	Recollection	**Inner Dynamics**
Stability	God in this community, these people, this situation	Entering into a deeper acceptance of self and others; turning away from illusions drawing us into boredom, resentment, a desire to escape. Learning about the grumbling of our hearts, about how and why we flee self, others and God.
Obedience	God in this "word" to me	Living in the reality of death and resurrection, of losing life to find life. Learning to live in relationship, to listen deeply, to respond.
Conversion of Life	God in the new community, in the new life	Being on the journey that calls us into continuous change, a life-long process of being transformed into the likeness of Christ. Learning to find joy in the new life instead of weeping for the life that has passed or never was.

Revised from: *Fill All Things: The Dynamics of Parish Spirituality*, Robert A. Gallagher, 2008, Ascension Press

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Reflection Worksheet – Benedictine Promise

1. Your reflection

a. Consider what God may be inviting you to face into at this time in your life
   - Is God inviting you to increased stability? To more stillness and silence? To more acceptance of yourself and others? To cease you attempts to escape and run from your own boredom or resentments or from particular people.

   - Is God inviting you to change in some way? Or to accept changes that are taking place in the people or circumstances around you? A conversion of your mind and heart?

   - Is God inviting you to increased obedience? To listen and respond to God's "word" to you? An invitation to lose life in order to find life?

b. Benedictine spirituality as lived in our culture today offers certain pathways into spiritual growth. Note your own strength or weakness in those pathways.

Stability – Is especially seen in our giving ourselves to the Eucharistic, the Daily Office, and selected relationships.	**Very Weak** **Very Strong** **1 2 3 4 5 6**
Obedience – Seen in our openness to listen to, and respond to, one another, our bishop and the larger church.	**Very Weak** **Very Strong** **1 2 3 4 5 6**
Conversion of Life – Out of our life of stability or obedience we see and act on new challenges and opportunities for mission and building up the Body of Christ.	**Very Weak** **Very Strong** **1 2 3 4 5 6**

Notes:

2. Share and Listen

You'll be invited to share some of your refection with others and to listen to the reflections of others. 1. Share only what you want to share and 2. Listen with respect to what others share (this isn't an invitation to "fix" them.)

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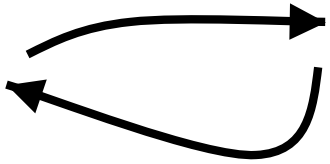
For more on the model see Robert Gallagher's *Fill All Things: The Dynamics of Spirituality in the Parish Church*, Ascension Press

The Renewal – Apostolate Cycle: Overall Parish Assessment

The Renewal - Apostolate Cycle is a way of describing a central dynamic of Christian life. The Cycle focuses our attention on the Christian's movement between being renewed in baptismal identity and purpose and living as instruments of God's love and grace in daily life. The Cycle is interested in both the individual's movement and in the ways in which the parish church supports and facilitates that movement. This is the primary task of any parish church.

Notes on your parish in relationship to each paragraph

RENEWAL
Renewal in baptismal identity and purpose in worship, study, the parish's social life, and being equipped for Christian action



APOSTOLATE
Participation in the work of Christ in service, evangelization and stewardship
In areas of:
- Workplace
- Family & Friends
- Civic Life
- Church

A Cycle
The cycle is between a conscious and intentional attention to God, prayer life, our relationships, Christian formation **and** a subconscious reliance upon God as members of the Body of Christ, in the workplace, family, friendship, civic life and congregational life.

In that Cycle:

We need:	Which is helped by:	Which the parish helps by:						
To accept our dependence on God	Openness to spiritual guidance	An emphasis in its life on worship; nothing comes before the Eucharist and Daily Office. Also, more attention to formation and spiritual growth than other programs or ministries.	**Very Weak**					**Very Strong**
			1	**2**	**3**	**4**	**5**	**6**
To accept responsibility for ordering our spiritual life	Establishing a rule of life	Offering programs and guidance in creating, experimenting with, and revising a spiritual discipline.	**Very Weak**					**Very Strong**
			1	**2**	**3**	**4**	**5**	**6**
To accept our interdependence with others in the Church	Life in Christian community, a parish church	Being a healthy and faithful parish church and by helping people relate to the parish community in ways appropriate to their personality and the parish's capacities. Having opportunities for social life and the development of friendships.	**Very Weak**					**Very Strong**
			1	**2**	**3**	**4**	**5**	**6**

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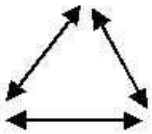
The Benedictine Promise: The Parish Church

The three elements of the Benedictine Promise, and the whole of Benedictine spirituality, can help us see some of the hidden dynamics of parish life.

