



Pathways of Grace

Seattle 2019

The Order of the Ascension

There are two sections to this packet. The first is common material used in all the Pathways of Grace workshops. The second is specific to this workshop.

Common Material for All Workshops

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Introduction to all the workshops

*I will arise, and in the strength of love
Pursue the bright track ere it fade away,
My Saviour's pathway to His home above.*

John Keble

The workshops are all designed to assist us understand, and enter into, the pathways of grace.

The Presence

How are we to recognize the presence of God, of Angels and Archangels and the whole company of heaven? How might we become more sensitive to God's presence with us?

The Pathways of Grace workshops assume that we're called to place ourselves where God is known to be present – in Eucharist and Office, in Sacraments and Word, in silence and solitude. We don't get to manipulate God's presence. It's not for us to make God appear and act in life. Our part is to put ourselves in the Pathways of Grace.

All the Time

We are working on the assumption that God's presence is common not rare.

God is at our right hand (Ps 16:8), God is not far from each of us (Acts 17:27)

In him we live and move and have our being (Acts 17:28) The kingdom of God is within you (or among you, or in your midst) (Luke 17:21)

Christ be with me, Christ within me,
Christ behind me, Christ before me,
Christ beside me, Christ to win me,
Christ to comfort and restore me.
Christ beneath me, Christ above me,
Christ in quiet, Christ in danger,
Christ in hearts of all that love me,
Christ in mouth of friend and stranger.

In our daily life – in family, with friends and strangers, in joy and despair. In all of our life – God is present, standing alongside us, dwelling within us. A presence that at times we feel.

And as God's presence is so near and ordinary we may learn to better recognize it; to notice it in the "people, things and circumstances of life."

Accepting

We are not trying to conjure up holiness or spiritual feelings or a sense of the mystical. Our faith is not about doing magic. It's not about controlling and manipulating God, the angels and saints. The church is about saying magical incantations that will generate happiness and success. It is about accepting, receiving, noticing, and loving. Finally, it is about repenting, believing, and loving.

Regula

Regula or "rule" is about living our spiritual life with a pattern. Not a random or self-constructed list of rules but a prayer life with a shape; a shape that has emerged from the long experience and wisdom of the People of God.

It is the Prayer Book Pattern, the threefold rule of prayer – Eucharist, Daily Office, Personal Devotions. It is the underpinning of a faithful prayer life.

This pattern, this shape, is the foundational pathway.

Regula - Daily practice, discipline, what is objective – grounds us in God's ways. So, we may notice the moments of holy disclosure and presence. The *regula* is essential. It is how we stay grounded in faith and practice; it is how we become sensitive to the ways of God.

Uniqueness

And yet, the spiritual life is not just *regula*. It is also about our unique and personal experience of God. Both/and not either/or.

So, there are pathways unique to each person. Pathways that allow you to accept the closeness of God.

Balance

So, we have *regula* and personal experience. Each of us needs some balance that fits our temperament, circumstance, and need to grow and have our heart enlarged.

A balance -

- Of *regula* and uniqueness
- Transcendent and immanent
- Unknowable and indwelling
- Our God and my God
- We believe and I believe

Practical guidance

Whether the pathway we are exploring is of the *regula* or of personal experience – our hope is to offer realistic and useful assistance. This is applied theology.

Christian life is social, centered upon the corporate liturgy and expressed in love for the neighbor; it is also intensely personal, a relationship between God and unique individuality. Martin Thornton

Elements of the Program

1. Morning Prayer
2. A way of thinking about it – a model, theory
3. Experiential learning – reflection and learning from your experience
4. A spiritual practice or two to use
5. How you see yourself making use of what you've learned
6. A short time on how this applies to a parish church
7. A booklet, book, or packet to take away

Shaping Your Spiritual Discipline

A Renewal Pathway

General thoughts

- Our pathway is in response to, and in cooperation with, God's love and presence
- The objective: To live in Christ and for Christ to live in use; Holy Worldliness; habitual recollection. We seek maturity in Christ, to live as mature Christians in daily life
 - Not a state of being that once arrived at just continues on; but a state of being requiring the humility of living within the Body of Christ with its dependence on life in community. The core cycle of renewal – apostolate continues at all stages of Christian maturity.
 - Maturity is marked by an increased consistency of personality in which the person is brought into harmony, is reintegrated, as the whole being is concentrated on God. There are two aspects of this harmony I'd highlight – 1). Remembering who we are, i.e., baptized members of the Body of Christ, instruments of his love and 2). Emotional stability; a capacity to be centered; emotional intelligence.
- This maturity is the result of living within the Body of Christ; living in its rhythms, being fed by its sacraments and the organic life of the Body. Christian maturity is the product of persistence in living a disciplined response to God's love.

The “best” pathway into maturity will be shaped as we take into account:

- The tradition of the church – what we have learned about the process of sanctification
- Differences in personality – while all may need certain common foods to nurture us, we will also be feed by taking into account our own particular needs
- The culture and age we live in – Some carry us more than others; some require more self consciousness, responsibility and discipline.

