



Taste and See...



VOL. 6 No. 2 **ISSN 2561-6684 (print)** **SUMMER 2023**
ISSN 2561-6692 (online)

Strong in the Broken Places _____ *Jane Jones*

I read an article recently that has stuck with me. It was about repairing a mountain trail washed out by water and rockslides. It said, “we had to take to the air to find the broken places.” Today, there are so many broken places - in our lives and in our nation. To find them, we need to go higher. We need to take our position in



heavenly places, to see things from His perspective.

Nehemiah did reconnaissance around the walls of Jerusalem, to see where the breaches were so that he could plan a strategy to repair them (Neh. 2:11-16). We need to take a lesson from him and do reconnaissance in our own lives and consider the state of the nation. My prayer is Daniel 2:22: “He reveals deep and hidden things; he knows what lies in darkness and light dwells with Him,” asking God to show the broken places that often we don’t realize are there.

In A Farewell to Arms, Ernest Hemingway wrote, “The world

(Continued on page 2)

Inside...

Tongues in Public?	4
You Will See Him There	7
Thoughts from my Bay	8
From the ARM Chair	9
Participation	11
Signs and Wonders	12
Prayer Books, Part 22	13
Historical Books, Part 2	14

Taste and See... is the quarterly publication of



Subscriptions:
\$15 / year individual, \$30 / year group (4 copies to one address), \$10 / year digital

breaks everyone and afterwards many are strong in the broken places.” Why is it that some become stronger? We have a Healer, a Comforter, one who will mend us in the broken places. A.B. Simpson wrote, “Out of the presses of pain, come the soul’s best wine.” Diamonds are honed under pressure. We just need to trust God and give Him access to our broken places. His desire is to give us beauty for ashes; joy instead of mourning; praise instead of heaviness for He has planted us for His glory (Isa. 61:3).

Kintsugi is the Japanese art of repairing broken pottery with gold. The idea is that by embracing flaws and imperfections you can create an even stronger piece. The beauty of the piece is enhanced by the gold in the cracks. What a beautiful reminder this is of how God heals the broken.

Breaking can often produce something of great value. While we are going through our trials, the Holy Spirit is there to guide and comfort us. We need to remember that God’s power shows up when we are weak: “My grace is sufficient for you, my power is made perfect in weakness” (2Cor. 12:9). Testimonies of the goodness of God in times of trial and how He brought people through are powerful. Revelation 12:11 reminds us, “and they overcame him by the blood of the lamb and the word of their testimony.”

When Lettie Burd Cowman’s husband was slowly dying, she wrote a daily devotional about their experiences with God during this time of hardship called Streams in the Desert.

Joni Eareckson Tada, who was paralyzed in a diving accident,



became strong in the broken places; God’s strength is made perfect in her weakness. She may not be healed this side of Heaven, but she trusts in God for strength and comfort.

Jacob wrestled with God and afterwards he always walked with a limp, a sign of broken body and spirit, but God used him mightily to give birth to a nation. When we give our brokenness to God, he will give us beauty for ashes. He will heal us in the broken places and, although our scars may be visible, like kintsugi they will make us beautiful: “yet God has made everything beautiful for its own time” (Ecc. 3:11).

Psalm 147:3 tells us, “He heals the broken hearted and binds up

their wounds.” He can heal any brokenness in our lives when we allow the Holy Spirit to reveal the broken places that are holding us back from walking in the fullness of all He has for us. We need to embrace 2 Corinthians 12:9 - His grace is sufficient for us.

We don’t always know why bad things happen, but we do know Romans 8:28, which assures us that all things work together for good to them that love God and are called according to His purpose.

There is a song that I have been praying over people after I teach this. It is called, “I Speak Jesus” by Here Be Lions (2021). It goes like this:

*I just want to speak the name of Jesus
Over every heart and every mind
'Cause I know there is peace
within your presence
I speak Jesus...*

*'Cause your name is power
Your name is healing
Your name is life
Break every stronghold
Shine through the shadows
Burn like a fire*

There is power to heal, power to deliver, and power to save in the name of Jesus.

