

Charleston Parishes Retreat

March 25 – 26, 2011

*Give them an inquiring and discerning heart, the courage to will
and to persevere, a spirit to know and to love you, and the gift of
joy and wonder in all your works.*

The Book of Common Prayer

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IYHS – Spiritual Map and assessment	p. 14 - 17
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Friday March 25 The Feast of the Annunciation

6:30 Evening Prayer

6:50 Session One

Spiritual Maps: Balance, being nurtured and stretched

Spiritual Life Self-Assessment

9:00 Compline

9:20 Close

Saturday March 26

9:00 Morning Prayer

9:20 Session Two

Eucharistic Practices: An experiential exploration

Break

11:00 +/- Session Three

Grounding: Weekly & Daily Practice

Reflection: Alone, or talk-in-group or meet with priest

12:00 Noon Prayer & Lunch

1:00 Session Four

Integration: Reflection & Community

Reflection: Alone, or talk-in-group or meet with priest

Break

2:30 +/- Session Five

Shaping your spiritual discipline

Reflection: Alone, or talk-in-group or meet with priest

3:25 gather

3:30 Close with thanksgivings and intercessions

Friday Evening Prayer

Officiant 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.

O Gracious Light *Phos hilaron*

O gracious Light,
pure brightness of the everliving Father in heaven,
O Jesus Christ, holy and blessed!

Now as we come to the setting of the sun,
and our eyes behold the vesper light,
we sing your praises, O God: Father, Son, and Holy Spirit.

You are worthy at all times to be praised by happy voices,
O Son of God, O Giver of life,
and to be glorified through all the worlds.

Psalm

Psalm 110:1-5

1 The Lord says to my lord,
'Sit at my right hand
until I make your enemies your footstool.'

2 The Lord sends out from Zion
your mighty sceptre.

Rule in the midst of your foes.

3 Your people will offer themselves willingly
on the day you lead your forces
on the holy mountains.*

From the womb of the morning,
like dew, your youth* will come to you.

4 The Lord has sworn and will not change his mind,
'You are a priest for ever according to the order of Melchizedek.*'

5 The Lord is at your right hand;
he will shatter kings on the day of his wrath.

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

Reading

John 1:9-14

The Song of Mary

Magnificat Luke 1:46-55

My soul proclaims the greatness of the Lord,
my spirit rejoices in God my Savior; *
for he has looked with favor on his lowly servant.
From this day all generations will call me blessed: *
the Almighty has done great things for me,
and holy is his Name.
He has mercy on those who fear him *
in every generation.
He has shown the strength of his arm, *
he has scattered the proud in their conceit.
He has cast down the mighty from their thrones, *
and has lifted up the lowly.
He has filled the hungry with good things, *
and the rich he has sent away empty.
He has come to the help of his servant Israel, *
for he has remembered his promise of mercy,
The promise he made to our fathers, *
to Abraham and his children for ever.
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 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.

That this evening may be holy, good, and peaceful,
We entreat you, O Lord.

That your holy angels may lead us in paths of peace and goodwill,
We entreat you, O Lord.

That we may be pardoned and forgiven for our sins and offenses,
We entreat you, O Lord.

That there may be peace to your Church and to the whole world,
We entreat you, O Lord.

That we may depart this life in your faith and fear, and not be condemned before the great judgment seat of Christ,
We entreat you, O Lord.

That we may be bound together by your Holy Spirit in the communion of [_____ and] all your saints, entrusting one another and all our life to Christ,
We entreat you, O Lord.

Collects

Hymn

Invite Intercessions & Thanksgivings

Together

Almighty God, you have given us grace at this time with one accord to make our common supplication to you; and you have promised through your well-beloved Son that when two or three are gathered together in his Name you will be in the midst of them: Fulfill now, O Lord, our desires and petitions as may be best for us; granting us in this world knowledge of your truth, and in the age to come life everlasting. *Amen.*

Then may be said

Let us bless the Lord.
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

An Order for 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.

The Officiant may then say

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.

Psalm

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

Lord, you are in the midst of us, and we are called by your
Name: Do not forsake us, O Lord our God. *Jeremiah 14:9,22*

People Thanks be to God.