A Pattern

What I'd suggest for most of us who live in a modern and/or postmodern culture and age, when we are not automatically reinforced by our culture, is something along these lines –

1. Eucharist and Daily Office

This is the source of our frequent and regular participation in the rhythms of the Body of Christ – Eucharist once/week. Office with psalm, reading and the prayers on 3 - 4 days of the week; some more limited participation in the Office on the other days.

2. Disciplined ways of reflecting

We need ways that allow us: a). to reflect on our experience in relationship to who we are as baptized members of the Body; b). to draw learnings from that reflection on experience; and c). to act on those learnings with the behaviors of new life.

Three disciplines need for everyone pursuing maturity

- Prayer that brings the stuff of our life into conscious relationship with Jesus Christ, in a manner that allows us to be reflective about our life, e.g., meditation, *lectio divina*
- Spiritual guidance – working with another person; in groups, yearly retreat, one-to-one

- Prayer that develops our capacity for stillness and silence; our ability to listen to God, others, our self.

3. **Other disciplines useful for you**

It may be that nothing else is needed beyond the core pattern of Eucharist, Office and disciplined, reflective prayer.

There are all sorts of devotions that might enhance and supplement the core.

Experiment

The way to find the pattern that best serve you at this time in your life, in you current state of maturity – is by experimenting and reflecting on & learning from that process.

For some of us it is a new idea that we are responsible for our own spiritual life; especially with the thought that we actually may need to change our behavior and values as part of that responsibility. On the journey into maturity we will/may find ourselves needing different things at different times -
– spiritual guidance that is more a form of direction and coaching than suggestion and encouragement; times of more affective forms of prayer; times of acceptance more than challenge or of confrontation more than support.

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The Threefold Rule of Prayer

Our worship tradition as Episcopalians is based on a three-part structure. Michael Ramsey, the one-hundredth Archbishop of Canterbury, referred to it as the “Benedictine triangle.” Martin Thornton called it the “Catholic Threefold Rule of Prayer.” It is the Prayer Book Pattern. The three elements, Eucharist, Daily Office, and Reflection/Personal Devotions, comprise the fundamentals of a disciplined Christian spirituality in the Anglican tradition. The use of this pattern can help individuals and parishes move away from the attempt to base our prayer life on a self-made, unintegrated list of "rules" toward an integrated Rule grounded in the Book of Common Prayer.

Holy Eucharist

The Gifts of God for the people of God, BCP p. 364

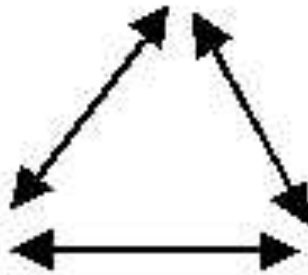
For the fully Christian life is a Eucharistic life: that is, a natural life conformed to the pattern of Jesus, given in its wholeness to God, laid on His altar as a sacrifice of love, and consecrated, transformed by His inpouring life, to be used to give life and food to other souls.

-The Mystery of Sacrifice: A Meditation on the Liturgy; Evelyn Underhill

Daily Office

Day by day we bless you; We praise your name forever, BCP p. 98

...a way by which we keep ourselves in constant awareness of the divine order an order of love and justice which embraces and underlies all order ...it is the recurring cycle of prayer and communing with God which gives, as it were, the dominant ‘set’ to life...the offices keep us in touch with the whole church. They do not impede the individual’s spiritual growth, but both nourish it and supply a standard by which it is to be judged”we need immersion too in Christian truth if we are rightly to interpret life and culture - Paths in Spirituality, John Macquarrie



Reflection/Personal Devotions

That in all the cares and occupations of our life we may not forget you, but may remember, BCP p.100

...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. -Soul Friend; Kenneth Leech

<p><i>Reflection.</i> Times of consideration; occasions of pondering, musing, and contemplation. Seeking a sense of perspective and direction.</p>	<p><i>Self-examination & confession.</i> Routine times when we can in silence engage in a systematic reflection on our sin and God’s mercy.</p>	<p><i>Spiritual reading.</i> The Scriptures or writers on the spiritual life. Slow, reflective reading, possibly a form of Lectio Divina.</p>	<p><i>Other.</i> Centering prayer, meditation, recollection, intercession, petition, stations of the cross, going on retreat, etc. whether done on our own or with others</p>
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Martin Thornton on the Meaning of "Rule"

This is based on *Christian Proficiency* by Martin Thornton, 1959

"Rule is the literal translation of the Latin word regula- rule, pattern, model, example-from which we derive "regular" as both noun and adjective. Both words are technical terms of ascetical theology... their meaning is not quite the same as that of common use. Rule, like pattern, model, or system, is an essentially singular word, in some ways directly opposite to a list of "rules," and a "regular" Christian is one who "lives to rule." ...a regular soldier in the regular army-not so much one who keeps a lot of rules or who is strictly disciplined, but an efficient full time professional. If we may stretch the analogy a little, a regular layman is one who embraces the Christian life as opposed to the keen "draftee" who goes to Church fairly often and tries to say his prayers now and again. It implies status more than quality, efficiency more than keenness or brilliance; volunteers and conscripts might prove to be braver and more zealous than regular soldiers but they are unlikely to be more generally proficient. So it must be admitted that rule is not absolutely essential to creative and progressive Christian life. There is minority, I think a very small one, of people temperamentally unsuited to embrace rule – but in general to be a regular and to be a proficient comes to much the same thing."

