



FAITH **360** 

PRAYING IN ANGLICAN WAYS

Participant Workbook

formedfaith.org

FORMED **faith**  **Anglican**
Church Southern Queensland

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Version 1.2 (06/06/2016)

Welcome!

Thank you for participating in this 360 Project seminar.
This particular module is a part of the FAITH360 stream.

The basic objective of a FAITH360: Exploring Prayer in Anglican Ways seminar is **to gain an understanding of the various ways Anglicans connect with God through prayer** *and*—as a secondary outcome—**to motivate people to understand their own best ways to pray, with a goal of praying more. Also, to participate actively in a small group that engages intentionally with ideas about faith!**

These two outcomes are the principal indicators of whether or not a seminar has been successful. The content may vary, and the seminar may be experienced as more or less engaging, but if we achieve these outcomes for a majority of the participants then the program has been a success.



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There is no need to take copious notes during the seminar. The pages listed below will provide much of the essential content for you to take home.

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Our Seminar Schedule

Our seminar today consists of four sessions. During the day there will be opportunities for discussion, work at your tables, and listening to input from the presenter. If you have any questions throughout the day, please feel free to ask them at anytime or during one of the breaks.

9.00 am	Welcome and opening prayer
9.30 am	Introduction - What is Anglican spirituality?
10.00 am	Some approaches to spiritual 'type'
10.30 am	<i>morning tea</i>
10.45 am	Head (faith seeking understanding)
11.45 am	Feet ('mystic' - moving into stillness)
12.35 pm	<i>lunch</i>
1.15 pm	Heart (energy finding expression)
2.15 pm	<i>afternoon tea</i>
2.30 pm	Hands ('Kingdom' - praying into action)
3.45 pm	closing prayer
4.00 pm	<i>depart</i>

Our Expectations from this Seminar

We want the day to be a relaxed and encouraging opportunity for us as a group of Anglicans to explore the Bible together and reflect on its significance for our spiritual journeys.

We are aiming to provide a safe place, where it is OK to ask questions.

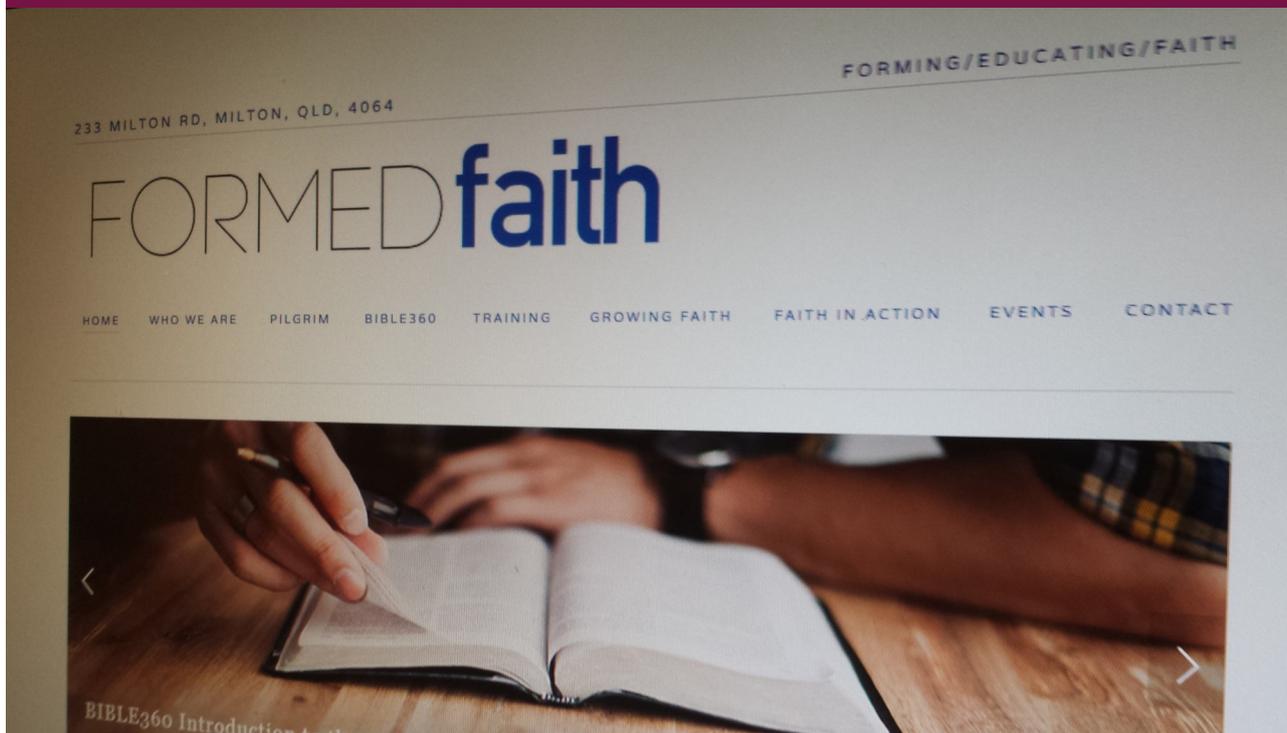
No question is 'silly.' A question that one person may express is often also on the mind of several other people.

Please relax into the seminar process.

There is no need to take copious notes. This is not the kind of seminar where you need to master and remember a whole lot of information. In fact, there may not be very much that is new to most participants. In any case, this workbook will provide a place to make some notes during the course of the day, and it will also provide a convenient way to revisit some of the material we shall be covering in the seminar.

Participants and presenters may also identify other issues and topics for future seminars and workshops. The feedback sheets at the end of the seminar can be a way of capturing this and passing it through to the project team.

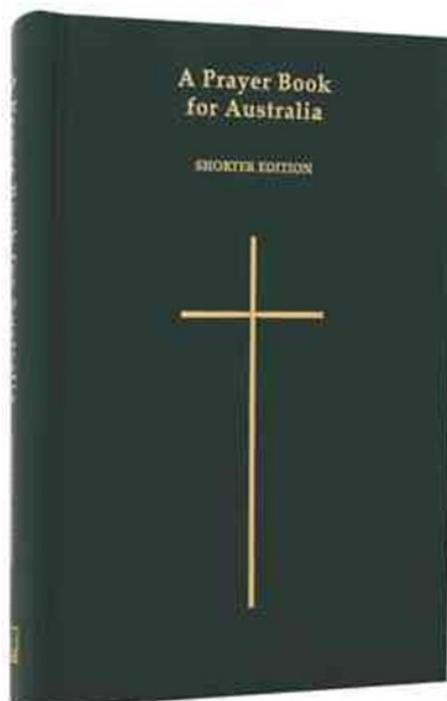
In addition, links to key information will be available from the 360 website: www.formedfaith.org



