

SPIRITUAL DISCIPLINES AND PRACTICES FOR LAYREADERS

ANGLICAN DIOCESE OF FREDERICTON

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St. Andrew's Parish Hall
214 Pleasant Street, Miramichi,
New Brunswick, Canada
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Orientation

- Welcome
- Facilities / Emergency Exits / Etc...
- Suggested Agenda
- Expectations

Learning Overview

- Help participants acquire a general understanding of the spiritual disciplines available to them in their ongoing spiritual development;
- Provide practical tools with which to develop strengthened and more impactful prayer life as disciples and messengers of Jesus Christ;
- Using classic experiential adult-learning activities and methods, participants will: receive instruction on ways to approach their own prayer lives and that of others;
- Explore the integration of the Anglican spiritual tradition and practical theology;
- Participants are encouraged to reflect upon and share their own spiritual experiences and practices with their peers.

Key Learning Objectives:

- To show participants how strengthened, active spiritual disciplines and practices can be the catalyst upon which to build fruitful discipleship in Christ Jesus;
- To provide participants with practical tools and resources upon which to build active and impactful prayer lives as disciples and messengers of Jesus Christ both individually and as part of a Community of Faith;
- To help participants to build a dynamic set of skills and abilities based on the heritage of our Anglican focus on scripture, tradition and reason as provided through the principal texts of the Church of Canada: The Old and New Testaments; the Book of Common Prayer; and the Book of Alternative Services.
- To be an agent for increased “spiritual dynamism” for layreaders and of the Diocese.

What are Spiritual Disciplines

- Spiritual disciplines are regular activities and habits designed help “*internalize*” a transformation of life which comes from a belief in Christ Jesus;
- They are intended to help develop “*spiritual dynamism*” in those who claim to be disciples of Jesus Christ, and deepen their relationship with Him;
- They are intentional regular activities/exercises designed to enhance and strengthen a believer’s spiritual life.
- Spiritual disciplines are a way of encountering the source of all meaning
- They create “intentional space” in which we consciously allow ourselves to be in the presence of our Creator-God.

Spiritual Disciplines Handbook: Practices That Transform Us

by Adele Ahlberg Calhoun

Worship	Open Myself to God	Relinquish the False Self	Share My Life with Others	Hear God's Word	Incarnate the Love of Christ	Pray
Celebration	Examen	Confession	Accountability	Bible Study	Care of the Earth	Breath Prayer
Communion	Journaling	Detachment	Community/ Small Group	Devotional Reading	Charity/ Compassion	Contemplation
Count Your Blessings	Rest	Discernment	Hospitality	Examining our Narratives	Humility	Conversational Prayer
Gratitude	Retreat	Reconciliation	Service	Meditation	Justice	Fasting
Rule of Life	Self-Care	Secrecy	Spiritual Direction	Memorization of Scripture	Stewardship	Intercessory Prayer
Sabbath	Simplicity	Silence & Solitude	Unity	Reading a whole book of the Bible	Truth-Telling	Praying Scripture
Worship	Unplugging	Submission	Witnessing			Prayer Walking

What are Spiritual Disciplines: Anglican Practices

Internal/Personal

- The Offices
- Holy Communion
- Personal prayer
- Confession
- Spiritual direction
- Fasting
- Bible reading
- Studying the Scriptures
- Rest / Regeneration

External

- Generosity (agape)
- Retreats
- Service to others
- Recreation
- Labyrinth walking
- Hospitality
- Contemplative group activities

Prayer as the Foundation of all Spiritual Disciplines

- Prayer - from the Latin *precari* : to ask earnestly, beg, entreat
- An deliberate act designed to animate a spiritual relationship between a believer and the object of their belief.
- A religious practice (individual or corporate/in community) in public or private which may involve the use of words, singing or chanting, or silence.
- May be done in conjunction with other activities such as: walking, meditation, acts of kindness, a journey, etc..., or a spontaneous utterance in response to an experience of the praying person or persons.
- Different forms of prayer: petition, supplication, thanksgiving, and praise.
- The praying person could be engaged in worship, seeking direction, wanting assistance, engaged in confession of sin, or expressing thoughts, emotions or gratitude.
- Believers often pray for personal wants or needs, and for the benefit of others (intercessions).

Prayer as Structured Encounter with God through Christ Jesus

The Lord's Prayer

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,
the power, and the glory,
for ever and ever. Amen.