"Rule is "embraced" not "promised."

It would be Pharisaical, legalistic and quite unChristian solemnly to promise to "keep" a rule; and it would involve the sin of pride and the heresy of Pelagianism at least. In any case you can "keep" only a lot of little rules. A Christian regular is one who chooses to undertake his common obligations and duties, and to develop his personal spirituality, by acknowledging, accepting or "embracing" some total scheme, system, pattern or "rule" of prayer."

"Breach of rule is not sin."

...a breach of rule –technically a "fault" –is strictly amoral; thus the cause of a fault might be sinful, negative, or virtuous. If a man misses Church when his rule prescribes it, by plain downright laziness, then he has committed both a fault and a sin, but his sin is not "rule- breaking" – there is no such thing– but sloth. If he misses Church through oversleeping (assuming it was not a drunken stupor, which would involve gluttony) or by missing the bus or having a puncture; then he has made a fault but there is no sin. Or he may miss Church because, while walking to Church, he stops to rescue someone trapped in a burning house, or assists the victims of an accident. He has still made a fault, but rather than sinning, he has gained the virtue ..."

"Rule is, and must always remain variable."

The idea persists that once you have embraced rule you must "stick it out" at all costs for ever! Rule may be relaxed, as for example during holidays or in sickness, or it may be modified, if say, work or charitable duties become temporarily overwhelming ... Rule is also variable-necessarily so-according to our progress through life, and as we advance, or as our circumstances change, it will probably need revision every two or three years."

"Rule should be, or should soon become, unobtrusive."

It should "fit," and the soul should "grow into it," so that by habitual use prayer fully becomes a solidly established part of life and personality-and this is the real meaning of the word regular: a Christian who has no need to worry over much about duty, or about what he ought to do next, because an orderly integrated prayer-life has become part of himself."

"A good personal Rule should demand creative discipline without burden."

Quite simply rule should be neither too difficult nor too easy; but here temperament should be considered... In general, therefore, I think rule should be such that it is invariably kept without strain but occasionally makes a definite demand on the will. It should normally be kept with no fault occasionally, a few faults frequently, and if it goes all to pieces very rarely there is little to worry about."



Introduction

This offering, *Attrait*, is an exploration of the relationship between our personal uniqueness and understanding which forms of prayer may be a "best fit" for each of us. During the morning we'll make use of icons; we'll also look at a form of personal devotions that begins with the longings of each person – for harmony and uniqueness, for healing and forgiveness, for meaning and a sense of direction. These states-of-being are an experience of God's prayer within us. How might we prepare ourselves to be receptive? What forms of prayer can help us focus these longings?



Related statements from John Henry Newman

"God has created all things for good; all things for their greatest good; everything for its own good. What is the good of one is not the good of another; what makes one man happy would make another unhappy. God has determined, unless I interfere with His plan, that I should reach that which will be my greatest happiness. He looks on me individually, He calls me by my name, He knows what I can do, what I can best be, what is my greatest happiness, and He means to give it me."

"God knows what is my greatest happiness, but I do not. There is no rule about what is happy and good; what suits one would not suit another. And the ways by which perfection is reached vary very much; the medicines necessary for our souls are very different from each other. Thus God leads us by strange ways; we know He wills our happiness, but we neither know what our happiness is, nor the way. We are blind; left to ourselves we should take the wrong way; we must leave it to Him."

"God has created me to do some definite service. He has committed some work to me which He has not committed to another. I have my mission. I am a link in a chain, a bond of connection between persons. He has not created me for naught. I shall do good; I shall do His work."

Type Theory and Spiritual Life

The general idea is to be aware of, appreciate, and live into, a spirituality that is most congruent with your personality type. AND – as you are able to stretch yourself, to expand and enrich your spiritual life by making use of some methods in your blindside.

In the material below we are focusing on the dynamics with extraversion and introversion.

To begin: Which descriptions most fit you?