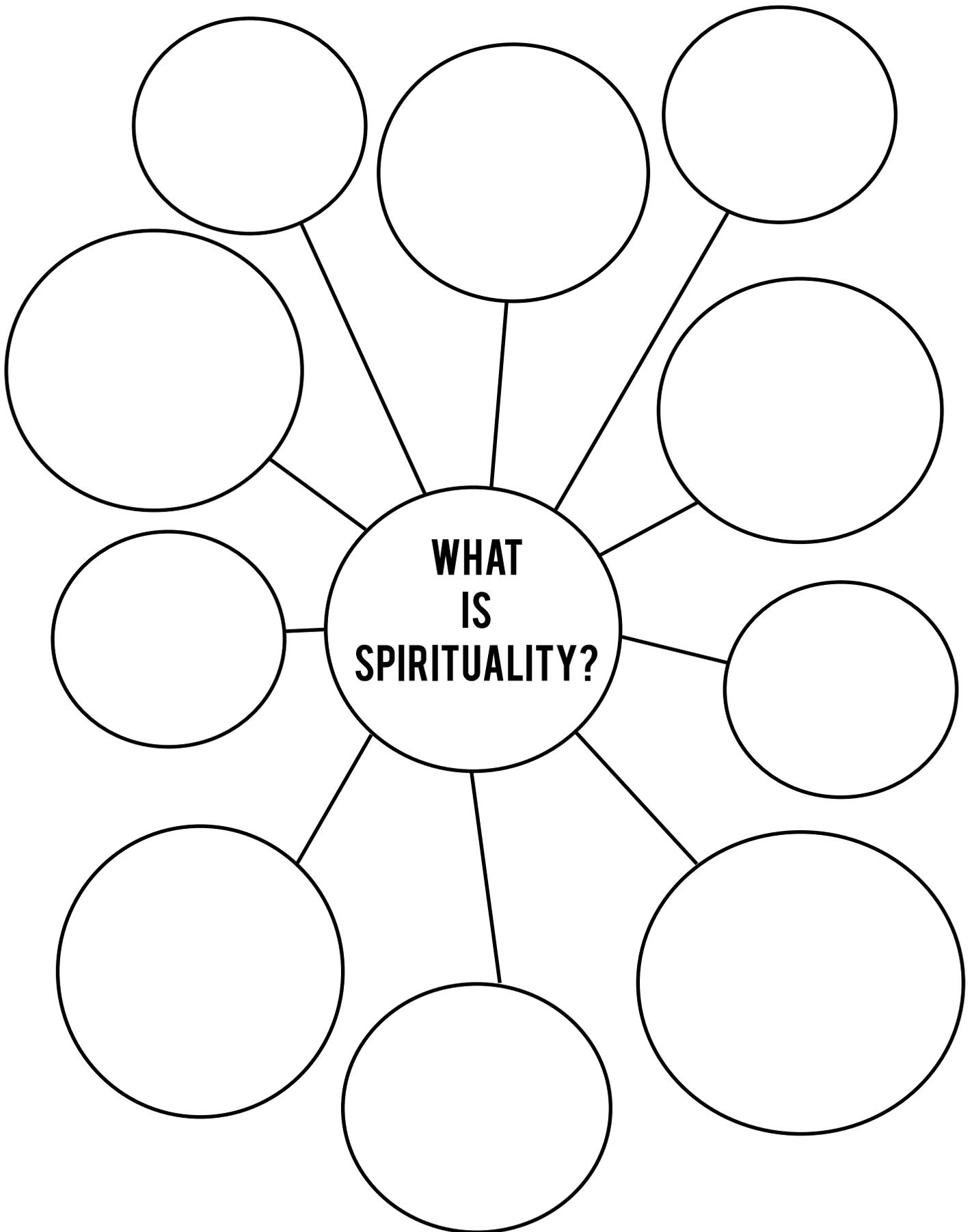
MORNING PRAYER

What did we just share?

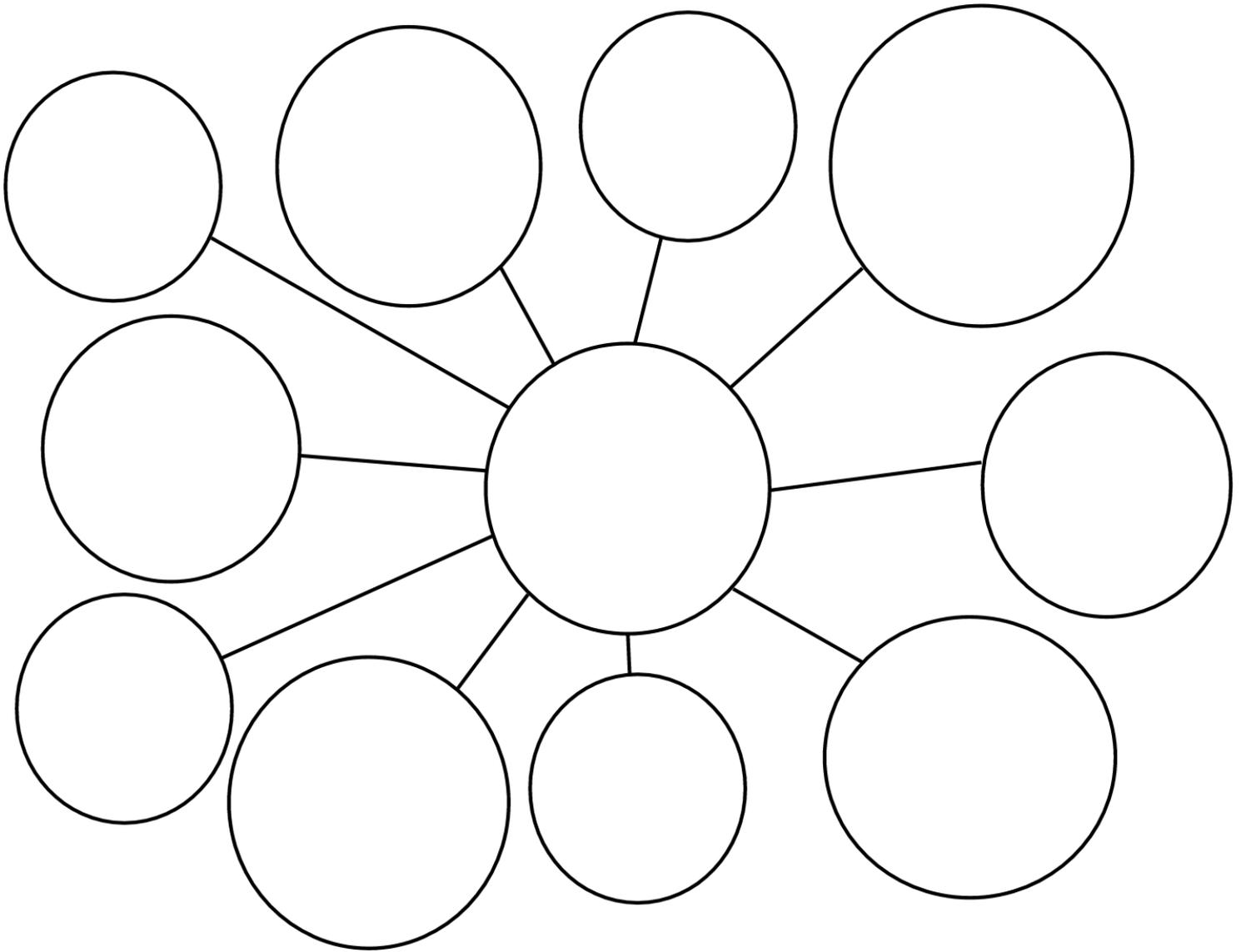
Other ideas...



SPIRITUALITY?



THE CHRISTIAN VERSION...?



The Anglican Christian Version...