Jane Jones is the ARM Prayer Coordinator. She lives in Okotoks, AB.

The ARM Board

Ven. Perry Cooper
Miramichi, NB
nagsheadfable@gmail.com

Jane Jones
Okotoks, AB
jane.jones@stpo.ca

Rev. Daniel Joseph
Toronto, ON
ptrdanielng@gmail.com

Rev. David Matthews
Mississauga, ON
david@stthomasabecket.net

Rev. Canon Gene Packwood
Regina, SK
kiwirev@gmail.com

Roger Spack
Roxboro, QC
roger.spack@sympatico.ca

Dianne Trinder
Sarnia, ON
diannetrinder@gmail.com



Taste and See...

From the Editor

Alison Stortz

I recently watched a TV show called Manifest (2018), in which the number 828 recurs in various ways, referring to Romans 8:28. This verse also recurs in this issue. Can you find it?

Turned on its head, Romans 8:28 can seem like an excuse to behave badly - if God can take any bad thing and use it for good, why shouldn't I do whatever I like? But this is missing the point: the good is for those who love God and align with His purposes, not those who go willfully off on their own. Moreover, the good is neither our physical comfort nor financial gain - it refers to God's own purposes, as they are worked out through people who love and trust Him.

Romans 8:28 can bring comfort in difficult times, but it doesn't promise they will be less frequent, or less difficult. Does this mean we have no help in our daily trials? Thanks be to God, we have the Holy Spirit, given at Pentecost and walking with us ever since. Rev. Gene Packwood reminds us, "Whenever we get stuck in the dark and formless voids -- of grief or addiction or disobedience or prayerlessness or broken relationships or sin -- the Holy Spirit is The One who blows in to hover over our hearts, souls, minds and bodies, bringing truth, order, light, resurrection life, power, ability and relief."

I pray this summer will bring each of us a Spirit-filled time of rest, refreshment, and relief, in Jesus' Name.

I look forward to hearing from you.

Alison ☺

Taste and See...

**Volume 6 Number 2
SUMMER 2023**

The quarterly magazine of
Anglican Renewal Ministries Canada

The National Church
Executive Committee has
sanctioned the use of
Anglican Renewal Ministries

Please submit communications to
Anglican Renewal Ministries

P.O. Box 13612
Kanata, Ontario, K2K 1X6

arm@armcanada.org

Phone: 613-592-4291

Toll Free: 1-866-627-1276

ARM Canada is a registered non-profit organization supported by tax deductible donations.
(Registration No. 0664250-47)

Editor: Alison Stortz

Subscriptions:

\$15/year individual (paper),

\$10/year individual (digital),

\$30/year group

(4 copies to one address)

Submissions for publication in

Taste and See...

may be emailed to
arm@armcanada.org

Writer's guidelines are on
our website:

www.armcanada.org

SUMMER 2023

Tongues: Too Knotty to be in Public?

Rev. Daniel Joseph

Before we begin, I encourage you to read 1 Corinthians 14:20-33 and 37-40. This passage talks about the gifts of prophesy and tongues and ends, notably, with “but all things should be done decently and in order.” One of my hopes in this article is to stir within us a remembrance of things we have known (Jude 1:5) so that we will keep building ourselves up in our most holy faith, to pray in the Holy Spirit and to keep ourselves in the love of God – in this way, we will avoid divisions which are devoid of the Spirit (Jude 1:19-21). Hence I begin with three assumptions:

First, in welcoming the Spirit to move among us we want to be faithful to the Scriptures and the church tradition we have inherited (1Cor. 11:23; 15:3). What we have freely received, we freely give within the bounds of authority He has placed on us, never going beyond what is written (1Cor. 4:6).

Secondly, the aim of the “Spirit’s things” (*pneumatikos*) is to build up for the common good (1Cor.12:7 and 14:5) and not to tear down (2Cor. 13:10). It is important for us to be sensitive to the needs of our churches and congregants even as we encourage them to see that the gift of tongues is for today.