<p>Extraversion (E) I like getting my energy from active involvement in events and having a lot of different activities. I'm excited when I'm around people and I like to energize other people. I like moving into action and making things happen. I generally feel at home in the world. I often understand a problem better when I can talk out loud about it and hear what others have to say.</p> <p>The following statements generally apply to me:</p> <ul style="list-style-type: none"> • I am seen as "outgoing" or as a "people person." • I feel comfortable in groups and like working in them. • I have a wide range of friends and know lots of people. • I sometimes jump too quickly into an activity and don't allow enough time to think it over. • Before I start a project, I sometimes forget to stop and get clear on what I want to do and why. 	<p>Introversion (I) I like getting my energy from dealing with the ideas, pictures, memories, and reactions that are inside my head, in my inner world. I often prefer doing things alone or with one or two people I feel comfortable with. I take time to reflect so that I have a clear idea of what I'll be doing when I decide to act. Ideas are almost solid things for me. Sometimes I like the idea of something better than the real thing.</p> <p>The following statements generally apply to me:</p> <ul style="list-style-type: none"> • I am seen as "reflective" or "reserved." • I feel comfortable being alone and like things I can do on my own. • I prefer to know just a few people well. • I sometimes spend too much time reflecting and don't move into action quickly enough. • I sometimes forget to check with the outside world to see if my ideas really fit the experience.
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Adapted from Looking at Type: The Fundamentals by Charles R. Martin (CAPT 1997)

Below from 16 MBTI Personality Types <https://16-personality-types.com/mbti-four-dichotomies/extraversion-introversion/>

Extraversion (E)

- People with a preference for Extraversion draw energy from an external world of interaction and doing.
- They tend to act first, then reflect, then act further.
- Tend to prefer to communicate by talking.
- Often considered good talkers.
- Inactivity, thought and reflection tends to lead to a decline in energy and motivation, requiring interaction with people and things to recharge.

Introversion (I)

- People with a preference for Introversion draw energy from an internal world of thought and reflection.
- They tend to reflect, then act, then reflect further.

- Tend to prefer to communicate in writing.
- Often considered good listeners.
- Activity in the outside world tends to lead to a decline in energy and motivation, requiring opportunity for inner thought and reflection in a more quiet environment to recharge.
- You might like to think of people who have a preference for Introversion like rechargeable batteries, plugging themselves in when spent.

Next: Take a look at the charts below. Each suggests an approach to the spiritual life congruent with E or I

Preferred Attitude, Function, or Lifestyle	EXTRAVERSION E	INTROVERSION I
Primary Arena	World/Other	Ideas/Self
Preference For	Action	Reflection
Significant Aspects of Reality	Exterior	Interior
Windows through Which God's Revelation is Received	People; events; scripture; natural world	Individual experience; inspiration; inner word
Significant Aspects of God	Immanence; creator; Imago Dei	Transcendence; identity of God and inner self
Approach to Bible, Religious Experience	Social	Solitary
Avoids (Hell)	Exclusion; loneliness	Intrusions; confusion
Seeks (Heaven)	Participation; reunion	Incorporation; fulfillment
Prayer	Corporate	Private
Natural Spiritual Path	Action	Reflection
Needed for Wholeness	Reflection	Action or Participation