The Collect: 2nd Second Sunday after Pentecost (BAS Proper 9)

Lord God of the nations,
you have revealed your will to all people
and promised us your saving help.
May we hear and do what you
command,
that the darkness may be overcome
by the power of your light;
through your Son Jesus Christ our Lord,
who lives and reigns with you and the
Holy Spirit, now and for ever.

The Lord's Prayer

The Lord's Prayer is structured as follows:

- 1) Introduction
- 2) First Petition
- 3) Second Petition
- 4) Third Petition
- 5) Fourth Petition
- 6) Fifth Petition
- 7) Sixth Petition
- 8) Seventh Petition
- 9) Doxology & Amen

Our Father, who art in heaven, (1)
hallowed be thy name, (2)
thy kingdom come, (3)
thy will be done,
on earth as it is in heaven. (4)
Give us this day our daily bread. (5)
And forgive us our trespasses,
as we forgive those who trespass
against us. (6)
And lead us not into temptation, (7)
but deliver us from evil. (8)
For thine is the kingdom,
the power, and the glory,
for ever and ever. Amen. (9)

The Collect

Collects will generally follow a simple pattern provided by Archbishop Cranmer and his team in the first Book of Common Prayer (1549):

- An address to God and to His character or action in the world on our behalf (1);
- A request (2);
- An invocation and doxology (3);
- The Amen (4).

(1) Lord God of the nations,
you have revealed your will to all
people
and promised us your saving help.

(2) May we hear and do what you
command,
that the darkness may be overcome
by the power of your light;

(3) through your Son Jesus Christ our
Lord, who lives and reigns with you
and the Holy Spirit, now and for ever.

(4) Amen.

**PRACTICE TIME – WRITE A
PRAYER TOGETHER**



FEEDBACK & DISCUSSION



NOON-DAY PRAYERS



BREAK



Gospel Contemplation – Imagination & the Senses

- In addition to the two Sacraments ordained by Jesus, (Baptism and Holy Communion), the emerging stories and written accounts about Jesus, along with His continuing spiritual presence when believers gathered in his name have become powerful tools for Christ-followers in their spiritual growth.
- Gospel Contemplation is a way for believers to enter into the presence of the Saviour using their imagination using the writings of Matthew, Mark Luke and John.
- Regular, prayerful encounters with Jesus the Christ help believers come to know Him more intimately, to love Him in a more personal and intimate ways, and using this knowledge, become more and more like Him.
- This form of prayer invites the participant to uses his or her senses in an imaginative way to contemplate on a Gospel using the senses (sight, hearing, taste, touch & smell) to bring the Gospel “to life”.

Gospel Contemplation – Harnessing the Imagination

A way of engaging in this prayer form which is relaxing and rather easy.

1. Select a passage from one of the Gospels in which Jesus is interacting with others.
2. Recall what you are doing in engaging with the Word of God and what you desires from this encounter. God is present and because God is present one relies on God.
3. Read the Gospel passage two or three times so that the story and the details of the story become familiar.
4. Close your eyes and reconstruct the scene in your imagination. See what is going on and watch the men and women in the scene. What does Jesus look like? How do the others react to him? What are the people saying to one another? What emotions fill their words? Is Jesus touching someone? As you enter into the scene, sometimes there is the desire to be there, sometimes not. You can place oneself in the scene, perhaps as an observer, as one lining up for healing, or as one helping others to Jesus, or as someone looking from outside the scene.
5. Some people's imaginations are very active so they construct a movie-like scenario with a Gospel passage. Others will enter the scene with verbal imagination, reflecting on the scene and mulling over the actions.
6. Vividness is not a criteria for the effectiveness of this kind of prayer. Engagement is and the result is a more interior knowledge of Jesus.
7. As one finishes this time of prayer, one should take a moment to speak person to person with Christ saying what comes from the heart.

Adapted from **Finding God in All Things: A Marquette Prayer Book** © 2009 Marquette University Press.

Practice Time – Harnessing the Imagination

- Mark 2:23-3:6
- Luke 24:13-35
- Matthew 9:9-13
- ✓ You can use any Gospel passage in which Jesus is interacting with others...

Discussion

- What we can learn from engaging in Gospel Contemplation?
- How does this form of prayer make us “feel”?
- What are your “***personal take-aways***” from this form of prayer?

BREAK



The Examen - Reviewing the Day as a Regular Spiritual Practice

- **1 Corinthians 11:28 (NIV)**

²⁸ Everyone ought to examine themselves before they eat of the bread and drink from the cup.