Tongues-speaking forces us to come to terms with the reality of the spiritual world. It involves

surrender to God in a bodily form of worship which edifies and strengthens us. The image that comes to my mind is the Ghostbusters backpack, which powers up the guns (in the first movie, at least). It would be disastrous to go anywhere without a portable source of power, especially in a lost and dying world! Tongues is like a backpack of power because it connects us with God *in prayer* in a way that bypasses the mind but connects us with the Spirit.

In speaking mysteries unto God (1Cor.14:2), we actualize our faith in a God who is mysterious beyond our understanding, but who is utterly good and powerful to save. And yes, God has commissioned His church to proclaim the good news with signs following: in the name of Jesus the believers will cast out devils, speak in new tongues and heal on the sick. Along the way, dangers will not harm them (Mark 16:15-20).

Finally, in common worship it is important that the Spirit’s things or the “spiritual powers” not be tucked away in a corner. In the Corinthians passage above, Paul says that we should be eager to prophesy and not forbid speaking in tongues. Paul’s emphasis is best bookended by v20 and v40. In v20, he appeals for an enlightened common sense regarding the gifts so that they can make decisions maturely like

spiritual adults; in v40, he states that all things should be done, but let them be done decently and in order. Verses 26-33 explain how the operations of the same Spirit can be administered sequentially and with the concept of taking turns. This should be second nature to us as Anglicans! Everyone has a gift – let’s queue up!

What should we take away from this passage?

The purpose of order is to ensure a plurality of the gifts and a diversity of operations, not to ensure comfort. Paul quotes Isaiah 28:11-13 because he wants the Church to understand the wondrous effect of tongues – that it is part of God’s will that certain gifts are not immediately clear and highlight the element of mystery and the supernatural context. In fact, in the Corinthian context where people are enthusiastic to speak in tongues because of the social context and the elevated view of tongues as a higher plane of wisdom, Paul locates it together with the other gifts of the Spirit for its proper place and significance. But he does not eliminate it. There is something about the unknown that reinforces the sense of mystery about God; there is something idolatrous about reducing the knowledge of our awesome God to a

(Continued on page 5)

philosophy in competition with the philosophies of the world.

Intelligibility is needed, nonetheless. For Paul, asking the Spirit for an interpretation of public tongues seemed like the best way to make sure that even an outsider can follow the service. The imperative here is not that *all* tongues must be interpreted as an absolute. Rather, the whole passage is about a sense of decency and order.

How does one balance intelligibility and the element of mystery? As Anglicans, we are familiar with mystery — our buildings, Prayer Book, terminology, and formal robes all seem to come from a distant past. That doesn't mean we have had to change many things in order to make things intelligible (although sometimes we have). We provide instructions to guide those unfamiliar with the Prayer Book. Guided Eucharists help familiarize the newcomer. We use visual cues, handouts or slides. Such intelligibility does not lighten the mystery but enhances it.

In allowing certain mysterious gifts, like speaking in tongues, we should be clear about what this looks like within a framework of decency and order. Here are some options:

- During “Prayers for the People,” parishioners can be invited to pray in tongues quietly at their pews, if it does not obscure the ability of those around them to listen to the one leading the Prayers (having the leader use a microphone is helpful).
- When people are queuing up for the Eucharist, especially in a big church where people need to come into the aisle row by row, if singing along with the choir is possible, why not also invite them to be praying in tongues as they approach the Table?
- If the church has a time for people to gather in twos and threes to pray for needs, allow a brief time (2-3 minutes) of “organized chaos,” where people are encouraged to pray private prayers together at the

same time, speaking in tongues, then stop to pray *intelligibly* for one another?

None of these suggestions would go against Paul's injunction for order in the church. And yet, this sense of mystery is something we need to re-introduce, lest we lose the sense of encounter. Another rendering of the phrase “out of your mind” (1Cor. 14:23) is “you are in a religious trance.” In such a case, outsiders would know that someone is manifesting in a spiritual reality and that something supernatural is happening, but they wouldn't be able to make sense out of it. There is no intelligible message, even as the viewer is clearly impressed. On the other hand, if someone *disrupts* the service with a public proclamation of tongues, I would be inclined for them to follow 1 Cor. 14:1-13 and make it useful for us all.