Hymn

Then follows

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

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.

Officiant and People

Our Father in heaven,
hallowed be your Name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those
who sin against us.
Save us from the time of trial,
and deliver us from evil.

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

The Officiant then says a Collect

Silence may be kept, and free intercessions and thanksgivings may be offered.

The service concludes with the Song of Simeon with this Antiphon, which is said by all

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

In Easter Season, add Alleluia, alleluia, alleluia.
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.

All repeat the Antiphon

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

In Easter Season, add Alleluia, alleluia, alleluia.

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

The Officiant concludes

The almighty and merciful Lord, Father, Son, and Holy Spirit,
bless us and keep us. *Amen.*

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 76 Notus in Judaea

1 In Judah is God known; *

his Name is great in Israel.

2 At Salem is his tabernacle, *

and his dwelling is in Zion.

3 There he broke the flashing arrows, *

the shield, the sword, and the weapons of battle.

4 How glorious you are! *

more splendid than the everlasting mountains!

5 The strong of heart have been despoiled;

they sink into sleep; *

none of the warriors can lift a hand.

6 At your rebuke, O God of Jacob, *

both horse and rider lie stunned.

7 What terror you inspire! *

who can stand before you when you are angry?

8 From heaven you pronounced judgment; *

the earth was afraid and was still;

9 When God rose up to judgment *

and to save all the oppressed of the earth.

10 Truly, wrathful Edom will give you thanks, *

and the remnant of Hamath will keep your feasts.

11 Make a vow to the LORD your God and keep it; *

let all around him bring gifts to him who is worthy to be feared.

12 He breaks the spirit of princes, *

and strikes terror in the kings of the earth.

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

Romans 3:19-31

Canticle 16 The Song of Zechariah Luke 1:68-79

Blessed be the Lord, the God of Israel;*
he has come to his people and set them free.
He has raised up for us a mighty savior,*
born of the house of his servant David.
Through his holy prophets he promised of old,
that he would save us from our enemies,*
from the hands of all who hate us.
he promised to show mercy to our fathers*
and to remember his holy covenant.
This was the oath he swore to our father Abraham,*
to set us free from the hands of our enemies,
Free to worship him without fear,*
holy and righteous in his sight
all the days of our life.
You, my child, shall be called the prophet of the Most High,*
for you will go before the Lord to prepare his way,
To give his people knowledge of salvation*
by the forgiveness of their sins.
In the tender compassion of our God*
the dawn from on high shall break upon us,
To shine on those who dwell in darkness and the shadow of death,*
and to guide our feet into the way of peace.
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.

Apostles' Creed

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
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

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.
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

Hymn

Invite Intercessions & Thanksgivings

The General Thanksgiving

Together

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.*

Let us bless the Lord.

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

Saturday Noon Prayers

O God, make speed to save us.

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

Hymn

Psalm

Psalm 121 *Levavi oculos*

- 1 I lift up my eyes to the hills; *
from where is my help to come?
- 2 My help comes from the LORD, *
the maker of heaven and earth.
- 3 He will not let your foot be moved *
and he who watches over you will not fall asleep.
- 4 Behold, he who keeps watch over Israel *
shall neither slumber nor sleep;
- 5 The LORD himself watches over you; *
the LORD is your shade at your right hand,
- 6 So that the sun shall not strike you by day, *
nor the moon by night.
- 7 The LORD shall preserve you from all evil; *
it is he who shall keep you safe.

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

Reading

The love of God has been poured into our hearts through the Holy Spirit that has been given to us.
Romans 5:5

People Thanks be to God.

The Prayers

Lord, have mercy.

Christ, have mercy.