The Examen

- A reflective exercise originally developed by St. Ignatius of Loyola, who is considered something of the godfather of discernment practices.
- Begins with asking God the Father, God the Son or God the Holy Spirit to accompany you in the process and to speak God's intention for your life;
- Can be used as a reflective meditation in the search for wisdom or awareness.
- The Examen is structured as a regular practice (usually daily) as a way of simplifying and aligning life in recognition of the "presence" of God in the world.
- Often, the Examen is used by people experiencing difficulty or needing "direction" in the midst of key life decisions. Over a 30 day daily program of reflection, the Examen allows the prayer to strengthen themselves in mind and spirit.

The Examen – the Process

1. Set aside 10 minutes at the end of the day.
2. Find a place where you can sit quietly and undisturbed.
3. Sit in a comfortable upright chair where you can be relaxed without falling asleep.
4. If you have not already determined what "filter" or "net" you're going to look at your day through, do that now.
5. Close your eyes and take a few deep breaths. Put your attention on your breath as a way of keeping your mind occupied, but slowing down. Use your breath as a way to bring your attention inward and be grateful for your life.
6. Recall your day slowly looking at it through a question which is looking for a particular indicator of the presence of God. These include: Life and Light (II Cor 3:5-7; John 1:4; John 8:12; Rom. 8:2), Freedom (II Cor. 3:17; Gal. 5:1), Peace (Phil. 4: 7; Col 3:15; Rom 8:6), Joy (Rom. 14 17), Gratitude (Phil 4:6), or the fruit of the Spirit (Gal 5). Looking this way for the presence of God, Ignatius called looking for "consolation" (moving toward God), while the opposite experience would be "desolation" (moving away from God). The most traditional filters have been to look for gratitude or light.
7. Examining of the day - "Where was I _____ (most alive, in the light, at peace, truly grateful...) today?"
8. Examining the day – "Where was I least ----- today?"
9. Jot down what the moments of consolation and desolation were, and what your experience in them was. Don't attempt to interpret the experience, or draw lessons - just notice and note. Some journal reflection is appropriate, but less is more - don't overdo it.

The whole thing shouldn't take more than 7-10 minutes (Steps 1-5 = ~1 mins, Steps 7-8 = ~3-5 mins., Step 9 = 3-5 mins.).

After some time doing this (at least a week, preferably a month) - read over your notes and reflect on them collectively looking for "What do I notice here? What if any threads can I pick up? What if any current seems to be flowing underneath all of this that may be worth noticing?"

QUESTIONS / DISCUSSION?



Resources - Books

Principal texts used to develop this Program are:

- *Selected scripture readings* – provided on the day: NRSV and/or NIV preferred.
- *Meditative Prayer: Entering God's Presence* by Richard Peace
- *A Spiritual Formation Workbook – small-group resources for nurturing Christian growth* by James Bryan Smith with Lynda L. Graybeal
- *Spiritual Disciplines Handbook: Practices That Transform Us* by Adele Ahlberg Calhoun
- *The Book of Common Prayer 1962, Canada: Morning and Evening Prayer*, including key explanatory notes and rubrics.
- *The Book of Alternative Services* of the Anglican Church of Canada
- *Sleeping with Bread: Holding What Gives You Life* by Dennis Linn, Sheila F. Linn, Matthew Linn
- *Psalms: Conversations with God* compiled by Debb Andrus

Resources – Online

- **Revised Common Lectionary (as adapted for the Anglican Church of Canada:**
<https://lectionary.anglican.ca/>)
- **Why Practice Spiritual Disciplines? :**
<http://coachingsaints.com/pages/articles.cfm?article=spiritualdisciplines>
- **Church of England – Learning to Pray:**
<https://www.churchofengland.org/journeying-with-god/learning-pray>

The Great Thanksgiving

Almighty God, you have given us grace at this time with one accord to make our common supplications to you, and you have promised through your well-beloved Son that when two or three are gathered together you will hear their requests. Fulfil now 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 eternal life; for you, Father, are good and loving, and we glorify you through your Son Jesus Christ our Lord, in the Holy Spirit, now and for ever. Amen. (BAS Page 111)

Wrap-up & Dismissal

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

2 Corinthians 13. 14.

THANK YOU!

Go in peace to love & serve the Lord...
Thanks be to God.