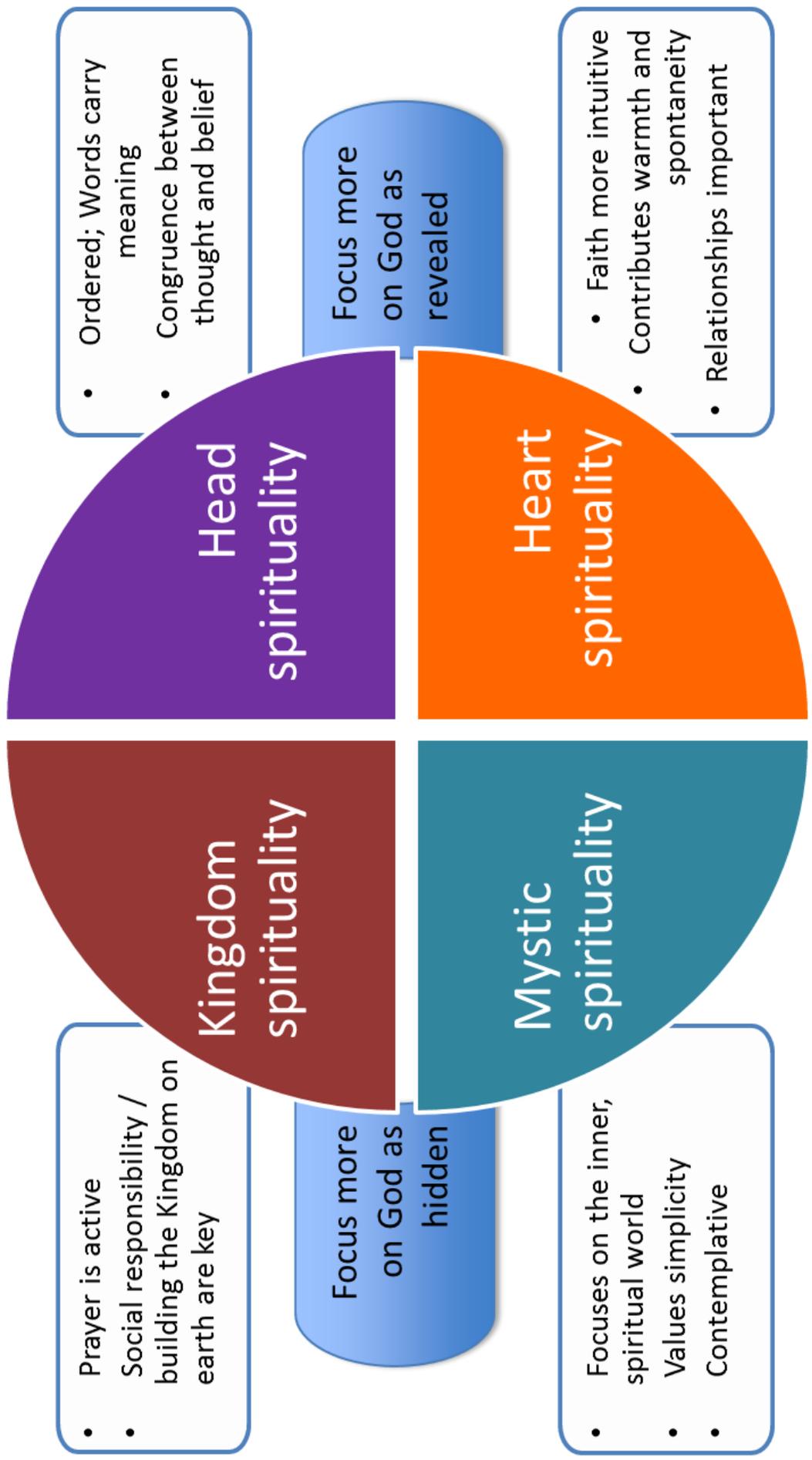
1. There is no such thing as a *wholly* distinctive Anglican spirituality.
2. Anglicans have a great range of particular spiritual wells from which to draw.
3. Anglicanism has always been a '*continually contested communion*'.
4. Anglicanism contributes greatly to the poetry and music of Christian spirituality as a whole.

OUR CHURCH IS...

Liturgical	Reasonable	Catholic	Comprehensive
Prayerful	Apostolic	Messy	Community
Sacramental	Missional	Reformed	World-facing
Poetic	Holy	Diverse	Creation-aware
Spirit-based	Open	Radical	Incarnational
Emerging	Pragmatic	Evangelical	Socially mixed
Hybrid	Inclusive	Activist	Contemplative
Episcopal	Mystic	Charismatic	International
Faithful	Balanced	Liberal	Enthusiastic
Ordered	Broad	Progressive	Exploratory
Ecological	Pastoral	Empowering	Culture-linked
Transitional	Something else?		

THE SPIRITUALITY WHEEL

by Corrine Ware



FOUR PATHWAYS

for a 'whole Body' Anglican spirituality

HANDS: *Action*
Context & Contact
(Via Transformativa)
Key: 'streets'
(Incarnational)

HEAD: *Reflection*
Prayer Book & Beauty of Holiness
(Via Positiva)
Key: scriptures
(Immense)

FEET: *Contemplation*
Inner Journeying
(Via Negativa)
Key: silence & sacraments
(Interior)

HEART: *Expression*
Passion & Creativity
(Via Creativa)
Key: song & sensibility
(Intense)

(all grounded in 'Anglican Method' - Bible, Tradition & Reason/Experience)

Notes

PATHWAY 1: HEAD SPIRITUALITY

1. The Significance of the Prayer Book

Prayers for special occasions

2. The Importance of Reflection

Wisdom hath diversely imparted her treasure unto the world. As her ways are ways of sundry kinds, so her measure of teaching is not merely one and the same. Some things she openeth by the sacred books of Scripture, some things by the glorious work of Nature; with some things she inspireth from above by spiritual influence; in some things she leadeth and traineth only by worldly experience and practice.

Richard Hooker

3. Creation and Cosmology

'Earth's crammed with heaven,
And every common bush afire with God;
But only he who sees takes off his shoes,
The rest sit round and pluck blackberries

Elizabeth Barrett Browning

A Song of Creation

(p427 A Prayer Book for Australia)

Bless the Lord all created things:
who is worthy to be praised and exalted for ever.

Bless the Lord you heavens:
who is worthy to be praised and exalted for ever.

Bless the Lord you angels of the Lord:
bless the Lord all you his hosts;
bless the Lord you waters above the heavens:
who is worthy to be praised and exalted for ever.

Bless the Lord sun and moon:
bless the Lord you stars of heaven;
bless the Lord all rain and dew:
who is worthy to be praised and exalted for ever.

Bless the Lord all winds that blow:
bless the Lord you fire and heat;
bless the Lord scorching wind and bitter cold:
who is worthy to be praised and exalted for ever.

Bless the Lord dews and falling snows:
bless the Lord you nights and days;
bless the Lord light and darkness:
who is worthy to be praised and exalted for ever.

Bless the Lord frost and cold:
bless the Lord you ice and snow;
bless the Lord lightning and clouds:
who is worthy to be praised and exalted for ever.

O let the earth bless the Lord:
bless the Lord you mountains and hills;
bless the Lord all that grows in the ground:
who is worthy to be praised and exalted for ever.

Bless the Lord you springs:
bless the Lord you seas and rivers
bless the Lord you whales and all that swim in the waters:
who is worthy to be praised and exalted for ever.

Bless the Lord all birds of the air:
bless the Lord you beasts and cattle;
bless the Lord all people on earth:
who is worthy to be praised and exalted for ever.

O people of God bless the Lord:
bless the Lord you priests of the Lord;
bless the Lord you servants of the Lord:
who is worthy to be praised and exalted for ever.

Bless the Lord all you of upright spirit:
bless the Lord you that are holy and humble in heart;
bless the Father, the Son and the Holy Spirit:
who is worthy to be praised and exalted for ever.

(The Song of the Three 35-65)



4. Beauty of Holiness

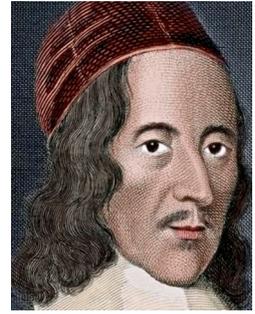
What aesthetic elements do you notice in your church and worship that draw out the beauty of holiness? Go for a stroll and see what you can find, then jot some down here...

What does your church building say to others in the community, visually?



Head Spirituality Exercise

Reflect on this poem by the great metaphysical Anglican poet George Herbert. You may like to write some of your responses here so that you can look back on them and see how God is becoming apparent to you in more and more ways and places.



Is there a line of the poem that stands out for you particularly? If so you may like to spend some time just reflecting on that one line. How is God addressing your life and your relationship with God through that line or phrase?

Teach me, my God and King,
in all things thee to see,
and what I do in anything
to do it as for thee.

A man that looks on glass,
on it may stay his eye;
or if he pleaseth, through it pass,
and then the heaven espy.

All may of thee partake;
nothing can be so mean,
which with this tincture, "for thy sake,"
will not grow bright and clean.

A servant with this clause
makes drudgery divine:
who sweeps a room, as for thy laws,
makes that and the action fine.