Paul's hearers are influenced by their Gentile culture about the desirability of tongues because it represented a philosophical pureness of being fully in the spiritual realm and removed from physicality. Since it is considered a philosophical experience, it was a sign of upper-class status - the people who could pursue this had money and time, they were not restrained by work. Paul's strict comments in regulating the gift of tongues should be read in this light. Despite their overuse (and even abuse), Paul never once

(Continued on page 6)



TONGUES, continued

states that the gift of tongues is not of the Spirit.

Our culture seems to have the opposite problem: we respect rhetoric, good scholarly sources, a wide knowledge of disciplines and various fields, and we tend to be wary of otherworldly expressions that may be a scam or just a sign that one might not be thinking right. This is a caricature but a real one, where “wisdom” for us can be seen as antithetical to being “spiritual.” However, while we are more likely to elevate the gift of wisdom due to its practical value, or the gift of teaching profoundly because of its philosophical value, Paul’s exhortations to eagerly prophesy and to allow speaking in tongues still have their place. In the same way that we would not necessarily allow a sermon to go on and on, because other things need to have their place, we need to create space for the gifts which seem to be less obvious in necessity (1Cor. 12:22-25). Balance is key.

In the course of my ministry so far, I have discovered that one of the benefits of having a vibrant life of tongues is an immediate sense of God’s intervention in an arena. More than once I have been in a parish where speaking in tongues immediately evoked a sense of the reality of God for a newcomer. One young man had experience with the occult and when people in church started speaking in tongues, he saw a bright light shining from behind where I stood. It

didn’t take long for his friends to tell him about the love of Jesus, and two weeks later he was baptized in water.

In another case, a young woman at first felt the presence of Almighty God. She confided that she felt that she had been followed by a ghost (“something out there”) which she could not shake off. We asked to see her apartment, and finally we were allowed to stand just outside the apartment instead of going in. I brought two leaders with me. When we spoke in tongues, the young lady immediately seemed to go into a trance. We knew then she was affected by an evil spirit and that we had to pray for her to be free in Jesus’ Name.

Every good gift is from above and comes from our Father, who is dependable and does not change like shifting shadows (James 1:17). We can count on these gifts being present and available to the Church until the time when Jesus returns (1Cor. 13:8-12). Until then, the partial nature of the gifts (1Cor. 13:9, 12) forces us to be dependent on one another, since the same Christ flows in all of us and enables us to love one another with what He has given. This is key to community building!

Rev. Daniel Joseph is a member of the ARM Board. He lives in Mississauga, ON.

Thank you for your support!

Unfortunately, due to inflation, we can no longer insert an offering envelope into each magazine. We hope those of you who are still supporting us by mail will consider using your own envelope to continue blessing us, or that you will consider another way of donating and renewing your magazine subscriptions.

Please continue to keep Anglican Renewal Ministries in your prayers. Here are some ways to financially support our ministry work:

- E-transfer to our email: arm@armcanada.org.
- Canada Helps or PayPal through our website: www.armcanada.org.
- Visit our Facebook page: <https://www.facebook.com/AnglicanRenewalMinistries/>
- Mail to our office: ARM Canada, P.O. Box 13612, Kanata, ON, K2K 1X6

Thank you and God bless you!

Visit our website



You Will See Him There

Dianne Trinder

Since Easter, I've been meditating on Matthew 28:5-10. If we ever thought, particularly as women (though men may have similar experiences), that we have no purpose or use in our life - a thought that often becomes more prominent as we age - these words from Matthew should set us all straight.

In verse 5, the angel of the Lord spoke to the women: *"Don't be afraid!" he said. "I know you are looking for Jesus who was crucified."*

The angel didn't speak to the guards. They had no understanding of, attachment to, or love for Jesus. These women, on the other hand, followed Jesus for three years. They knew Him. They loved Him! Only those who love Jesus will be on the lookout for Him, watching for Him.

The women wanted to tend to Jesus' needs. That was why they followed Him. Shouldn't I be doing the same? When I do for others, I am tending to the needs of Jesus.