Balance

E - Extraversion

Gift - Verbal prayer in community

Difficulty - Developing inner life without group support

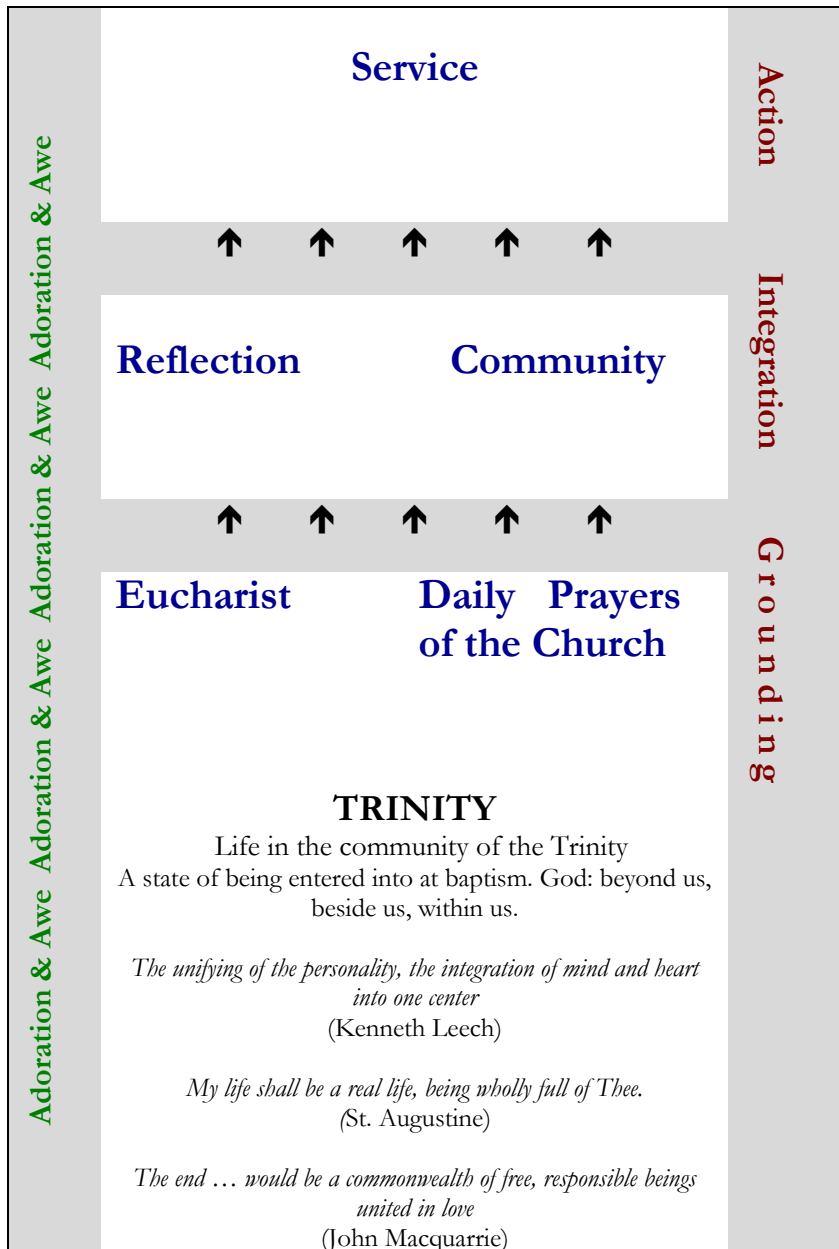
I - Introversion

Gift - Quiet comes naturally; centering, contemplative living & prayer; Listening to God

Difficulty - Accepting connection to the community

In Your Holy Spirit

Spiritual Map



Weekly Practice: Holy Eucharist

Being present for the Holy Eucharist at least once a week.

Daily Practice: The Daily Prayers of the Church

Saying the Daily Office in some form each day.

Reflection

Identifying and maintaining ways of being reflective, and gaining perspective, that works for you. Creating space for stillness and silence.

Parish Community

Participating in the parish community in some manner. This is a community where our differences can be expressed and will be accepted; in which we can fight with those we love without fearing the loss of the relationship.

Serve

To the extent we have given ourselves to awe and adoration, our service in daily life—with friends, family, at work, in civic life, and in all the places and circumstances we find ourselves—our service will flow organically from that awe and adoration.

Much of the above comes from the *In Your Holy Spirit* books of Fr. Robert Gallagher and Michelle Heyne. Ascension Press, 2011; Gallagher's *Fill All Things: The Dynamics of Spirituality in the Parish Church*, and the various works of Martin Thornton.

The Anglo Catholics – icons



The Oxford Fathers

Before the icon

V. God's chief gift

R. Is Himself

V. God has created me to do some definite service

R. I shall do God's work

V. I will arise

R. And in the strength of love pursue the bright track

A Reading

You are a chosen race, a royal priesthood, a holy nation, God's own people, in order that you may proclaim the mighty acts of him who called you out of darkness into his marvellous light.

Once you were not a people,

but now you are God's people;

once you had not received mercy,

but now you have received mercy. (1 Peter 2: 9-10)

A collect

Grant, O God, that in all time of our testing we may know your presence and obey your will; that, following the examples of your servants Edward Pusey, John Keble, and John Newman, we may with integrity and courage accomplish what you give us to do, and endure what you give us to bear; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen

Blessed Oxford Fathers, servants of courage and integrity, pray for us.



Constance and her Companions: Martyrs of Memphis

Before the Icon

V. I will guard them to the utmost

R. But they know, and you know, that they are offering their lives

A Reading - From a letter on the death of Sister Ruth. She was 26 years old and had been professed only one year –

"You have probably already heard to-day's heavy tidings that God has taken home to himself our dear Sister Ruth. Her short life has closed, as her Sister's life began, in devotion to God's poor and suffering. Only a year ago, in July, she was professed; but in this one year she has brought comfort to many suffering ones, and helped to lead back those who had strayed far out of the way. Many of the poor speak of her as the 'Sunbeam' that came to brighten their lives. Her last words, as she went off, were, 'You will be good to my people;' and her first letter repeated the same message. Yet she was ready to leave her favorite work when God called. The same brave, single-hearted sense of duty breathes out in all her letters. I have the last one here, if you have not seen it. We can easily say, in this sad world, Blessed are the dead who die in the Lord; but it is very, very hard to say, when those who, we thought, would do Him such service are taken, Thy will be done."

We give you thanks and praise, O God of compassion, for the heroic witness of Constance and her companions, who, in a time of plague and pestilence, were steadfast in their care for the sick and the dying, and loved not their own lives, even unto death. Inspire in us a like love and commitment to those in need, following the example of our Savior Jesus Christ; who with you and the Holy Spirit lives and reigns, one God, now and for ever. Amen.

Blessed Constance, Frances, Ruth, Thecla, Charles and Louis, servants of the dying, pray for us.