Lord, have mercy

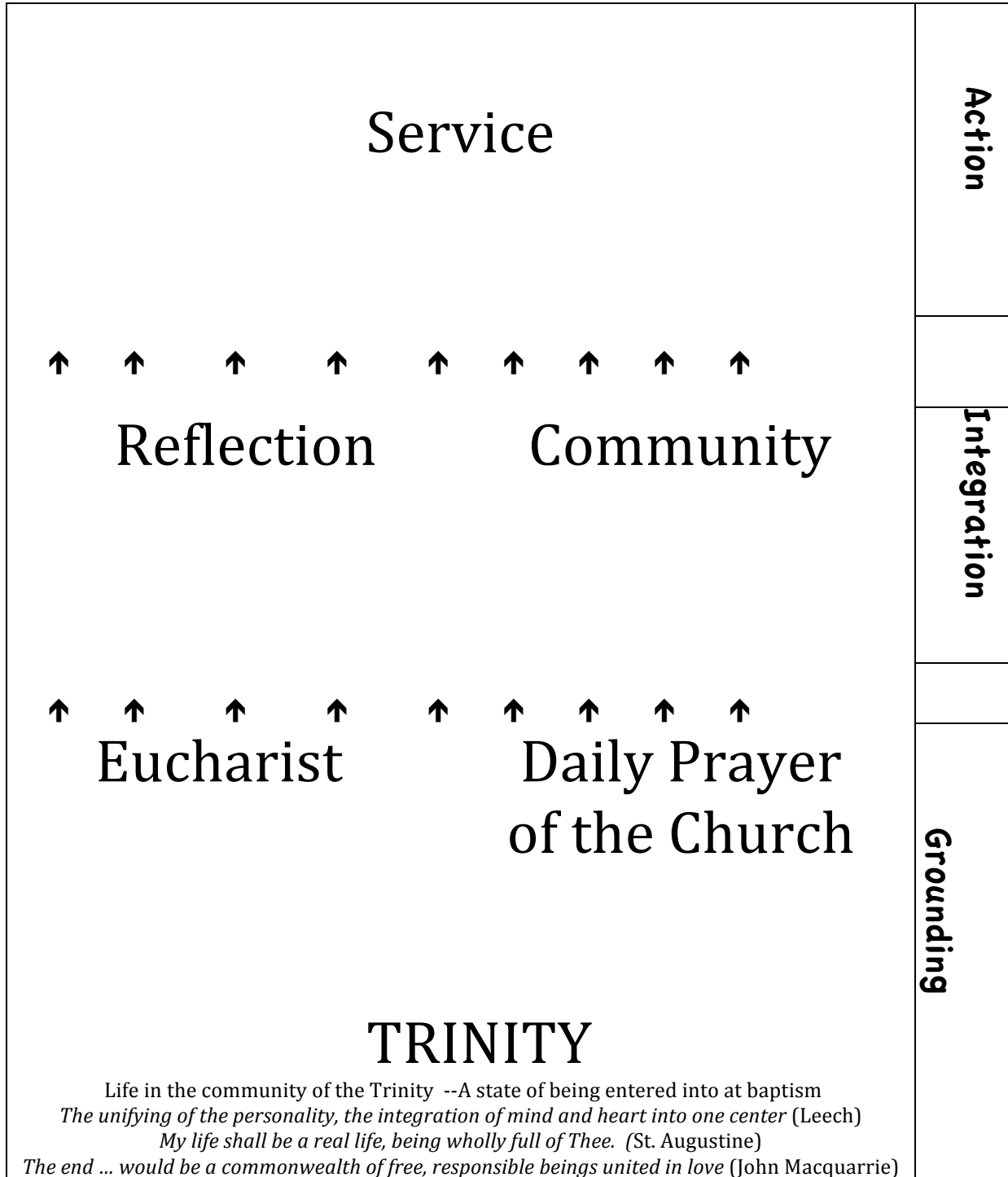
Lord's Prayer; Collects

Intercessions are invited

Let us bless the Lord.

Thanks be to God.

Spiritual Practice Map from *In Your Holy Spirit* Books



Weekly Practice: Holy Eucharist

The Holy Eucharist celebrated several times each week as to allow people with a variety of schedules to find one that might serve as their weekly spiritual practice.

Daily Practice: The Daily Prayers of the Church

There are two things to do here. The first is to equip and support parishioners in saying the Daily Prayer of the Church on their own in the course of daily life. The second is to offer the Daily Office in some routine form on most days of the week.