STABILITY As a parish we find God here and now in the relationships and pattern of our life together.



CONVERSION OF LIFE As a parish we find God on our journey together and in the new places we will go as a parish; in losing life to find life; in our openness to transformation.

OBEDIENCE As a parish we find God as we listen deeply to the world; to Scriptures; to the church, now and through the ages; to each other; to the creation; and to the deepest longings and prayer of our heart.

Benedictine spirituality is part of our Anglican DNA. It's the way of the Prayer Book and is embedded in much of the way we function as parish communities. We can make use of it in the work of congregational development: 1) as a way to see and enter into the depth of our own culture as Episcopalians and 2) because it is the spirituality of particular communities that have developed a capacity, over time, to maintain their integrity while renewing themselves in adaptation to the environment.

Looking at the dynamics of parish life

You might think in terms of the whole parish or of a specific event or experience.

What is the predisposition you see in the parish's behavior toward stability, change, or listening processes? Which direction do we generally tilt towards? Which is our anxiety often focused upon?

In the parish's expression of stability, conversion of life, and obedience what seems healthy to you, what unhealthy? Is the stability simply being static? Is the conversion simply being driven by an impulse to change? Is the obedience endless listening and process, too little listening, or a facade of listening?

Developing a parish culture that is marked by:

Stability – Especially seen in Liturgy, prayer and relationships.

Obedience – Seen in our openness to listen, and respond to, one another, our bishop and the larger church.

Conversion of Life – Out of our life of stability or obedience we see and act on new challenges and opportunities for mission and building up the Body of Christ.

Copyright Robert A. Gallagher, OA *Fill All Things: The Dynamics of Spirituality in the Parish Church*, Ascension Press, 2008

The Benedictine Promise: Overall Parish Assessment

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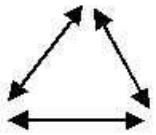

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OBEDIENCE As a parish we find God as we listen deeply to the world; to Scriptures; to the church, now and through the ages; to each other; to the creation; and to the deepest longings and prayer of our heart.

Look at the dynamics of parish life

What is the predisposition you see in the parish's behavior toward stability, change, or listening processes? Which direction do we generally tilt towards? Which is our anxiety often focused upon?	
In the parish's expression of stability, conversion of life, and obedience what seems healthy to you, what unhealthy? Is the stability simply being static? Is the conversion simply being driven by an impulse to change? Is the obedience endless listening and process or too little listening?	

How are we doing in develop a parish culture that is marked by:

Stability – Especially seen in Liturgy, prayer and relationships.	**Very Weak**					**Very Strong**
	1	**2**	**3**	**4**	**5**	**6**
Obedience – Seen in our openness to listen to, and respond to, one another, our bishop and the larger church.	**Very Weak**					**Very Strong**
	1	**2**	**3**	**4**	**5**	**6**
Conversion of Life – Out of our life of stability or obedience we see and act on new challenges and opportunities for mission and building up the Body of Christ.	**Very Weak**					**Very Strong**
	1	**2**	**3**	**4**	**5**	**6**

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For more on the model see Robert Gallagher's *Fill All Things: The Dynamics of Spirituality in the Parish Church*, Ascension Press, 2008

Friday Evening Compline

The Officiant begins:

The Lord Almighty grant us a peaceful night and a perfect end. *Amen.*

Officiant: Our help is in the Name of the Lord;
People: *The maker of heaven and earth.*

Officiant: Let us confess our sins to God.

Officiant and People:

Almighty God, our heavenly Father:
We have sinned against you,
through our own fault,
in thought, and word, and deed,
and in what we have left undone.
For the sake of your Son our Lord Jesus Christ,
forgive us all our offenses;
and grant that we may serve you
in newness of life,
to the glory of your Name. Amen.

Officiant:

May the Almighty God grant us forgiveness of all our sins, and the grace and comfort of the Holy Spirit. Amen.