This is the famous stone
that turneth all to gold;
for that which God doth touch and own
cannot for less be told.

(Exercise continued overleaf)

'In all things thee to see'

Where do you most readily see God - eg. in scripture, nature, family life, your work, poetry, music? What draws you to God in this?

Where do you find it most difficult even to imagine encountering God? Why?

'Through it pass and there the heav'n espy'

What practices of prayer help you to go beyond the surface appearance of things and begin to see God everywhere- breathing, drawing, painting, walking, reading Scripture, eg?

'Who sweeps a room as for thy laws makes that and the action fine'

What experience do you have of doing common tasks mindfully and with an awareness of God? When have you 'swept a room' as a form of prayer?

'That turneth all to gold'

Do you recognise your experience of encounter with God as pure gold? Think of some of those precious times of encounter with God and treasure them as you would something of infinite value.

Write some of them here so that you can turn to this list in times of dryness and remember God's love for you.

PATHWAY 2: FEET SPIRITUALITY

1. Participation in God

This means...

Your reactions to RS Thomas' poem, *Via Negativa*?

You can tell a person is a 'mystic' by...?

What does this tell us about our ideas about mysticism?

2. Sacramentality

What does the Eucharist mean to you?

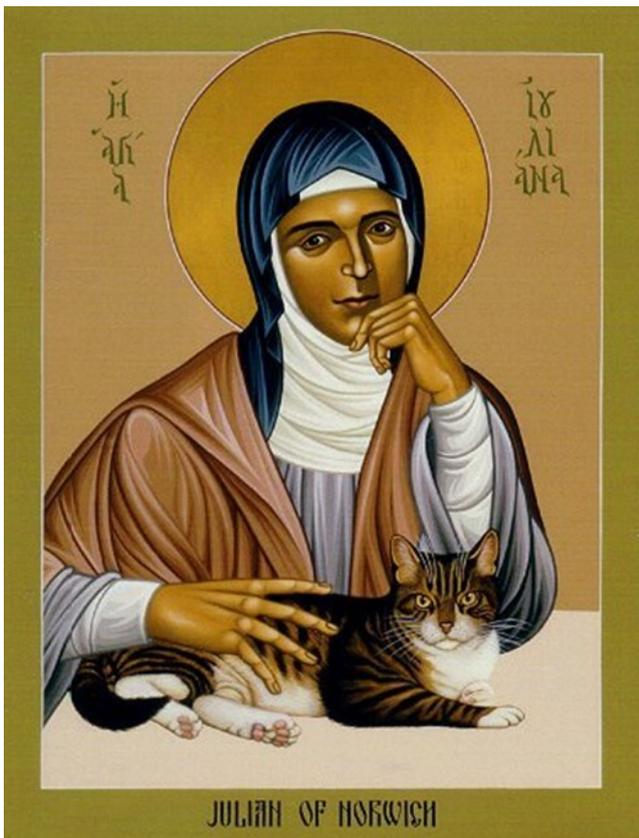
The Oxford Movement led to the revival of various Anglican religious communities. Can you think of some of these, perhaps that still exist today?

Using our senses in worship.— What comes to mind?



3. Heaven in the Ordinary

What ordinary objects help you to see God's presence?



It is believed Julian of Norwich enjoyed the company of a cat in her cell. What can companion animals teach us about God?

4. Contemplative Practices

Silence seems to be a less desirable way to spend time these days. How do you feel about silence? What gets in the way of you experiencing silence?

Feet Spirituality Exercise

This exercise focusses on the breath, the Spirit of God, flowing and praying within us. It makes use of a prayer word, which helps to occupy the mind so that God can pray within us. Any short word will serve, but the World Community of Christian Meditation recommends the word 'maranatha', which ends the Bible. It means 'come Lord Jesus'. Other words often used include 'let go, let God', 'be still and know that I am God', the 'Jesus prayer', 'Lord Jesus Christ, Son of the living God, have mercy on me a sinner', or simply the name of Jesus. The important thing is that you use the same word from the beginning of the time of prayer to the end - choose your word first and stick to it.

If doing this exercise on your own at home it is a good idea to use a meditation timer - many are available on the Internet for your mobile phone, or even use a kitchen timer. Simply give this time to God, knowing that your focus will wander. Each time you catch your thoughts wandering, come back to your prayer word without judgment. This is a simple way to allow God to pray in and through you, so that gradually the word repeats itself at the subconscious level and you draw close to what Paul meant when he encouraged us to 'pray constantly'.

Find a comfortable place to sit. Your spine should be erect but not tense, your hands relaxed in your lap, your feet firmly planted on the ground, and your chin gently tucked.

Breathe out and systematically relax your body.

Become aware of your breath, without attempting to change the flow of breath into and out of your body. Cool breath in, warm breath out. Become aware of where you feel the breath most strongly in your body, in the belly, in the diaphragm or at the nostrils and focus your attention there.

Gradually encourage your breath to deepen without force. Breathe in to a count of four and out to a count of four, equalising the flow of the breath.

When the breathing is steady and even gently introduce your prayer word - mar- a - na - tha (or whatever word you have chosen). Repeat the word gently, in rhythm with your breathing. When your mind wanders, gently bring it back to the breath and the word.

Keep a period of silence, about twenty minutes to half an hour is best, but you can begin with a shorter time and gradually extend it.

At the end of your prayer time give thanks to God for sharing this time with you, and say a simple verbal prayer such as the Grace.

PATHWAY 3: HEART SPIRITUALITY

1. Energy and Expression

"Musick has charms to soothe a savage breast," is the first line of the play *The Mourning Bride* (1697), spoken by Almeria in Act I, Scene 1 . This is often misquoted as "Music has charms to soothe the savage beast".) How does music soothe us?

2. Celtic Spirituality

Prayer for the Common Cold

God bless those who suffer from the common cold.

Nature has entered into them;

Has led them aside and gently laid them low

To contemplate life from the wayside;

To consider human frailty

To receive the deep and dreamy messages of fever.

We give thanks for the insights of this humble perspective.

We give thanks for blessings in disguise.

Amen

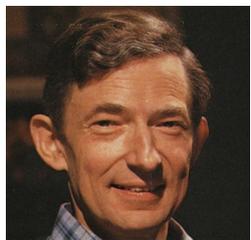
Copyright Michael Leunig Common Prayer Collection 1993 Collins Dove

Try your own here...

3. Evangelical spirituality

What are some important Evangelical contributions to prayer and spiritual life?

Some key figures (in terms of Heart spirituality)



4. Cursillo



5. Charismatic Spirituality

Some key contributions by Charismatic Anglicans to the wider church ?

HEART PRAYER EXERCISE

Lectio Divina with prayer partner

Prayer partners are a well-established part of evangelical spirituality, in which two friends learn to share with each other and support each other in prayer. In this exercise the pair will add the practice of Lectio Divina, or divine reading. This is an approach to scripture which invites us to read not with our heads but with our hearts, opening ourselves to the prompting of the Spirit, identifying for us the word that God has for us today.

1. We will read the Gospel passage together first as a group. Listen for the word or phrase that speaks to you, and name it silently.
2. In pairs have one of you read the passage aloud again. Listen with your heart for the word or phrase that speak to you, and when you are ready name it to your partner, and explain what it is in your own life at this time that this word or phrase addresses.
3. When each of you has shared, let the other person read the passage aloud for a third and final time.
4. Listen with your heart open for the word or phrase that calls to you and offers an answer or invitation to what you have shared so far.
5. Ask your partner to pray for you about this, expressing your desire in a simple sentence, such as 'please ask God that I may have more trust', or 'please ask God to show me the way forward'. When you have prayed for each other sit quietly to absorb the blessings of this time of prayer.





The Bible passage we will use for this exercise is the healing of blind Bartimaeus found in Mark 10:46-52

46 They came to Jericho. As he and his disciples and a large crowd were leaving Jericho, Bartimaeus son of Timaeus, a blind beggar, was sitting by the roadside.