Reflection

There are two primary acts for the parish to take. One is to offer members assistance in identifying and maintaining ways of being reflective. The second is for the parish itself to engage in reflective processes, ways of listening to and learning from its own life as a community. The beginning place for this is to create an environment with significant space for stillness and silence.

Parish Community

The parish needs to provide opportunities for social life among parishioners and create an environment in which they may find and live what Augustine called a “real life,” a life in which they might be genuine, be open and honest about themselves, and still be in deep relationship with others and God. 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

The parish can hold in front of its members the moral vision of Christian Faith. The primary place, the most effective place, of service for the Christian is in his or her daily life. We serve within our friendships, families, work, and civic life. The parish can help members identify how they serve, how they may better serve, and the gifts each brings to that task. The parish can also have at least one service ministry that is done as a parish. This is a call to a wise and generous love.

The Process of Change

The parish can provide a foundations program that equips people to take responsibility for their own spiritual life and moral action in daily life. It can also model an approach to change or experimentation and learning from experience. It can teach methods that allow people to face change.

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Michelle Heyne, published by Ascension Press, 2011

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<http://episcopalbookstore.com/product.aspx?productid=5619>

<http://episcopalbookstore.com/product.aspx?productid=5620>

Follow up to Session Three: Grounding

The peculiarity of the Anglican tradition is the equal emphasis which it gives to the Divine Office and the Eucharist; that is to say, to Biblical and to Sacramental worship. Where this balance is disturbed, its special character is lost. ...It is, I believe, by the balanced and instructed development of these two great instruments of Christian worship—carrying them forward without deflection from their supernatural orientation, yet keeping them flexible to the changing spiritual needs and spiritual insights of the world—that the Anglican Communion will best fulfill its liturgical office within the Body of Christ. Here support and stimulus is given to the Godward life of the individual, while the solemn objectivity of true Catholic worship is preserved.

-Evelyn Underhill, *Worship*

The value of the Office is its objectivity. It is a means by which we pray with the whole church, uniting our prayer with that of millions of other Christians living and dead. This is true whether one is alone or in a group, for the Office is essentially a corporate act. It is objective too in that it does not depend on our feelings, but gives our prayer life a regularity and a disciplined framework.

Kenneth Leech, *True Prayer*

If one wants to know what Christians believe about the nature and purpose of our existence, one need only consider the Eucharist. Life is about love—joyous, intense, generous, self-giving love—which seeks not to be served but to serve others. God invites us to love by giving himself to us, and we respond by giving ourselves to him in the loving service of others. Holy Communion is not merely the reception of the host, it is a whole style of living. It is, like the rest of Christianity, not the performance of certain actions but rather a style of performing all actions, a style of generous, celebrating joy.

Andrew M. Greeley's *The Great Mysteries: An Essential Catechism*

1. What would you need to change in order to be more fully grounded in Eucharist and the Daily Prayers of the Church?

2. What's your resistance to doing that?

Follow up to Session Four: Integration

Reflection and community are related needs in the spiritual life. Reflection, which is always grounded in our capacity for inner silence, is our pathway to God dwelling in us. We are made for community, wired for connection with others. We long to be accepted, treasured and trusted by others.

In our world the primary places that can help us integrate life are in developing a capacity for reflection and being part of a community that we allow to nurture and influence us.

Robert A. Gallagher

Kenneth Leech wrote, *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]

As you journey toward self-knowledge what:

1. Requires deeper reflection? Is there something you have been avoiding?
2. Community do you need to give yourself to?

Follow up to Session Five: Shaping Your Spiritual Discipline

The idea is that a Rule of Life will be robust enough to sustain your spiritual life over time, but flexible enough to be reflected on, revised, and deepened. You should feel some stretch, but not excessive burden. You should be able to follow the Rule in the ordinary circumstances of your life.

Michelle Heyne

1. In the current spiritual discipline (Rule) you keep now – In what ways does it sustain you? In what ways does it stretch you? Is it (are you) flexible enough? Too flexible?

2. What changes might you experiment with in the coming weeks?

3. Who will you talk with about that experimenting? When?

In the pages that follow there are additional resources you might use in shaping your spiritual discipline.

