



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

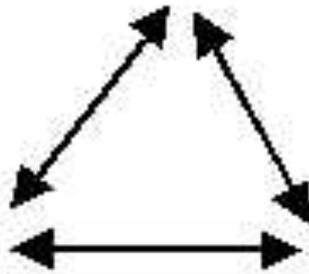
For the fully Christian life is a Eucharistic life: that is, a natural life conformed to the pattern of Jesus, given in its wholeness to God, laid on His altar as a sacrifice of love, and consecrated, transformed by His inpouring life, to be used to give life and food to other souls.

-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."



Spiritual Practices

Introduction

There are a number of ways of describing the spiritual state in which we are most fully in Christ and Christ is in us. Habitual recollection is a continuous sense of Christ's presence in all circumstances and therefore, an awareness of our relationship through baptism with God and the communion of saints.

An example of this is seen in the joy of an Anglican Sister speaking of the earlier years –

We always had the example of the saints and martyrs put before us: the Gates of Gold and the City of the Lamb were always glittering before our eyes... There was a consciousness of God's Saints actually around and about us, which moved and inspired us to do and to dare anything and everything. Mother Kate, SSM

Preparing your heart for awe

Awe is a gift. God gives the gift. We don't order up awe at the check-out window. Adoration is different. We can decide to adore. We can engage in adoration in our common prayers and in our personal devotions. We may not be able to decide how much passion we offer in those acts; but we can decide to do the acts. Awe comes as a surprise. Awe is a gift.

We have our own experiences of awe – nature, experiences of courageous self-sacrifice, moments in the Liturgy, a particular work of art. We aren't in control of awe experiences; we can't conjure them up with a prayer or wish. Though there's nothing wrong with praying for awe and wonder in life.

We may be able to develop a sensitivity for awe. A feeling for it. The ground for that is first of all in a prayer life that roots us in a wide and deep experience of God and the Church. The threefold-rule-of-prayer (Eucharist, Daily Office, Personal Devotions/Reflection) is starting place for Episcopalians and other Anglicans. Making use of forms of personal devotions that touch on awe – adoration, praise, thanksgiving. Using a form of Lectio Divina that draws us deeper into the Scripture's experience – its exchanges, touches, smells, sounds, and sights. There are many ways to place yourself on the Pathways of Grace. And if you do that, along the way there will be wonders and awe. Pray for - the gift of joy and wonder in all God's works.

Lectio Divina

A slow, meditative reading of scripture. At a time when we are alert. In a quiet and restful place. You need time enough so there is no sense of being hurried.

1. Select a passage; possibly in advance, the day before. Possibly a section of a reading from the Daily Office readings or next Sunday's Eucharist.
2. **Lectio** Read the passage slowly, pause as you want. Read slowly, gently listening for God's word for you. Read it again, and possibly again. Notice the phrases and words. What word or phrase draws your attention or touches you? Possibly read it aloud. Let the facts settle in; brood over them, allow them to enter imagination & memory. It is a matter of our spiritual development to cultivate the ability to listen deeply, to hear "with the ear of our hearts."
3. **Meditatio** - Reflection on the text. Bring to mind memories and associations related to the text. Allow the reading to sink into your heart and mind. Join Mary "pondering in her heart." Gently repeat the word or phrase, allow it to touch your thoughts, longings and hopes.
4. **Oratio** - Listening & responding to God. Respond silently or aloud with thoughts, words, desires, feelings, commitments, sorrow, and gratitude. Are there major concerns or joys in your life at the moment that this reading is addressing? Is there some area of your life where God may be inviting you to grow?
5. **Contemplatio** - Sit and enjoy the presence of God. Allow God to enter a deeper place in us. Trust that God is working within even if we do not notice. Rest in God's presence

Do not be overly tight about the steps. In practice they may flow from one to another; may happen at the same time. It may be a useful learning method to stay with the steps as separate acts for an initial period.