The Officiant then says:

O God, make speed to save us.
People: *O Lord, make haste to help us.*

Officiant and People:

Glory to the Father, and to the Son, and to the Holy Spirit; as
it was in the beginning, is now, and will be for ever. Amen.

Except in Lent, add Alleluia.

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Psalms are recited antiphonally, by whole verse, beginning on the side of the Officiant, and with a distinct pause at the asterisk.

Psalm 31 *In te, Domine, speravi*

1 In you, O Lord, have I taken refuge;
let me never be put to shame: *
deliver me in your righteousness

2 Incline your ear to me; *
make haste to deliver me.

3 Be my strong rock, a castle to keep me safe,
for you are my crag and my stronghold, *
for the sake of your Name, lead me and guide me.

4 Take me out of the net that they have secretly set for me, *
for you are my tower of strength.

5 Into your hands I commend my spirit, *
for you have redeemed me,
O Lord, O God of truth.

At the end of the Psalms is sung or said

Glory to the Father, and to the Son, and to the Holy Spirit: *
as it was in the beginning, is now, and will be for ever. Amen.

Reading:

May the God of peace, who brought again from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, equip you with everything good that you may do his will, working in you that which is pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. *Hebrews 13:20-21*

People: Thanks be to God.

Hymn (as announced)

Then follows (the Officiant says the lines marked "V," for versicle; the People say the lines marked "R," for response)

V. Into your hands, O Lord, I commend my spirit;

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R. *For you have redeemed me, O Lord, O God of truth.*
V. Keep us, O Lord, as the apple of your eye;
R. *Hide us under the shadow of your wings.*

Officiant: Lord, have mercy.
People: *Christ, have mercy*
Officiant: Lord, have mercy

Officiant and People

Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those
who trespass against us.
And lead us not into temptation,
but deliver us from evil.

Officiant: Lord, hear our prayer;
People: *And let our cry come to you.*
Officiant: Let us pray.

Collects

Intercessions and thanksgivings

Officiant and People:

Guide us waking, O Lord, and guard us sleeping; that awake we may watch with Christ, and asleep we may rest in peace.

Lord, you now have set your servant free *
To go in peace as you have promised;

For these eyes of mine have seen the Savior, *
whom you have prepared for all the world to see:

A Light to enlighten the nations, *
and the glory of your people Israel.

Glory to the Father, and to the Son, and to the Holy Spirit: *
as it was in the beginning, is now, and will be for ever. Amen.

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Guide us waking, O Lord, and guard us sleeping; that awake we may watch with Christ, and asleep we may rest in peace.

Officiant: Let us bless the Lord.
People: *Thanks be to God.*

Saturday Morning Prayer

Officiant Lord, open our lips.
People *And our mouth shall proclaim your praise.*

Officiant and People

Glory to the Father, and to the Son, and to the Holy Spirit:*
as it was in the beginning, is now, and will be for ever. Amen.

Except in Lent, add Alleluia.

The Psalm

Psalm 20: *Exaudiat te Dominus*

1 May the Lord answer you in the day of trouble, *
the Name of the God of Jacob defend you.

2 Send you help from his holy place *
and strengthen you out of Zion.

3 Remember all your offerings *
and accept your burnt sacrifice;

4 Grant you your heart's desire *
and prosper all your plans.

5 We will shout for joy at your victory
and triumph in the Name of our God; *
may the LORD grant all your requests.

6 Now I know that the LORD gives victory to his anointed;, *
he will answer him out of his holy heaven,
with the victorious strength of his right hand.

7 Some put their trust in chariots and some in horses, *

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but we will call upon the Name of the LORD our God.

8 They collapse and fall down, *
but we will arise and stand upright.

9 O Lord, give victory to the king *
and answer us when we call.

At the end of the Psalms is sung or said

Glory to the Father, and to the Son, and to the Holy Spirit: *
as it was in the beginning, is now, and will be for ever. Amen

Reading

Ephesians 3: 14-21

Silence and stillness

Canticle 19 The Song of the Redeemed

Magna et mirabilia, Revelation 15:3-4

Officiant and People

O ruler of the universe, Lord God,
great deeds are they that you have done,
surpassing human understanding
Your ways are ways of righteousness and truth,
O King of all the ages.