47 When he heard that it was Jesus of Nazareth, he began to shout out and say, 'Jesus, Son of David, have mercy on me!'

48 Many sternly ordered him to be quiet, but he cried out even more loudly, 'Son of David, have mercy on me!'

49 Jesus stood still and said, 'Call him here.' And they called the blind man, saying to him, 'Take heart; get up, he is calling you.'

50 So throwing off his cloak, he sprang up and came to Jesus.

51 Then Jesus said to him, 'What do you want me to do for you?' The blind man said to him, 'My teacher, let me see again.'

52 Jesus said to him, 'Go; your faith has made you well.' Immediately he regained his sight and followed him on the way.

PATHWAY 4: HANDS SPIRITUALITY

The church is catholic, universal, so are all her actions; all that she does belongs to all. When she baptizes a child, that action concerns me; for that child is thereby connected to that head which is my head too, and ingrafted into that body whereof I am a member.

And when she buries a man, that action concerns me: all mankind is of one author, and is one volume; when one man dies, one chapter is not torn out of the book, but translated into a better language...

No man is an island, entire of itself; every man is a piece of the continent... any man's death diminishes me, because I am involved in mankind, and therefore never send to know for whom the bell tolls; it tolls for thee.

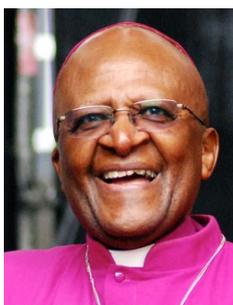
John Donne

Can you think of a time when you've felt a connection to others in a way that was significant for you?



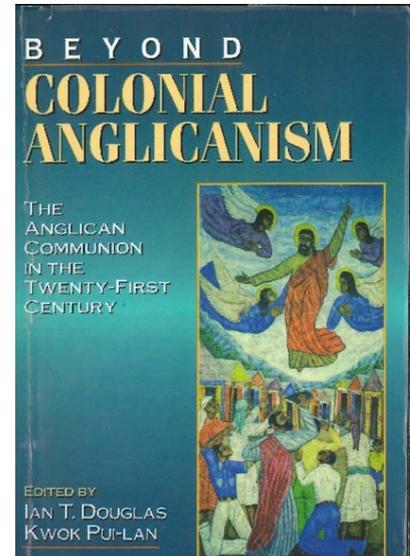
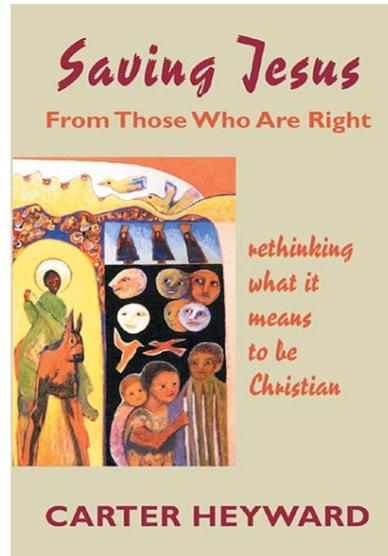
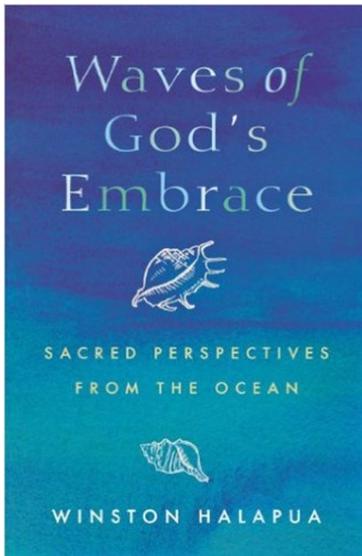
1. Living the Gospel

Who are some examples of Christians who live out the gospel in public life?



2. Contextual spirituality

Means: Seeking to develop a living Anglican response to the specific situations of particular places, people and practicalities today



So what do you know about the spirituality of Indigenous peoples in your area?

How could you find out?

3. Suffering and transformation

Can the experience of persecution & poverty enrich Anglican Faith?
How might that be so?



4. Justice and Peace actions

Can you think of some examples, maybe from your local area?

HANDS SPIRITUALITY EXERCISE

Those with a 'hands' spirituality, often encounter God most deeply in action for social justice. This may take many forms, and includes letter writing, petitions, running stalls that raise awareness of various issues, campaigning politically and within the church. Sometimes they are called upon to help the church pray through such issues. In this exercise we are going to take Care for Creation as a focus common to us all, and ask what resources help create liturgy around this theme. We will then use the resources gathered as our closing liturgy.

What Scripture might help us?

What prayers are available to us from our Prayer Book?

Are there other prayers or symbolic actions we can think of?

Is there some song or music we could use?

What should be the location of our prayer today?

Is there anything we could use to draw attention to this theme?

Go outside and see what object in nature invites your attention. Take up that object if possible, or make a drawing or brief description of it. Ask what it is about this object that you think speaks of God and God's involvement with this issue. Be prepared to share your insights with the group gathered for worship. Bring your object or its representation and be ready to contribute it to our worship space.



Notes for your liturgy

Developing a rule of life

How many times have we pondered what we would like to do in the future? With a goal in mind, it becomes easier to chart a path toward the goal. The stepping stones along this path help us focus on our goal and journey towards it. A personal Rule of Life is much like a path of spiritual stepping stones that help guide our growth toward a broader and deeper relationship with God.

Begin with Some Examples

The examples below suggest practices for each of the four parts of our vow: to **grow, connect, support, and serve**. These are a starting place for contemplating a personal Rule. They are only suggestions. The lists will never be complete even though some are extensive. It may be surprising to find that we have already made some of these a part of our life. In reality, we aim to be practical in creating our Rules, so each of us chooses one, two, or three of these practices or perhaps different ones where the Spirit leads us in each of the four parts of our Rule. There is a Rule of Life Worksheet containing two columns: “What I Am Doing” and “What I Would Like to Do” on page 5. The first column is for current practices, whether for a first Rule or from a current rule.

Grow - Examples

- *Daily prayer*
 - ⊕ Pray during daily activities such as driving, showering, gardening, cooking, exercising.
 - ⊕ Live in conversation with God, both talking and listening.
 - ⊕ Collect and use books of personal devotions.
 - ⊕ Commit to regular, intentional prayer times for rhythm of life.
 - ⊕ Use ACTS (adoration, confession, thanksgiving, supplication).
 - ⊕ Try different approaches to prayer, such as Anglican Rosary, centering prayer, the Daily Office, meditation, contemplative prayer.
 - ⊕ Join a prayer group or chain praying for the needs of others.
- *Study of scripture and spiritual writings*
 - ⊕ Participate in Bible study and adult formation classes and groups.
 - ⊕ Join a book group with a spiritual focus.
 - ⊕ Explore other spiritual traditions, such as the Celtic expression.
 - ⊕ Engage in the practice of *lectio divino*.
 - ⊕ Find a spiritual director for guidance.
- *Worship*
 - ⊕ Participate in the Eucharist (Sunday and/or mid-week) regularly.
 - ⊕ Attend alternative services such as Taizé, Evensong, an experimental liturgy, or a prayer-and-praise group.
 - ⊕ Join in special observances like the Easter Vigil, the Stations of the Cross, or a Passover meal.
 - ⊕ Celebrate fasts, feast days, and festivals.
- *Quiet time*
 - ⊕ Live in awareness of the presence of God’s spirit.
 - ⊕ Practice the traditional spiritual disciplines.
 - ⊕ Establish Sabbath time – turn off radio during commute; listen to Taizé or traditional chants while working out, walking, cooking, driving, etc.
 - ⊕ Make an annual retreat.
 - ⊕ Join in leading and attending quiet days.
 - ⊕ Walk a labyrinth.
 - ⊕ Practice self-examination as a prelude to confession.
 - ⊕ Make a commitment to journaling.
 - ⊕ Engage in discernment and thoughtful reflection.