The Rhythm of Christian Life and of Lectio

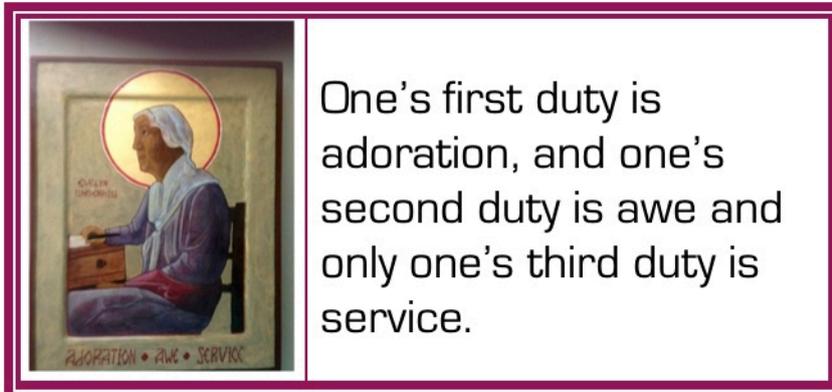
The Christian life can be seen as a cycle between being renewed in our baptismal identity and purpose and an apostolate in which we are instruments of God's love in the world. The cycle is between a conscious and intentional attention to God, prayer life, our relationships, Christian formation **and** a subconscious reliance upon God as members of the Body of Christ, in the workplace, family, friendship, civic life and congregational life. (See *Fill All Things*, Robert A. Gallagher, Ascension Press, 2008)

The practice of lectio *divina* depends on that cycle. It is grounded in our developing the capacity for a gentle oscillation between action/practice and receptivity and renewal. In the one we are being transformed into the likeness of Christ. In the other we are actively cooperating with God's grace in human life.

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Adoration, Awe and Service

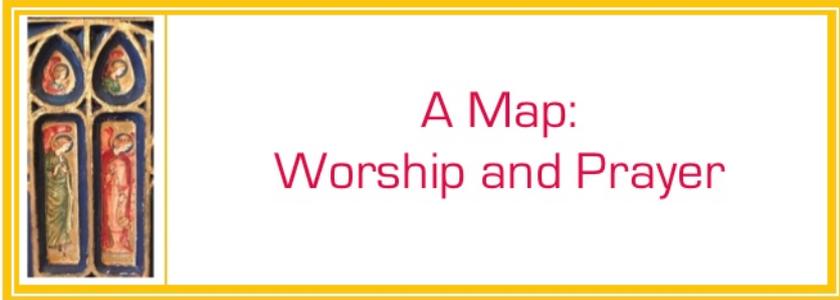
Here are two ways of conceptualizing the interplay among Adoration, Awe and Service. The first from Evelyn Underhill.



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.

Evelyn Underhill, Concerning the Inner Life



A Map: Worship and Prayer

In Daily Life: Trinity experienced in:

*Longing for differentiation & unity,
uniqueness & harmony*

*Longing for forgiveness and/or sense of
alienation, estrangement*

*Longing for
direction, purpose,
meaning or sense of being
lost, adrift*



Focused and engaged by acts of

Adoration
Awe
Thanksgiving
Oblation
Praise

Penitence
Confession
Acknowledgment of fact, truth

Silence
Intercession
Petition
Curiosity,
Inquiry
Discernment &
Decisions



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

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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.

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Exercises & Reflection

Your experience of awe

Reflect on previous experiences of awe by answering questions such as the following:

- “When have you felt intense wonder or amazement, truly in awe of your surroundings?”
- “When have you felt overwhelmed by greatness, or by beauty on a grand scale?” and
- “When have you been stopped in your tracks, transfixed by grandeur?”¹²

From: *Overwhelmed by Greatness: The Psychological Significance of Awe in Christian Experience and Formation* - Biola University Center for Christian Thought / *The Table* - Biola University Center for Christian Thought / *The Table*

For Use in Lectio Divina

We will approach the lectio exercise using an approach that, for some, has proven useful in relation to adoration and awe. We want to engage the text in a manner more related to our personal experience. Assume you are there. You may want to accept the role of one of the named characters or you may want to be an unnamed person on the sidelines. You are asked to imagine the details of the scene – what are the sights, smells, sounds; if there is touching what is that like? What do you feel as you move through the scene?

When the day of Pentecost had come, they were all together in one place. And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability.

Now there were devout Jews from every nation under heaven living in Jerusalem. And at this sound the crowd gathered and was bewildered, because each one heard them speaking in the native language of each. Amazed and astonished, they asked, ‘Are not all these who are speaking Galileans? And how is it that we hear, each of us, in our own native language? Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabs—in our own languages we hear them speaking about God’s deeds of power.’ All were amazed and perplexed, saying to one another, ‘What does this mean?’ But others sneered and said, ‘They are filled with new wine.’