Who can fail to do you homage, Lord,
and sing the praises of your Name?
for you only are the Holy One.
All nations will draw near and fall down before you,
because your just and holy works have been revealed.

Glory to the Father, and to the Son, and to the Holy Spirit: *
as it was in the beginning, is now, and will be for ever. Amen.

The Apostles' Creed

Officiant and People together, all standing

I believe in God, the Father almighty,
creator of heaven and earth.
I believe in Jesus Christ, his only Son, our Lord,
He was conceived by the power of the Holy Spirit

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and born of the Virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended to the dead.
On the third day he rose again.
He ascended into heaven,
and is seated at the right hand of the Father.
He will come again to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

The Prayers

Officiant The Lord be with you.
People *And also with you.*
Officiant Let us pray.

Officiant and People

Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those
who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen.

Suffrages (the Officiant says the lines marked "V," for versicle; the people say the lines marked "R," for response)

V. Show us your mercy, O Lord;
R. *And grant us your salvation.*
V. Clothe your ministers with righteousness;
R. *Let your people sing with joy.*
V. Give peace, O Lord, in all the world;
R. *For only in you can we live in safety.*

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V. Lord, keep this nation under your care;
R. *And guide us in the way of justice and truth.*
V. Let your way be known upon earth;
R. *Your saving health among all nations.*
V. Let not the needy, O Lord, be forgotten;
R. *Nor the hope of the poor be taken away.*
V. Create in us clean hearts, O God;
R. *And sustain us with your Holy Spirit.*

Collects

Invite Intercessions & Thanksgivings

The General Thanksgiving

Officiant and People

Almighty God, Father of all mercies,
we your unworthy servants give you humble thanks
for all your goodness and loving-kindness
to us and to all whom you have made.
We bless you for our creation, preservation,
and all the blessings of this life;
but above all for your immeasurable love
in the redemption of the world by our Lord Jesus Christ;
for the means of grace, and for the hope of glory.
And, we pray, give us such an awareness of your mercies,
that with truly thankful hearts we may show forth your praise,
not only with our lips, but in our lives,
by giving up our selves to your service,
and by walking before you
in holiness and righteousness all our days;
through Jesus Christ our Lord,
to whom, with you and the Holy Spirit,
be honor and glory throughout all ages. *Amen.*

Officiant: Let us bless the Lord.
People: *Thanks be to God*.

The Officiant

The grace of our Lord Jesus Christ, and the love of God, and
the fellowship of the Holy Spirit, be with us all evermore.
Amen. *2 Corinthians 13:14*

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Saturday Noon Prayers

O God, make speed to save us. P. 103
O Lord, make haste to help us.

*Glory to the Father, and to the Son, and to the Holy Spirit:**
as it was in the beginning, is now and will be forever. Amen

Psalm 104 *Benedic, anima mea*

28 All of them look to you *
to give them their food in due season.

29 You give it to them; they gather it; *
you open your hand, and they are filled with good things.

30 You hide your face, and they are terrified; *
you take away their breath,
and they die and return to their dust.

31 You send forth your Spirit, and they are created; *
and so you renew the face of the earth.

32 May the glory of the LORD endure for ever; *
may the LORD rejoice in all his works.

33 He looks at the earth and it trembles; *
he touches the mountains and they smoke.

34 I will sing to the LORD as long as I live; *
I will praise my God while I have my being.

35 May these words of mine please him; *
I will rejoice in the LORD.

36 Let sinners be consumed out of the earth, *
and the wicked be no more.

37 Bless the LORD, O my soul. *
Hallelujah!

At the end of the Psalm is said
*Glory to the Father, and to the Son, and to the Holy Spirit:**
as it was in the beginning, is now and will be forever. Amen

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Reading

If anyone is in Christ he is a new creation; the old has passed away, behold the new has come. All this is from God, who through Christ reconciled us to himself and gave the ministry of reconciliation. *2 Corinthians 5: 17-18*

People: *Thanks be to God.*

The Prayers

Officiant: Lord, have mercy.
People: *Christ, have mercy.*
Officiant: Lord, have mercy

Lord's Prayer; Collects

Intercessions are invited

Officiant: Let us bless the Lord.
People: *Thanks be to God.*

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