

Quiet Day 17 February 2024

GRACE UPON GRACE

9:30 - 9:40 **Introduction**

9:40 - 10:40 **First Conference**

9:40 - 9:55 First session of reflections on the theme of the day

9:55 - 10:18 First session for thoughtful, conversational prayer: Restrooms, refreshments, stroll the grounds, reflect in the church. The entire campus is open to us. **Please maintain quiet. Please keep talking to a minimum and please talk quietly. Thank you!**

10:20 - 10:40 First session of Silent Prayer in the Sanctuary. (Or thoughtful meditation in the Music Center.)
[Enter silently from 10:18 to 10:20. At 10:20 we will intone the bell and begin silent prayer.]

10:40 - 11:40 **Second Conference**

10:40 - 10:55 Second session of reflections on the theme of the day

10:55 - 11:18 Second session for thoughtful, conversational prayer: Restrooms, refreshments, stroll the grounds, reflect in the church. The entire campus is open to us. **Please maintain quiet. Please keep talking to a minimum and please talk quietly. Thank you!**

11:20 - 11:40 Second session of Silent Prayer in the Sanctuary. (Or thoughtful meditation in the Music Center.)
[Enter silently from 11:18 to 11:20. At 11:20 we will intone the bell and begin praying.]

11:40 - 12:00 **Third Conference**

11:40 - 11:55 Third session of reflections on the theme of the day

11:55 - 12:18 Third session for thoughtful, conversational prayer: Restrooms, refreshments, stroll the grounds, reflect in the church. The entire campus is open to us. **Please maintain quiet. Please keep talking to a minimum and please talk quietly. Thank you!**

12:20 - 12:40 Third session of Silent Prayer in the Sanctuary. (Or thoughtful meditation in the Music Center.)
[Enter silently from 12:18 to 12:20. At 12:20 we will intone the bell and begin praying.]

12:40 - 1:00 **Eucharist. All are welcome.**

Grace upon Grace

We offer reflections on Jesus as the one who reveals grace upon grace and how this grace moves us to integrate the active and contemplative dimensions of reality within us and around us.

All Spiritual Practice is about being present

The Rule of Saint Benedict

The Rule of Saint Benedict was written roughly in 530.

Over the course of centuries, it influenced virtually all Western spirituality.

The Rule prescribed 8 canonical forms of communal prayer for monks to fulfill St. Paul's admonition to pray without ceasing.

In Anglican/Episcopal spirituality, the "Threefold Rule" became preeminent:

Holy Eucharist

The Daily Office

Personal or private devotions or prayer

Since the first Book of Common Prayer in 1549, and especially since the 1800's, pastoral considerations have continually revised how one keeps the Daily Office.

My personal practice of the Daily Office is silence and the Lord's Prayer. This practice melds with my "personal devotions."

There is precedent for silence and the Lord's Prayer as one's practice in our tradition from the earliest to modern times. Some have wondered whether the prayer Jesus taught us was his own regular practice. I am inclined to think it was, though not with the kind of "formula" we understand in the Daily Office.

All this said, the question remains, how do we pray without ceasing? How do we remain present in the present moment? What practices assist us in our intention to remain present, to integrate the active and contemplative dimensions of reality within us and around us?

What is the experience of being present in our sanctum, that is, in our prayer closet, and in daily life?

The Lord's Prayer (as *Lection Divina*/The *ART* of Engaging Holy Scripture)

In my experience, the longer we traverse the spiritual journey, the briefer and less wordy our "Office" and our personal devotions tend to become.

Abba Father, our Father, who dwells in the heavens,

Let your name be hallowed

Let your kingdom come,

Let your will be done,

as in heaven also on earth.

Give us this day the *epiousion* (of the Spirit) bread,

And forgive us our debts,

as we ourselves have forgiven our debtors.

And lead us not into temptation,

but rescue us from evil.

John 1:1-18 The Prologue and its Poetry

My mostly literal and therefore awkward translation.

¹ In the beginning was the Word,
and the Word was toward God,
and the Word was God.

²This One [the Word] was in the beginning toward God.

³ All things through him came into being,
and apart from him came into being not even one [thing].
That which had come to be ⁴ in him was life,
and the life was the light of humanity.

⁵ And the light in the darkness shines [on],
and the darkness it not holds back [[overtakes, seizes, controls, overcomes]].

⁶There came a man, having been sent from God, whose name was John; ⁷ this one came to be a witness in order that he might bear witness to the light, in order that all might believe through him. ⁸Not was that one the light, but in order that he might bear witness to the light. ⁹ The true light, which enlightens all humanity, was coming into the world.

¹⁰ In the world he was,
and the world through him came into being,
and the world did not recognize him.

¹¹ To his own he came,
and his own people did not receive him.

¹² But to all who did receive him,
he gave to them authority children of God to become.

([That is] to those who believe into his name, ¹³ who not out of blood and not out of the will of flesh and not out of the will of man, but out of God were begotten.)

¹⁴ And the Word flesh became
and made his dwelling in us,
and we have seen his glory,
glory as the one and only [son or begotten] from the father,
full of grace and truth.

(¹⁵ John bore witness concerning him and cried out saying, “This one was whom I told you; ‘the one who comes after me ranks ahead of me, because he existed before me.’”)

¹⁶ For out of the fullness of him
we have all received
even grace upon grace.

¹⁷ For the Law through Moses was given, grace and truth through Jesus Christ came. ¹⁸ God no one has seen ever; the one and only begotten God who exists into the bosom of the Father, that one has explained [[revealed, disclosed]] him.

Parentheses () indicate the grammar of the text

Single brackets [] indicate something implied in the text

Double brackets [[]] indicate an alternate translation

The “Absolute” I AM sayings

- 8:24 Unless you come to believe I AM you will die in your sins.
8:28 When you lift up the Son of Humanity, then you will realize that I AM
8:58 Before Abraham came into existence, I AM.
13:19 When it does happen, you may believe that I AM.
18:5 When the soldiers come looking for Jesus, and he answers “I AM (he)
(6:20 When Jesus comes to the disciples walking on the water ... “It is I” or “I AM” ... “do not be afraid”))

The Seven Classic I AM Sayings (or sayings with a predicate)

- 6:35 I AM the bread of life
8:12 I AM the light of the world
10:7 I AM the [sheep] gate
10:11 I AM the good shepherd
11:25 I AM the resurrection and the life
14:6 I AM the way, the truth, and the life
15:1 I AM the true vine

Other Sayings

- 10:30 The Father and I are one.
14:3 ... in order that where I am there you may also be.
14:20 In that day you will know that I am in my Father and you are in me and I am in you
17:21 in order that all may be one, just as you, Father, are in me and I am in you, that also they may be in u