But Peter, standing with the eleven, raised his voice and addressed them: ‘Men of Judea and all who live in Jerusalem, let this be known to you, and listen to what I say. Indeed, these are not drunk, as you suppose, for it is only nine o’clock in the morning. No, this is what was spoken through the prophet Joel:

“In the last days it will be, God declares,
that I will pour out my Spirit upon all flesh,
and your sons and your daughters shall prophesy,
and your young men shall see visions,
and your old men shall dream dreams.
Even upon my slaves, both men and women,
in those days I will pour out my Spirit;
and they shall prophesy.
And I will show portents in the heaven above
and signs on the earth below,
blood, and fire, and smoky mist.
The sun shall be turned to darkness
and the moon to blood,
before the coming of the Lord’s great and glorious day.
Then everyone who calls on the name of the Lord shall be saved.”

‘You that are Israelites, listen to what I have to say: Jesus of Nazareth, a man attested to you by God with deeds of power, wonders, and signs that God did through him among you, as you yourselves know— this man, handed over to you according to the definite plan and foreknowledge of God, you crucified and killed by the hands of those outside the law. But God raised him up, having freed him from death, because it was impossible for him to be held in its power. For David says concerning him,

“I saw the Lord always before me,
for he is at my right hand so that I will not be shaken;
therefore my heart was glad, and my tongue rejoiced;
moreover, my flesh will live in hope.
For you will not abandon my soul to Hades,
or let your Holy One experience corruption.
You have made known to me the ways of life;
you will make me full of gladness with your presence.”

‘Fellow Israelites, I may say to you confidently of our ancestor David that he both died and was buried, and his tomb is with us to this day. Since he was a prophet, he knew that God had sworn with an oath to him that he would put one of his descendants on his throne. Foreseeing this, David spoke of the resurrection of the Messiah, saying,

“He was not abandoned to Hades,
nor did his flesh experience corruption.”

This Jesus God raised up, and of that all of us are witnesses. Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured

out this that you both see and hear. For David did not ascend into the heavens, but he himself says,

“The Lord said to my Lord,
‘Sit at my right hand,
until I make your enemies your footstool.’ ”

Therefore let the entire house of Israel know with certainty that God has made him both Lord and Messiah, this Jesus whom you crucified.’

Now when they heard this, they were cut to the heart and said to Peter and to the other apostles, ‘Brothers, what should we do?’ Peter said to them, ‘Repent, and be baptized every one of you in the name of Jesus Christ so that your sins may be forgiven; and you will receive the gift of the Holy Spirit. For the promise is for you, for your children, and for all who are far away, everyone whom the Lord our God calls to him.’ And he testified with many other arguments and exhorted them, saying, ‘Save yourselves from this corrupt generation.’ So those who welcomed his message were baptized, and that day about three thousand persons were added. They devoted themselves to the apostles’ teaching and fellowship, to the breaking of bread and the prayers.

Awe came upon everyone, because many wonders and signs were being done by the apostles. All who believed were together and had all things in common; they would sell their possessions and goods and distribute the proceeds to all, as any had need. Day by day, as they spent much time together in the temple, they broke bread at home and ate their food with glad and generous hearts, praising God and having the goodwill of all the people. And day by day the Lord added to their number those who were being saved.

More resources

There is a web page with resources related to our time in this workshop – The Invitation 2019: Adoration, Awe and Service - <http://www.orderoftheascension.org/the-invitation-2019-adoration/>

For clergy in-charge-of-parishes – There is a Parish Development Clinic in January 2020 – Holiness of Life: Adoration, Awe and Service – <http://www.orderoftheascension.org/2020-holiness-of-life-adorat/>

The Order of the Ascension

Our Charism: The development of parish churches grounded in Anglican pastoral and ascetical theology, especially Benedictine spirituality. We also draw on the fields of organization development and organizational psychology. Our charism undergirds our community's life of liturgical worship, the spiritual dynamics of the Promise, and our mutual friendship.

Professed Members - <http://www.orderoftheascension.org/membership/>
Associates - <http://www.orderoftheascension.org/associates/>