Resources for Shaping your Spiritual Life

Shaping Your Spiritual Discipline

A Renewal Pathway

Our pathway is in response to, and in cooperation with, God's love and presence. God loves us and would bring us into the very life of God.

Spiritual discipline is directed toward full and real human growth. The end is a human being fully alive. It's not about becoming "religious", it's about becoming human. God isn't particularly interested in us becoming a religious person, but in us becoming a whole person. The way to that life, to our own selves, is by participation in God's life—which is to say by prayer and in community with others.

Another way of stating the objective is that we seek to live in Christ and for Christ to live in us. It's what has been called holy worldliness and habitual recollection. We seek maturity in Christ, to live as mature Christians in daily life.

Maturity is marked by an increased consistency of personality in which the person is brought into harmony with self, others and God. There are three aspects of this harmony I'd highlight – 1) Remembering who we are in Christ. We are baptized members of the Body of Christ; we are instruments of God's love, 2) Emotional stability and intelligence, and 3) Being the unique, odd person we are.

Maturity in Christ is 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 a dependence on life in community. The Renewal – Apostolate Cycle continues at all stages of Christian maturity.

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. Two patterns of thought that have confused many people in their journey are a negative stance toward creation and an excessive spiritualizing of the journey. The one leads to a faith that is largely about rules and judgment, the other to a faith that is disconnected from real life.

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

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

A Pattern

I believe that we live in an age in which the Christian life is not automatically reinforced by our culture. Some Christians have found that freeing, others see it as a loss.

It does place the responsibility for personal development on the individual. Episcopal spirituality would seem especially appropriate for such a time. Our emphasis on adult and responsible faith is a good match for the times.

A useful pattern of spiritual discipline might look something like this.

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 per week. Daily Office with psalm, reading and the prayers on 3 or 4 days of the week; some more limited participation in the Office on the other days.

2. **Disciplined ways of reflecting**

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

Three specific disciplines that may help are:

- 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 from other Christians. That can be accomplished in a variety of ways – a formal spiritual director relationship, working with another person in a peer spiritual friendship; it might be one-on-one or in a group; it could be a meeting of one hour or yearly retreat at a monastic house.
- Prayer that develops our capacity for stillness and silence. If we are to become more reflective about our experience we need to increase our ability to listen to God, others, and ourselves.

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

Experimentation is the way to find the pattern that best serves you at this time in your life, in your current state of maturity. The process can be described as – experiment, reflect on, and learn. A resource for increasing our ability to learn from experience is experiential training with groups such as Leadership Training Institute and National Training Labs.

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 find ourselves needing different things at different times --- at one point spiritual guidance that is more a form of direction and coaching, at another time guidance that is more suggestion and encouragement; there may be times of affective forms of prayer and times that are more meditative; and there are likely to be times of acceptance more than challenge and others of confrontation more than support.

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

Rule of Life...Rule of Prayer

"The purpose of the Rule of Life is to strengthen our abiding in Christ by bringing rhythm, discipline, and order to our discipleship. The Rule helps us offer the whole of ourselves to God each day, and keeps us open to God's love and will for us." David Vryhof of the Society of St. John the Evangelist

We might focus our "Rule" in one of two basic ways.

1. A Rule of Life -- This might be focused around something like the Renewal - Apostolate Cycle (from attention to Renewal in our baptismal life and purpose to Apostolate in work, family & friends, civic life and church) or by taking into account all the various aspects of our life, e.g., relationship with God, self, others, and creation. In a Rule of Life we are seeking a balance and rhythm in life that grounds our life in the life of Holy Trinity.

2. A Rule of Prayer -- In this case we focus our attention on our discipline and rhythm around the central elements of prayer life, e.g., Eucharist, Daily Office, and Personal Devotions. A Rule of Prayer may, of course, be part of a broader Rule of Life.