- *Healthy habits*

- ⊕ Set aside Sabbath time for renewal each week to experience beauty, creation, and nature.
- ⊕ Set realistic health and fitness goals for myself.
- ⊕ Foster my gifts through hobbies and other activities.
- ⊕ Practice responsibility and accountability in all my tasks.
- ⊕ Commit to doing rather than planning to do.
- ⊕ Seek moderation and a balanced life style.
- ⊕ Accept that God has placed me where I can do the work God has in mind for me.
- ⊕ Assess whether there is a need to withdraw from any unhealthy relationships.
- ⊕ Remember to have fun!

Connect - Examples

- Seek Christ in all persons.
- Love my neighbour as myself.
- Proclaim Christ through the ministry of hospitality: welcome and acceptance.
 - ⊕ Join in fellowship with family, friends, and my church community.
 - ⊕ Greet visitors to worship services; welcome newcomers.
- Be totally present for others.
- Practice kindness and restraint in all situations.
- Develop and exercise skill in listening to the needs of others.
- Reach out to others outside my comfort zone.
- Create new relationships.
- Proclaim Christ by example in the holiness of my life.

Support - Examples

- Learn to see Christ in other members of the Community.
- Be open to welcome and invite women to visit your circle meetings.
- Love and accept Community members.
- Be responsible companions for other members of the Community on their life journey.
 - ⊕ Be trustworthy and kind toward each other.
 - ⊕ Develop and sustain shared bonds.
 - ⊕ Walk with one another through life's grief, joys, thanksgivings, anxieties, needs, and "dry spells."
 - ⊕ Serve one another as a source of courage and strength.
 - ⊕ Support each other with prayers, reflections, listening.
 - ⊕ Stay in touch with one another.
 - ⊕ Continue to study with other members of the Community.
 - ⊕ Be open to learning from each other.
 - ⊕ Share in the fellowship and worship of the Community.
 - ⊕ Respect one another's confidences.
- Be responsible to the Community.
 - ⊕ Stay informed about Community business.
 - ⊕ Share my talents for the benefit of the Community.
 - ⊕ Submit dues and other payments promptly.
 - ⊕ Attend Community retreats and gatherings.
 - ⊕ Contribute to the Community's projects for women and children.
 - ⊕ Be open to a call to leadership in the Community.
 - ⊕ Share the Community with other Episcopal women.

Serve - Examples

- Proclaim Christ through good works and acts of charity.
- Search out the holy in everyday tasks and duties.
- Make a realistic commitment to a personal ministry in my congregation or the world.

- Commit some of my time, talent, and resources as a grateful response to God’s love.
- Care for the environment, God's creation.
- Assume servant leadership in my church and community.
 - ⊕ Church office volunteer.
 - ⊕ Altar, flower, wedding guilds.
 - ⊕ Make home visits.
- Participate in healing services and other acts of compassion.
- Educate myself about issues related to peace, justice, and dignity.
 - ⊕ Make myself aware of the needs of others.
 - ⊕ Consider undertaking advocacy and action.

Review Present Practices

The next step in creating a personal Rule of Life is to review and reflect upon current spiritual practices. This check-up is for those creating a first Rule and those reviewing and revising a present Rule. The Collect for Guidance is offered as a prayerful way to begin.

Collect for Guidance

O God, by whom the meek are guided in judgment and light rises up in darkness for the godly: grant us, in all our doubts and uncertainties, the grace to ask what you would have us to do, that the spirit of wisdom may save us from all false choices, and that in your light we may see light, and in your straight path may not stumble, through Jesus Christ our Lord. **Amen.** *BCP, 832*

First, list current spiritual practices under “What I Am Doing” on The Rule of Life Worksheet on page 5. The examples from above may help to bring these to mind.

Next take some quiet time to reflect on these practices using the following questions as a guide.

- How do my current spiritual practices help me to live intentionally?
- How do they help bring rhythm to my daily life?
- How do they help me focus on things that are most important to me?
- How do these practices help me lead a simpler and more spiritual life?
- How do they help me grow and mature in my spiritual life?
- Do I expect too much of myself?
- Are there areas that I would like to emphasize or de-emphasize during the next year?

Plan a Rule of Life

After a period of reflection and discernment using but not limited to the questions above, list possible spiritual practices for the coming year under “What I Would Like to Do” on the Rule of Life Worksheet on page 5. The focus here is on being practical and realistic for one’s self and particular situation. It is quality, not quantity, that is sensible and useful. Simplicity is a key to success.

Serious and honest reviews of the list of practices under “What I Would Like to Do” using the questions from above will help simplify the list. Which items are actually possible based on my lifestyle and present situation? Which items are nice but not feasible at this time? Will the remaining practices support growth? Items that remain are the basis for a personal Rule of Life.

An individual Rule of Life is not static, so a plan to revisit it regularly will keep it useful. Posting a Rule where it is seen often, as on a mirror or desk, serves as a reminder of the commitment. Sharing a Rule within Community circles, with a local chaplain or another member is sometimes helpful. Some like to keep their rules private. If a Rule is not supporting growth for whatever reason, prayerfully change it so it becomes beneficial. It might be useful to keep a log of Rules over the years to view the spiritual journey always remembering that even Mother Teresa had “dry spells” in her life.

Below is a prayer of dedication to offer upon completion of the Rule writing process.

A Prayer of Self-Dedication

Almighty and eternal God, so draw my heart to you, so guide my mind, so fill my imagination, so control my will, that I may be wholly yours, utterly dedicated unto you; and then use me, I pray you, as you will, and always to your glory and the welfare of your people; through our Lord and Saviour Jesus Christ. Amen. BCP, 832-833

Sample Rule of Life

Below is a sample Rule of Life. It is only an example. Each Rule will be different because it is the result of individual discernment. Predictably, Rules have similarities because of our common practices. There is no correct Rule for all. That is why we each create and strive to live our own Rule. Keep in mind this sample is not the standard for judging any Rule but a way to see what practices a Rule might contain. The review that is helpful is one that reveals whether or not a Rule is a good set of personal practices for an individual.

What I am doing	What I would like to do
Grow: to deepen and strengthen my relationship with God	
Read the Bible using the Daily Lectionary or Forward Day by Day. Worship – Sunday. Healthy habit of daily walking.	Continue what I am doing. Participate in a Bible or study group. Daily quiet time to meditate and be silent. Pray regularly throughout the day. Journal.
Connect: to nourish my relationships	
Listening and being present to others.	Continue listening and being present to others. Greet and introduce newcomers. Greet the Christ in others through the Christ in me.
Support: to support fellow members and the Anglican community	
Practice responsibility and accountability. Communicate regularly.	Set up a small online study group.
Serve: to serve others and the whole of God’s Creation	
Healing service. Recycle. Volunteer at thrift store that benefits children.	Healing service. Recycle. Volunteer at thrift store that benefits children.

Sourced at http://www.communityofthegospel.org/Library/Creating_a_Personal_Rule_of_Life_Example.pdf

What I am doing	What I would like to do
Grow: to deepen and strengthen my relationship with God	
Connect: to nourish my relationships	
Support: to support fellow members and the Anglican community	
Serve: to serve others and the whole of God's Creation	

Online resources

These (plus new additions) are also found on the resource page at www.formedfaith.org

That saves you from having to transcribe these long URLs!

Melbourne Diocese prayer resources –

<https://www.melbourneanglican.org.au/faith/CallingMelbourne2Prayer/Pages/Prayer-resources.aspx>

Church of England daily prayer resources –

<https://www.churchofengland.org/prayer-worship/join-us-in-daily-prayer/introduction-to-daily-prayer.aspx>

Download Apps (from above)

Anglican Prayer Fellowship Canada (including videos) –

<http://www.anglicanprayer.org>

Anglican Cycle of Prayer –

<http://www.anglicancommunion.org/acp>

Anglican Communion Theological Education –

<http://www.anglicancommunion.org/ministry/theological/teac>

Got any more to share?

