

A Map: Presence in Providence

In Our Daily Life: God's active and eternal indwelling

"God's constant creating and sustaining energy"... We ask: "why is this happening to me? Can we discern providential guidance in personal life? Can we experience the presence of God in his everyday activity?"

Four Patterns

Strength in the wilderness

In the experience of wilderness we are given strength, renewal, sustenance. An attitude to life developed from such experience by which we become aware of the presence of God.

Guiding Pattern

God's overall activity seen as two-way; events that are joyful or fearsome. Experienced as a "clearly guiding, harmonious pattern of events." We are to seek and accept the pattern, penitentially and with humility. Seeing that God is active and everywhere.

Responsible co-operation

Co-operation with God in daily life in our work, with family and friends, in civic life. Circumstances – adverse and favorable – may be vehicles of the divine disclosure. "Adverse circumstances are not to be overcome in any negative sense, but positively accepted."

In grace & judgement

God is disclosed in grace and in judgement. There are days of grace and days of judgement – days of harmony and days of disintegration. In both sort of days seek the pattern. Even on the days of judgement "you can either be at odds with the world and frustrated, or you can look for the providential pattern."

↑ ↓ ↑ ↓ ↑ ↓ In the threefold rule we become sensitive to God's ways in our life ↓ ↑ ↓ ↑ ↓ ↑ ↓ ↑

And, we bring the experience of God's presence back into
The Eucharist, Office and Reflection/Personal devotions

Reflection/Personal Devotions

Eucharist

Communion with God and others ... it unites us with the Church of the past ...; an anticipation of the heavenly banquet."

Daily Prayers of the Church

The Daily Office; The ancient cycle of prayer; Pray with the whole church, uniting our prayer with that of millions of other Christians living and dead.

TRINITY

Life in the community of the Trinity -- An awareness of Being -- A state-of-being entered into at baptism

The Blessed Trinity

We live within the life of the Trinity. God is both the ground upon which we live and the source of our deepest longings. The cause of each of the states is the Holy Trinity – in God we find the harmony between individuality and a common life; in God we find forgiveness and healing; and in God we find meaning and “a real life.”

The church's ancient proclamation is that we get to share in the divine life, we get to share in the life of the Blessed Trinity

So the Father is God, the Son is God, and the Holy Ghost is God.

And yet they are not three Gods, but one God. ...

And in this Trinity none is afore, or after other; none is greater, or less than another;

But the whole three Persons are co-eternal together and co-equal.

So that in all things, as is aforesaid, the Unity in Trinity and the Trinity in Unity is to be worshipped.

A Real Life

“For the real saint is neither a special creation nor a spiritual freak. He is just a human being in whom has been fulfilled the great aspiration of St. Augustine – “My life shall be a real life, being wholly full of Thee.” And as that real life, the interior union with God grows, so too does the saints’ self-identification with humanity grow. They do not stand aside wrapped in delightful prayers and feeling pure and agreeable to God. They go right down into the mess; and there, right down in the mess, they are able to radiate God because they possess Him. And that, above all else, is the priestly work that wins and heals souls.” Evelyn Underhill.

“...our belief is that the whole process only makes sense in so far as, in the risk and the struggle of creation, that which *is* is advancing into fuller potentialities of being and is overcoming the forces that tend toward dissolution; and that continually a richer and more fully diversified unity is built up. ...The end, we have seen reason to believe, would be a commonwealth of free, responsible beings united in love; and this great end is possible only if finite existents are preserved in some kind of individual identity. Here again, we may emphasize that the highest love is not the drive toward union, but rather letting-be.” -John Macquarrie

“...prayer must involve the unifying of the personality, the integration of mind and heart into one center.... Without self discovery there can be no further progress. ‘In order to find God whom we can only find in and through the depths of our own soul, we must first find ourselves.’ Without self-knowledge our love remains superficial.” Kenneth Leech

For the glory of God and the sanctification of humanity

The Church’s life of worship and prayer has two interdependent ends: to glorify God and to make us saints. Our spiritual practices, longings and struggles are all to those ends. In our Anglican tradition the base is the threefold rule of prayer.

The threefold rule of prayer

This is the spirituality of the Prayer Book. Our common prayer brings us into adoration and awe, praise and intercession. The Eucharist and the Daily Office orient us to God; to the life of the Divine Charity. They shape our minds, hearts and actions; making us ready for faithful reflection, personal devotion and engagement with our deepest longings.