Other Notions of a Rule of Life

"My rule of life prescribed as an absolutely sacred rite smoking cigars and also the drinking of alcohol before, after and if need be during all meals and in the intervals between them." Sir Winston Churchill

Helen and Scott Nearing were social activists with a rule of life for using their time- time daily for manual labor yielding the necessities of food, shelter, heat, and clothing; time daily for contemplation and creating something of beauty. "We were not in a hurry, except occasionally when it threatened to shower or when sap buckets were running over We took our time, every day, every month, every year. We had our work, did it and enjoyed it. We had our leisure, used it and enjoyed that." Scott Nearing, *Living the Good Life*, Schocken Books, 1954, pp. 50-51, 28.

You find the idea of having a Rule of Life in a number of Christian traditions. In a web search I found it among evangelical groups, Roman Catholics, Lutherans and others. The Episcopal Church may have made most use of it in relation to its understanding of how laity and clergy share a common life in Christ.

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."

About the Spiritual Life: Some of the assumptions we begin with include these.

1. We all have a spiritual life.
2. It's a significant act of spiritual growth when we accept responsibility for our spiritual life.
3. A healthy spiritual life assumes engagement rather than escape, an interest in the life of the world instead of spiritual sentimentality or being caught up in illusions.
4. We are seeking a spiritual practice with roots in ancient ways and useful in modern life.
5. We need a spirituality that is both solid and resilient.
6. Our spiritual life serves us best when we understand that it is to evolve over time. What serves us when we are 11 differs from when we are 18 and still again from when we are 35 or 60. A fruitful evolution rises out of forms of spiritual life that are complex, rich and paradoxical. They continue to change as we increase our self-awareness, insight, and in response to changing circumstances.
7. It requires efficiency if it is to serve modern daily life
8. It requires attention and time if it is to serve modern daily life.
9. Our spiritual life and discipline is to be based on an integrated system, a pattern, rather than a series of random practices. We are to live our spiritual life by Rule, not rules.
10. It's possible for the average member to become proficient, competent, in spiritual practices.
11. We must decide to base our spiritual life on persistence, courage, and competence, rather than on feelings, whether we feel like praying or not. A useful and faithful spiritual life requires critical reasoning and intelligence. We need to intentionally turn away from the spiritual fads and fast food.
12. The parish church's primary task is the spiritual formation of its people.

From: *In Your Holy Spirit: Shaping the Parish Through Spiritual Practice*, Robert A. Gallagher, Ascension Press, 2011 and *In Your Holy Spirit: Traditional Spiritual Practices in Today's Christian Life*, Michelle Heyne, Ascension Press, 2011

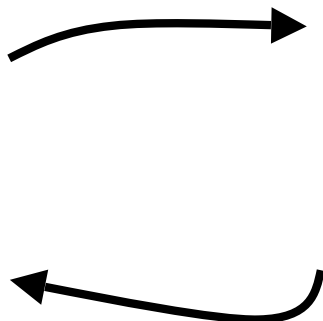
Rule of Life Worksheets

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.

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:

To accept our dependence on God

To accept responsibility for ordering our spiritual life

To accept our interdependence with others in the Church

Which is helped by:

Openness to spiritual guidance

Establishing a rule of life

Life in Christian community, a parish church

Which the parish helps by:

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.

Offering programs and guidance in creating, experimenting with, and revising a spiritual discipline.

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, 2001, 2002, 2003, 2005, 2006.

For more on the model see Robert Gallagher's *Fill All Things: The Dynamics of Spirituality in the Parish Church*, Ascension Press, late 2006

Renewal

1. How are you renewed emotionally and physically?
2. How are you renewed spiritually?
3. What role does participation in the parish play in your renewal? How does it help? In what ways has it hindered?

Apostolate

1. Where is it that you find yourself making a contribution to the welfare of humanity? Where are you aware of being an instrument of God's love?
 - In my family
 - With friends
 - In the work I do
 - In my relationship with co-workers
 - In some volunteer work I do
 - In working with a civic group or community organization
 - Other?
2. How has being part of the parish helped or hindered this?