Jonathan Daniels

Before the Icon

V. He has cast down the mighty from their thrones
R. and has lifted up the lowly

A reading

“I had come to Evening Prayer as usual that evening, and as usual I was singing the Magnificat with the special love and reverence I have always felt for Mary’s glad song. ‘He hath showed strength with his arm....’ As the lovely hymn of the God-bearer continued, I found myself peculiarly alert, suddenly straining toward the decisive, luminous, Spirit-filled ‘moment’ that would, in retrospect, remind me of others – particularly one at Easter three years ago. Then it came. ‘He....hath exalted the humble and meek. He hath filled the hungry with good things...’ I knew then that I must go to Selma.”

A collect

O God of justice and compassion, who put down the proud and the mighty from their place, and lift up the poor and afflicted: We give you thanks for your faithful witness Jonathan Myrick Daniels, who, in the midst of injustice and violence, risked and gave his life for another; and we pray that we, following his example, may make no peace with oppression; through Jesus Christ the just one: who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

Blessed Jonathan, lover of justice, pray for us.



Frances Perkins

Before the Icon

V. Serve the Lord with intelligence and courage

R. Be ye steadfast

V. Thanks be to God, who gives us the victory

R. Be ye steadfast

A reading

Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord. (1 Corinthians 15: 51-58, KJV)

A collect

Loving God, we bless your Name for Frances Perkins who in faithfulness to her baptism sought to build a society in which all may live in health and decency: Help us, following her example and in union with her prayers, to contend tirelessly for justice and for the protection of all, that we may be faithful followers of Jesus Christ; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. Amen.

Blessed Frances, protector of those in need, pray for us.



Bernard Mizeki

Before the icon

V. These people are suffering

R. I cannot leave my people now in a time of such darkness

A Reading (In the writings of Brother Geoffrey Tristram, SSJE)

But in the year 1896, uprisings began against colonial rule. Many nationalists regarded all missionaries as working for European colonial governments, and Bernard was warned to flee. He didn't know what to do, so he prayed. And then he saw a man, old and wracked with sores, whom he some time ago, had rescued, and taken in. How could he leave him to starve? So he wrote to the local priest and said, "These people are suffering. The Bishop has put me here: here I must stay. I cannot leave my people now in a time of such darkness."

Two days later, On June 18 at midnight, men arrived at the door of his hut. Three men were standing there. They dragged him outside. Two of them held him down, while the third drove a spear into Bernard's side. His wife and her friend ran away thinking he was dead, but Bernard was not dead. He managed to pull himself up a hillside to a spring, where he washed his wounds. His wife heard his cry and found him there. He said to her, "Although I am dying, my work, and the work of other teachers and priests has not ended." She and her friend went to find some food for him, but mysteriously they seemed to see a brilliant light, and a sound of what they described being like "many wings of great birds." When they returned, the spot where Bernard had lain was empty. His body has never been found. ...

I love the image of Bernard, setting up his mission station, building a school, growing his vegetables, teaching faithfully. But what I most love is the image conveyed by these words, written of him, "he prayed the Anglican hours each day." Something very moving about that. Every day, several times a day, he would stop, to pray the office.

Collect

Almighty and everlasting God, who kindled the flame of your love in the heart of your holy martyr Bernard Mizeki: Grant to us, your humble servants, a like faith and power of love, that we who rejoice in his triumph may profit by his example; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Blessed Bernard, who was faithful to the end, prayer for us.



Evelyn Underhill

Before the icon

V. We are to be transformed, consecrated, made sacred to his creative purpose
R. And so, fulfill the meaning of our life.

A Reading

One's first duty is adoration, and one's second duty is awe and only one's third duty is service. And that for those three things and nothing else, addressed to God and no one else, you and I and all other countless human creatures evolved upon the surface of this planet were created. We observe then that two of the three things for which our souls were made are matters of attitude, of relation: adoration and awe. Unless these two are right, the last of the triad, service, won't be right. Unless the whole of your...life is a movement of praise and adoration, unless it is instinct with awe, the work which the life produces won't be much good.

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.

Collect

O God, Origin, Sustainer, and End of all your creatures: Grant that your Church, taught by your servant Evelyn Underhill, guarded evermore by your power, and guided by your Spirit into the light of truth, may continually offer to you all glory and thanksgiving, and attain with your saints to the blessed hope of everlasting life, which you have promised us by our Savior Jesus Christ; who with you and the Holy Spirit lives and reigns, one God, now and for ever.

Blessed Evelyn, guide to our inner life, pray for us.



Before the icon

V. Look for Jesus

R. In the oppressed and sweated

Two Readings

You cannot claim to worship Jesus in the Tabernacle, if you do not pity Jesus in the slums. . . It is folly, it is madness, to suppose that you can worship Jesus in the Sacraments and Jesus on the throne of glory, when you are sweating him in the souls and bodies of his children. Bishop Frank Weston, Anglo-Catholic Congress of 1923

Preaching at Weston's former church on the centenary of his birth, the then Archbishop of Canterbury Michael Ramsey said "But Jesus Christ is the same, yesterday, today, and forever; and for all time his people need the witness of sacrifice, of selflessness, of penitence, and of joy which shone in Frank Weston of Zanzibar. But it would displease him if we tried to be solemn about him. So let the last word be that of a little African boy who said 'You know he is a loving man, for his mouth is always opened ready for laughter, for he is still laughing and he will laugh forever.'"