Resources

- Allchin, A.M. *Participation in God: a forgotten strand in Anglican Tradition* (1988)
- Ashwin, Angela. *Heaven in Ordinary: contemplative prayer in everyday life* (1985)
- Ashwin, Angela. *The Wine Danced* (2002)
- Ashwin, Angela. *The Book of a Thousand Prayers* (2002)
- Ashwin, Angela. *Woven into Prayer: a flexible pattern of daily prayer through the Christian* (2010)
- Ashwin, Angela. *Faith in the Fool: risk and delight in the Christian adventure* (2009)
- Avis, Paul. *In Search of Authority: Anglican Theological Method from Reformation to the Enlightenment* (2014)
- Bain, Roly & Forbes, Patrick. *Clowning Glory* (1995)
- Countryman, William *The Poetic Imagination: an Anglican spiritual tradition* (1999)
- Douglas, Ian T. and Pui-lan, Kwok. *Beyond Colonial Anglicanism; the Anglican communion in the 21st century* (2001)
- Ferlo, Roger. *Sensing God: Reading Scripture with all our senses* (2002)
- Guenther, Margaret. *Holy Listening: The Art of Spiritual Direction* (1992)
- Halapua, Bishop Winston. *Waves of God's Embrace: sacred perspectives from the Ocean* (2008)
- Heyward, Carter. *Saving Jesus from those who are right : rethinking what it means to be Christian* (1999)
- Kise, Jane A. G. & Hirsh, Sandra. *Soultypes: Finding the Spiritual Path That is Right for You* (2006)
- Lewis, Harold T. *Christian Social Witness* (2001)
- Rainbow Spirit Elders. *Rainbow Theology; towards an Australian aboriginal theology* (2007)
- Redfern, Alistair. *Being Anglican* (2000)

Rowell, Geoffrey & Stevenson, Kenneth. *Love's Redeeming Work: The Anglican Quest for Holiness* (2004)

Sykes, Stephen. *The Study of Anglicanism Paperback* (1998)

Tabo, Steven. *Triggerfish & Trevally by* (2006)

Underhill, Evelyn. *Mysticism : The Preeminent Study in the Nature and Development of Spiritual Consciousness* (1990)

Ware, Corinne. *Discover your spiritual type: a guidebook to individual and congregational growth* (1995)

Ware, Corinne. *Saint Benedict on the Freeway : a rule of life for 21st century* (2002)

Williams, Rowan. *Dwelling of the Light: praying with icons of Christ* (2003)

These books and many others are available in the
Roscoe Library at St Francis Theological College
23 Milton Road, Milton



More on *Dadirri*

Aboriginal people practice deep listening, an almost spiritual skill, based on respect.

Sometimes called 'dadirri', deep listening is inner, quiet, still awareness, and waiting.

Aboriginal people passed on stories orally as they knew no writing. Listening to the story teller was vital to reproduce the story accurately to the next generation of story-tellers.

Deep listening describes the processes of deep and respectful listening to build community—a way of encouraging people to explore and learn from the ancient heritage of Aboriginal culture, knowledge and understanding [2].

Deep listening is also called **dadirri** in southern Queensland.

[Dadirri] is in everyone. It is not just an Aboriginal thing.—Miriam-Rose Ungunmerr-Baumann, Aboriginal writer [5]

Aboriginal writer Miriam-Rose Ungunmerr-Baumann describes deep listening as follows [1].

"Dadirri is inner, deep listening and quiet, still awareness. Dadirri recognises the deep spring that is inside us. We call on it and it calls to us. This is the gift that Australia is thirsting for. It is something like what you call 'contemplation'.

When I experience dadirri, I am made whole again. I can sit on the riverbank or walk through the trees; even if someone close to me has passed away, I can find my peace in this silent awareness. There is no need of words. A big part of dadirri is listening."

"In our Aboriginal way, we learnt to listen from our earliest days. We could not live good and useful lives unless we listened. This was the normal way for us to learn - not by asking questions. We learnt by watching and listening, waiting and then acting."

"My people are not threatened by silence. They are completely at home in it. They have lived for thousands of years with Nature's quietness. My people today, recognise and experience in this quietness, the great Life-Giving Spirit, the Father of us all."

Another part of dadirri is "the quiet stillness and the waiting," says Ungunmerr-Baumann.

"Our Aboriginal culture has taught us to be still and to wait. We do not try to hurry things up. We let them follow their natural course - like the seasons."

Dadirri is also used as a prayer, a prayer in the sense of you just feel the presence of the Great Creator.—Miriam-Rose Ungunmerr-Baumann, Aboriginal writer [5]

Dr Laura Brearley, author of the *Deep Listening Book*, says "deep listening is about tuning in... Deep listening is based on stories, silences and the spaces that lie between. As a research methodology, the practice of deep listening is an invitation into culturally congruent ways of learning and knowing." [2]

It does wonders for a person to just be still and listen to someone else talk about their life and how they probably came through things. You never know what you'll learn.—Archie Roach, Aboriginal singer and songwriter [4]

Modern uses for deep listening

Deep listening is at the basis of some therapeutic methods used in counselling [3].

Jennifer Thompson, founder of the Jenwakka Indigenous Counselling Service, describes deep listening as “tapping into her ancestors, constantly listening to spirits”. “[Dadirri is] what non-Aboriginal people would call contemplation. It’s the way we sit and take time and go in deep... The Dadirri is a way to take advantage of this [healing] knowledge. It requires people to stop, look, listen and learn.” [3]

"I felt ashamed"

For dadirri to occur it doesn't need special arrangements, as this story from the 40th anniversary of the Aboriginal Tent Embassy shows.

“An Elder from north of Cairns, relayed to a small crowd of us us through a mobile phone held to the microphone of the public address system, a rambling, sometimes emotionally incoherent story of his family’s and his mob’s suffering.

“I was getting more and more frustrated, urging him inwardly to ‘get to the point mate, get to the point’.

“I looked around me. Rapt attention. Some tears. I felt ashamed at my whitefella impatience.”

How you can experience dadirri

Reserve a space regularly for about 5 minutes, in the morning or evening. Go outside if you can. Simply sit and look at and listen to the earth and environment that surrounds you.

Focus on something specific, such as a bird, a blade of grass, a clump of soil, cracked earth, a flower, bush or leaf, a cloud in the sky or a body of water, whatever you can see.

You can also let something find you, be it a leaf, the sound of a bird, the feel of the breeze, the light on a tree trunk. There’s no need to try, just wait a while.

Be still and silent and listen.

Following this quiet time, there may be, on occasion, value in expressing in some way your experience of this quiet, still listening. You may wish to talk about the experience or journal, write poetry, draw, paint or sing. This needs to be held in balance - the key to dadirri is in simply being, rather than in outcomes and activity.

[1] 'Dadirri - A Reflection By Miriam-Rose Ungunmerr Baumann', Emmaus Productions

[2] 'Success for Koori Court', Koori Mail 492 p.44

[3] 'Dadirri healing therapy', Koori Mail 486 p.58

[4] 'He's on the way back', Koori Mail 496 p.16

[5] Interview with Miriam-Rose Ungunmerr-Bauman, Eureka Street TV, <http://www.youtube.com/watch?v=k2YMnrmBg8>, retrieved 7/1/2012

[6] 'A put-up job that boomeranged?', indymedia.org.au/2012/01/29/a-put-up-job-that-boomeranged, retrieved 4/2/2012

Source: <http://www.creativespirits.info/aboriginalculture/education/deep-listening-dadirri#ixzz46u45eXKi>

Frequently Asked Questions

With Rev Dr Jonathan Inkipin and Rev Dr Penny Jones

1. Why pray?

Jonathan: Why pray? You may as well say why breathe! I think it's at the heart of our lives especially in our relationship with God. In John's gospel, the picture of our relationship with God, Jesus with God is that relationship with prayer and the Holy Spirit. So we share in that prayer and we learn in doing so too that we relate better to God, to one another and to ourselves and in that journey.