Change and Experimentation

1. What do you want to experiment with to improve your own Renewal-Apostolate Cycle?
2. Note anything specific you want to experiment with related to receiving spiritual guidance
3. Note anything you want to experiment with in relationship to your participation in the Eucharistic community (the parish).
4. Note anything you want to experiment with in a rule of prayer (Mass – Office – Personal Devotions)

Copyright Robert A. Gallagher, 2006 For more on the model see Robert Gallagher's *Fill All Things: The Dynamics of Spirituality in the Parish Church*, Ascension Press, 2008

Creating Your Spiritual Discipline Worksheet

Current Practices

The Anglican tradition assumes that adults are responsible for their own spiritual life; for shaping their own rule of life. This is grounded in the state of being that exists by having been baptized into the Body of Christ. We develop our rule by accepting responsibility and drawing on the resources and tradition of the wider church. So, we take into account the church's threefold rule of prayer and ways in which we may best receive spiritual guidance.

You are invited to make use of these two worksheets in reflecting on your spiritual discipline. This first worksheet is about the ways in which you currently are renewed.

	Current Practices
How I am renewed emotionally and physically.	
Participation in the Holy Eucharist	
Participation in the Daily Prayers of the Church	
Ways of being reflective	
Participation in the Community	
Being equipped for Christian action.	
Study of Scripture, theology, etc.	
Other	

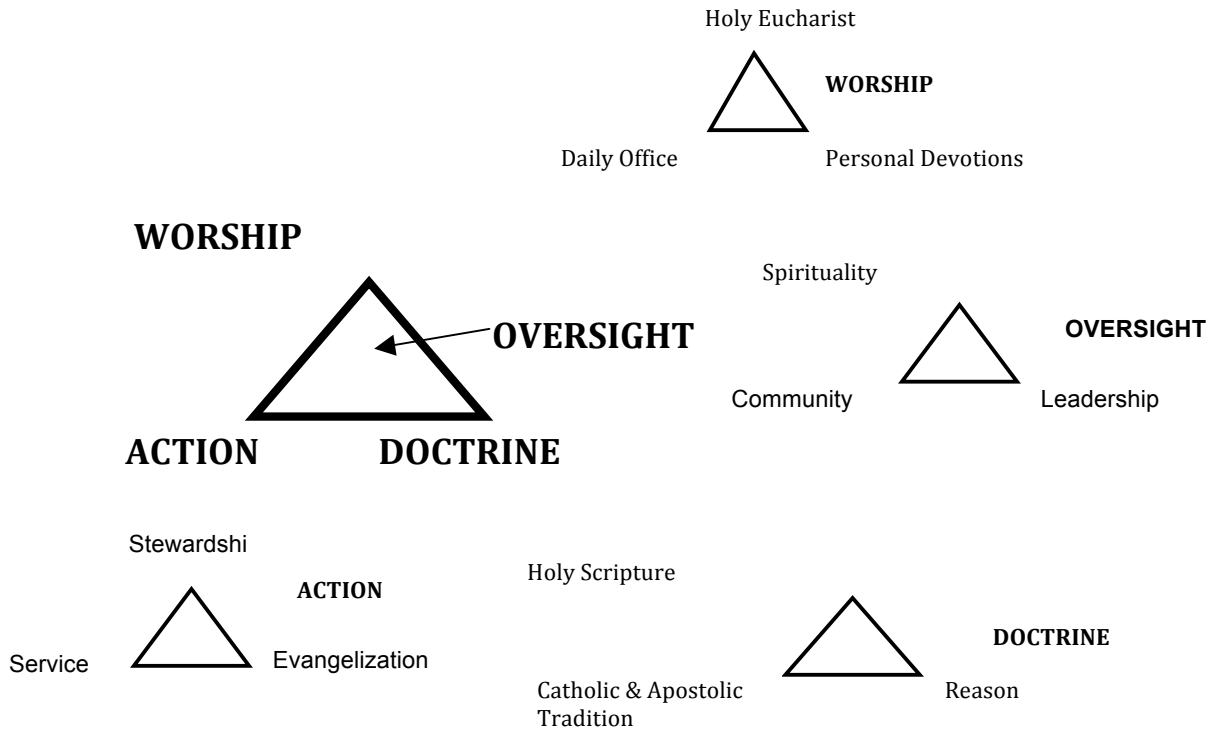
Practices to Explore & Try Out

This second worksheet is to help you in identifying revisions to your practice; ways in which you may want to experiment. Make notes in each area. If possible share what you are thinking with your spiritual director or others whose counsel you value.