A collect

Lord God, King and Servant, you are the mighty one who kneels to wash the feet of the oppressed; we thank you for the witness of Frank Weston of Zanzibar, who sought to be one with those he served, in the Name of Jesus Christ, our Lord. Amen.

Blessed Frank, advocate for the people of Africa, pray for us.



Allan Rohan Crite

Feast Day September 6

Before the icon

V. The unspeakable joys of the Beatific Vision.

R. Filled with the holy gaiety of the saints

A Reading

We are part of each other. So anything that happens to any part of us, we all feel. But the thing is, we think that we're doing something to somebody 'over there' who's different from me," he said. "Actually what we're doing is doing something to ourselves through that person. So if we do an injury to that particular person, we're hurting. And if something happens to that particular person, we feel it. That probably accounts for, you might say, the extreme and sharp pain that a lot of us feel. We're thinking we're doing to somebody else, but it's happening to us. That, in my opinion, is the real tragedy. Allan Crite

A collect

Eternal God, light of the world and Creator of all that is good and lovely:
We bless your name for inspiring Allan Rohan Crite
and all those who with images and words
have filled us with desire and love for you;
through Jesus Christ our Savior,
who with you and the Holy Spirit lives and reigns,
one God, for ever and ever. Amen.

Blessed Allan, who helps us see the Holy, pray for us.



Alexander Heriot Mackonochie Aug 11, 1825 – Dec 14, 1887
 Charles Lowder, SSC June 22, 1820 – Sept 9, 1880
 Arthur Stanton June 21, 1839 – March 28, 1913
 Robert Dolling Feb 10, 1851 – May 15, 1902
 Lincoln Stanhope Wainright 1847 – Feb 12, 1929

Before the icon

V. The saint gave himself
 R. To the work to which he was called
 V. Your life and your death
 R. Are with your neighbor

A Reading (from *The Vision Glorious*)

On Fr. Dolling’s approach to parish work: “So Dolling was not afraid to be thought vulgar in order that a living faith might be communicated. His congregations could kneel in silence before the Blessed Sacrament, and also sing ‘I need Thee precious Jesu’ to the tune of ‘Home Sweet Home.’ Like many slum priests it was not only the worship which was important to him, but a whole range of other activities which met community needs: communicants’ guilds, a boy’s gymnasium, work amongst sailors, rescue work for alcoholics and prostitutes, and battles for causes such as reasonable hours for shop-girls.” (p. 138-139)

On Fr. Lowder and worship: “He considered that it was as much his duty as parish priest to put before the eyes of his people the pattern of the worship in Heaven, as it was to preach the Gospel.” (p.133)

On Fr. Stanton when a visitor objected to the smell of incense, "Well," said Stanton, "there are only two stinks in the next world: incense and brimstone; and you’ve got to choose between them."

“Decorous restraint and academic discourse were like out of place in the slums. Mystery and movement, Color and ceremonial were more powerful. The Sacramento sign could speak more strongly than the written word. But these were the characteristics of worship in the town parishes influenced by the Oxford movement, that worship impressed through the devotion and holiness of life and pastoral concern of the priests who led that worship. .. they maintained that the riches of Eucharistic worship was not only the legitimate heritage of the Church of England, but that which embodied is nothing else could the sense of the reality of Divine grace in a way which could be grasped by the poor and unlettered.” (p. 117)

A collect

We give you thanks for the lives of the slum priests, who gave themselves to the way of sacrifice, discipline, and the beauty of worship; may we be moved to follow their example, in the Name of Jesus Christ our Lord. Amen

Blessed Alexander, Charles, Arthur, Robert and Lincoln; who served the poor of the city in Eucharistic service and liturgy, pray for us.



Cecil Frances Alexander April 1818 – 12 October 1895
John Mason Neale 24 January 1818 – 6 August 1866
Christina Rossetti 5 December 1830 – 29 December 1894
Percy Dearmer 27 February 1867 – 29 May 1936

Before the icon

V. Now let the heavens be joyful

R. Let earth her song begin

A reading

Are we beginning to commend ourselves again? Surely we do not need, as some do, letters of recommendation to you or from you, do we? You yourselves are our letter, written on our* hearts, to be known and read by all; and you show that you are a letter of Christ, prepared by us, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts. (2 Corinthians 3: 1-3)

A collect

O God, whom saints and angels delight to worship in heaven: Be ever present with your servants who seek through art and music to perfect the praises offered by your people on earth; and grant to them even now glimpses of your beauty, and make them worthy at length to behold it unveiled for evermore; through Jesus Christ our Lord. Amen.

Blessed Cecil Frances, John, Christina, and Percy; you show us the beauty of God, prayer for us.