Penny: For me I think it's all about relationship: our relationship with God and also with one another in Christian community. And of course, if we neglect any relationship, with a friend or a lover and we don't spend that time then that relationship will deteriorate. So it's really important to just have that focus time of relationship and conversation, and listening with God. And that's why I pray.

2. What does being Anglican mean to me?

Penny: Being Anglican is really precious to me. It means that I can tap into more than 400 years of history and tradition that is rich. Anglicanism has poetry and music, and colour and sacramentality and all of those things enable me to connect with God. So that's what I love about being an Anglican – its diversity.

3. What is the aim of this workshop, FAITH360: Praying in Anglican Ways?

Jonathan: I guess it's to find that depth and life and energy that can allow us to grow – to go for growth in our lives. Also things we need to change in our churches and develop, but above all we need to deepen our sense of who we are in God and allow God to flow more effectively through us. And also, I guess looking at the resources we have in our Anglican tradition and in the options and relationships we have to enable us to grow in that. That's the aim of what we're trying to do here.

4. What's the difference between spirituality and faith?

Penny: Well, that's a tricky question because they are really intimately and closely bound together. But I guess I would say that spirituality is something we all have as human beings and we foster that in all kinds of ways. We foster that spirituality by taking a long walk in nature or through the arts and so on. Faith in some ways is both less and more demanding. Less demanding in that it's all about trust and allowing ourselves to simply trust in God. But it's also more demanding in that we really need to dig deep into a particular tradition in order to find our identity there. And that's what we're doing in this course really – finding identity as Anglicans as we find ourselves in Christ.

Jonathan: I think for me the two are integrally related. To some degree I think that faith is more of an external thing and spirituality is more of an internal thing, although it connects with social justice and other things as well. So, in the early church, there were some critics of the church who said that some Christians were a bit like waterless canals: wonderfully constructed and everything else but it was actually the love and the light and the river of God actually flowing through them. I think spirituality is about rediscovering that, and allowing the water of God to flow through us more effectively. We need effective boundaries and creeds and so forth and good doctrine. But it needs to come alive with that spirit of God within us and I think praying the Anglican way will hopefully help us in that journey.

5. Does it help to try and understand one's own spirituality? Why would we try to do that?

Jonathan: I guess we are all born differently with different elements, and gifts and characteristics. So in a Christian community we try and work together in those things that link us together. We also need to look at the specific ways in which we grow in God: particular ways in which we can flower and flourish. We can learn from others who maybe made similar sorts of journeys and from others who maybe had slightly different journeys of faith and prayer and spirituality who can also enlarge our lives and capacities and enable those gifts to grow and flourish both for ourselves and for others.

6. With regards our spirituality, should we focus on our strength, or develop our weaknesses?

Penny: I guess the short answer to that would be both. It's a little bit like how we respond to food. When we think of our area of strength that's like our favourite food, the things that we know we really love to eat and that always nourish us. Then there are the foods that we know are good for us but that we don't really like or the ones that we actively dislike. With the spirituality wheel that's where we actually work on our areas of weakness and find that maybe these less attractive foods can be really nourishing to us so its bit of both/and.

7. Should we pray everyday?

Jonathan: Of course we should pray constantly; so the bible teaches us and the orthodox tradition is very strong on that. That doesn't meant to say that we should sit and recite prayers all the time or go to communion every hour of the day and so on but it's allowing that prayer, that breath of God to flow through us. And so particular ways of learning to do that will help us to have a little bit of structure to our lives and to our day. So that, for instance, just a word of prayer or verse that we dwell on or reflect upon can live in us even when we are doing many other things, maybe manual labour, or looking after children or whatever else it is we happen to be doing at the time. We let God flow and pray in us.

8. What is the benefit of a pattern of prayer?

Penny: Well this really is about developing a habit. And it's a good habit that will sustain us in times that are difficult. When busy-ness comes along, when perhaps sickness or grief comes along we really need to have some ingrained patterns of prayer that will sustain us and help to carry us through those hard times. So it's really about practice. I love that because it helps me realise that I'm never going to actually completely succeed in prayer. But if I enter into the regular practice of prayer that's really going to help me in those hard times.

9. What's the benefit of diversity that we have in the Anglican Church?

Jonathan: I guess that is one of the questions that we are trying to explore a little bit in this and I guess it is working with God because that's the way God works; God's way of developing our lives. The operation itself is to put all kinds of different elements together. How can those work cooperatively and creatively rather than destructively. So there's going to be a little bit of irritation of course within the Anglican tradition and always has been. It's always been a contested communion. But in that I think there's great enrichment and we're probably more honest and humble in doing that. It keeps you more honest and humble to have others that are different from you, provided you develop your own space and your own integrity. But that integrity and space can become somewhat staid and stolid if it's not enriched by the conversation that one has with others as well.

10. Praying in Anglican Ways – What do you hope for the participant?

Penny: I really hope that they'll learn something more about themselves and the ways in which they relate with God. Perhaps they'll come across some new ways that they haven't tried or thought about before. I really hope they'll come to an appreciation of the diversity of ways that we have in our Anglican tradition to pray. And that will also help them perhaps to look at other people and their needs in prayer differently. I hope that this can be a module that builds us up in passionate prayer and enables us in whole congregations and communities to deepen our relationship with God.

Jonathan: I hope it enables us to come more alive in our faith and in our journey together. We have the opportunity to drawn on terrific resources both through history but also in the spread of Anglican expression throughout the world: African, Asian as well as those we are more used to in our western background. It is an exciting time, a challenging time to live in, at the moment. But we have a wonderful gift we can share with others if we get to know ourselves better in the light of God and the light of prayer and that wonderful tradition which has carried us so for so long.

Want to browse the video versions of these conversations?

With your preferred search engine, look for 'YouTube FAITH360: Exploring Prayer in Anglican Ways' or go directly to www.formedfaith.org

Next Steps

The 360 Project (so far!)

BIBLE360

Introduction to the Bible

As a central text for Christians the Bible deserves more attention than we probably give it! This day long module looks at the bible from every angle. How did this book come together? What is its message? How can it be read in the 21st century? What focus should we bring to it?

FAITH360

Praying in Anglican Ways

How would you characterise your own spirituality? This module will help you to do that! As well, it explores the wealth of spiritual pathways within Anglican Christianity and highlights various aspects of prayer, enabling us all to develop our own ongoing rule of life that will nourish our prayer life in to the future.

FAITH360

Facilitating Small Groups

Small groups are such a vital element of a healthy parish community. We also offer special one-day workshops to equip clergy and lay leaders for the ministry of working with small group.

More detail available from The 360 Project website (www.formedfaith.org).

St Francis Theological College

St Francis Theological College in Brisbane offers high quality theological education from Certificate and Diploma entry level studies through to DMin & PhD programs. SFC provides academic courses in Bible, Church History Practical Theology, and Systematic Theology as a member of the CSU School of Theology. These programs contribute to ministry training as well as personal and spiritual formation.

While we value our Catholic heritage within the Anglican tradition, we also welcome students **from all religious traditions** who are seeking to engage critically with the intellectual tradition of Christianity. Find out more at www.ministryeducation.org.au

Education for Ministry

EfM is a four year group-based educational program involving an intensive study of Christianity and theological reflection. Participants learn from their own experience, from each other, from the Scriptures and the history of the Church. Every week participants do their own study based on the EfM materials and when the group meets they share insights and seek clarification through discussion and further research together. These “group seminars” are facilitated by a trained EfM mentor who does not “impart knowledge” but rather guides development in reflective learning.

For further details, contact St Francis Theological College in Brisbane: (07) 3514 7411 or registrar@ministryeducation.org.au

More options for learning are regularly posted at www.formedfaith.org. Have a look!

The 360° Project

This module is from the FAITH360 stream of The 360 Project

Find out more at www.formedfaith.org

BIBLE 360°

FAITH 360°

MISSION 360°