	Things to Explore or Try
How I am renewed emotionally and physically.	
Participation in the Holy Eucharist	
Participation in the Daily Prayers of the Church	
Ways of being reflective	
Participation in the Community	
Being equipped for Christian action.	
Study of Scripture, theology, etc.	
Other	

From *In Your Holy Spirit: Traditional Spiritual Practices in Today's Christian Life*, Michelle Heyne, Ascension Press, 2011

THE CHRISTIAN LIFE MODEL



- Each element is a way in which Christ comes to us and in which we seek Christ. Each is an entry into, and participation in, the unity to which we are called. In them we are called into a deeper relationship with Jesus Christ - the heart of Christ, the mind of Christ, the work of Christ.
- The model can be used by parishes for self assessment, as a framework for planning, as a way to focus the parish on the essentials of the Christian life, and as a resource to individuals in shaping a Rule of Life. Each triangle is a system of mutual influence in which the elements strengthen and impact the other elements.

Copyright Robert A. Gallagher, 1985, 2006

For more on the model see Robert Gallagher's *Fill All Things: The Dynamics of Spirituality in the Parish Church*, 2006 and *Power from on High: A Model for Parish Life and Development*, 1982

A rule of life is the means by which an individual Christian establishes an intentional pattern of Christian discipline which can over time, be reflected upon, revised, and deepened. Your rule is an expression of the faith and practice of the whole church in your own life; a discipline freely taken on to give order, support, and direction to your life. It is a means of rooting your life in Christ.

As each of us is unique, so each rule will have a somewhat different shape. However, every rule needs to have as its base and starting point the Anglican tradition's threefold rule of prayer (Holy Eucharist, Daily Office, and Personal Devotions) and expression of the Christian life in worship, doctrine and action. This helps us to give ourselves to an integrated pattern of life that is grounded in the larger Christian experience, rather than to make up our own list of "rules" to follow.

You might use the worksheet once to note what you already are doing, then a second time to note what you would like to try doing now. Be specific and realistic. Rules change with time and circumstance.

A. WORSHIP: *Continue ...in the breaking of the bread and the prayers.*

1. Holy Eucharist – Participation on all Sundays and Major Holy Days
2. Daily Office - which Office? When? How? With whom?
3. Personal Devotions – Intercession and/or recollection and/or meditation and/or...
4. Spiritual Reading
5. Other

B. DOCTRINE: *Continue in the apostle's teaching and fellowship*

Connecting yourself with what has authority in the Christian Life. Increasing your ability to relate those sources of authority to your decision-making; understanding how to use Scripture – Tradition – Reason as you reflect on your life and as a backdrop in discernment and decision making.

1. Scripture—*lectio divina* and/or study. Consider relating this to use of the Daily Office
2. Christian doctrine, church history, ethics
3. Other

C. ACTION: *To represent Christ and his church; to bear witness to him wherever they may be*

Describe your responsibilities and opportunities for service, evangelization and stewardship in the various areas of your life.

1. Family
2. Friends
3. Work
4. Community – Neighborhood – as a citizen
5. Church
6. Self

The Retreat Leaders

Michelle Heyne brings empathy, humor, and a solid grounding in ecclesiology and effective organizational dynamics to her work as a consultant and trainer. She is committed to helping parish leaders bring about effective change by developing the skills they need to make the most of the gifts they already have. She has worked as a financial services executive for over 25 years and served as a parish lay leader for 15. Michelle lives in Seattle.

Robert Gallagher brings 40 years of experience in leadership training and parish development. Bob offers exceptional skills in facilitating shifts and changes in people and organizations. He provides practical methods and vision for a transformed parish. He's served on an industrial mission staff, as a parish priest and a diocesan staff person. He is the founder of the Church Development Institute. Bob has a masters degree in Organization Development from Goddard College. Bob lives in Seattle.

Bob and Michelle are close friends and colleagues. They have founded [Shaping the Parish](#) and recently written companion books on spiritual practice.

For more information on spiritual practices and congregational development

www.shapingtheparish.com

www.congregationaldevelopment.com/resources.htm