Priscilla Lydia Sellon November 20 Feast Day (C of E)
 Mother Harriet Monsell Feast Day March 26 (C of E)
 Father James Huntington Feast Day Nov 25
 Father Richard Meux Benson Feast Day January 16

Before the icon

V. There was a consciousness of God's Saints actually around and about us,
 R. Which moved and inspired us to do and to dare anything and everything.

A reading

Set me as a seal upon your heart,
 as a seal upon your arm;
 for love is strong as death,
 passion fierce as the grave.
 Its flashes are flashes of fire,
 a raging flame.
 Many waters cannot quench love,
 neither can floods drown it.
 If one offered for love
 all the wealth of one's house,
 it would be utterly scorned
 (Song of Songs 8:6-7)

A collect

O God, by whose grace your servants Priscilla, Harriet, James and Richard, kindled with the flame of your love, became a burning and a shining light in your Church: Grant that we also may be aflame with the spirit of love and discipline, and walk before you as children of light; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen.

Blessed Priscilla, Harriet, James and Richard; aflame with God's love and discipline, pray for us.

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.”

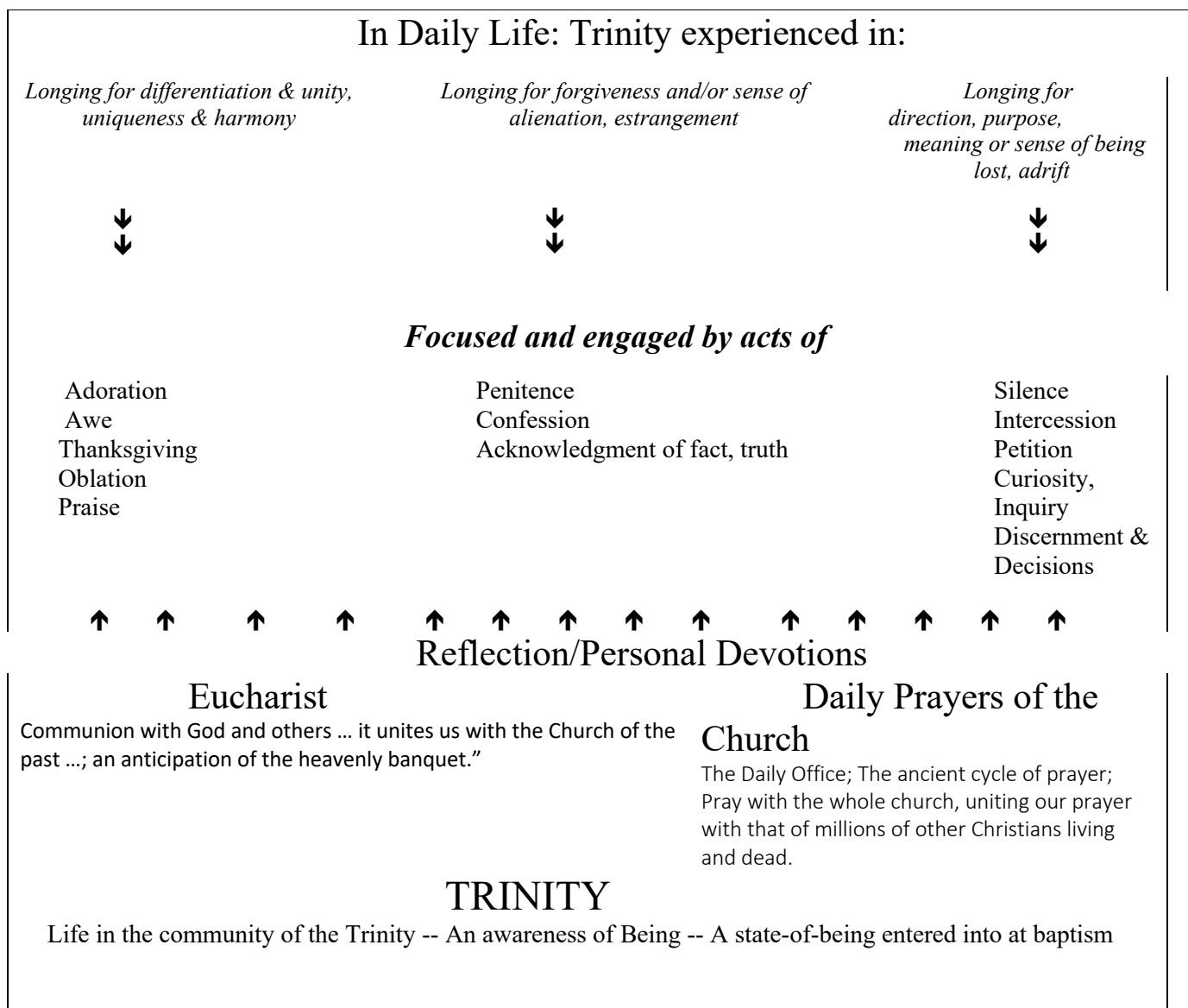
Daily Prayers of the Church

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

A Map: Worship & Prayer



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