The angel was sent to the women to reassure them. Today, the Holy Spirit does that for us. I have a friend going through a trial. When she is trying to settle down and go to sleep, all of sudden she feels incredible peace and is able to sleep, knowing God is sovereign, that He is working it all out and will bring glory to Himself. If I am always on the lookout for the Holy Spirit, watching and waiting, the Holy Spirit will assure me that Jesus is near!

Verse 6 says, *He isn't here! He is risen from the dead, just as He said would happen. Come, see where His body was lying."*

Every believer experiences a death and resurrection of some sort. If you don't, you may not have experienced Jesus, His Spirit. I know I have. Every day, when I consciously choose to follow Jesus instead of my own desires, I experience a death to self. It's getting easier to let go of self so I can experience His Holy Spirit. Thinking of what Jesus endured so that I can have a rela-

tionship with God through the Holy Spirit is mind boggling!

I am experiencing now what the Old Testament prophets like Isaiah, Jeremiah and King David talked about. I am living the life that they hoped for, believed in and knew it was to come. I can experience the presence of the Holy Spirit more and more because of what Jesus endured and suffered for me - for all of us - so we can enjoy His presence in our lives. The question I should be asking on a daily basis is, "Lord, what death to self do I need to experience today?" I know, for example, that my thoughts are not always pure, and there continues to be judgment toward others. Every day I need to confess, repent and ask for His forgiveness once again.

In verse 7, the angel continues to speak to the women: *And now, go quickly and tell His disciples that He has risen from the dead and He is going ahead of you to Galilee. You will see Him there. Remember what I have told you.*

The angel is telling them to go quickly and tell Jesus' disciples that He is risen. There is a message here for us yet again. Just as Jesus went ahead of His disciples to Galilee, the Holy Spirit goes ahead of me, and of each one of us, preparing us for what Jesus has

(Continued on page 8)



Thoughts from my Bay: Finding a Way

Lois Martin

In our parish, we have a home communion program. People were trained and licensed to visit nursing homes and hospitals to visit sick and shut-in members with the reserve sacrament.

COVID-19, of course, put a stop to everything for a while. During that time, we found alternative ways to keep in touch. The church secretary sent out the

weekly bulletin and sermon. The visiting team members sent cards and phoned.

As COVID restrictions eased, finally we began to look at visiting again. But in some cases new obstacles appeared. In my own situation, I lost my driver's license because my sight was affected by macular degeneration. How would I reach my people?

One family generously offered to send me by taxi to see their Mom once a month. Her family lived 8 hours away in another province and they wanted Mom to have a church visitor. This was successful; however, taxi rides over long distances are quite costly. My visit to their Mom cost \$42 return. Another lady, who lived even further away, would require a \$60

(Continued on page 9)

SEE HIM, continued

for us and for what He would have us do. The only way we can be reminded of this truth is to spend quality time with Him. Note the end of verse 7: *"you will see Him there."* The Holy Spirit is saying this to us; He's always inviting us to where Jesus is. The Scriptures are full of His invitations. More than anything, the Spirit of the Living God desires a relationship with each of us. Unless we meet with Him regularly, how will we remember what He has told us?

Verse 8: *The women ran quickly from the tomb. They were very frightened but also filled with great joy and they rushed to give the disciples the angel's message.*

It is amazing how the Lord used these women - in a court of law their testimony wouldn't have counted for anything. God purposely used these women to give us all a platform for the last 2,000

years. It was His Word that changed everything for women. Unfortunately, religion also perverted the message. Rules were formed in the church that overshadowed Jesus' commandment to love one another (John 13:34-35). If love isn't our primary goal, then our church becomes religious and worldly. But the Holy Spirit is doing a new thing... in us and in the church!

Verse 9: *And as they went, Jesus met them and greeted them. And they ran to Him, grasped His feet, and worshipped Him.*

What an outward sign of love and devotion they had for their God and their Saviour! With what outward signs do we express our love and devotion? Jesus is calling us to spend time with Him, read His Word and always to sit quietly and listen. And He wants us to do this on a regular basis. He desires to speak to our hearts, if we

will only listen. The more we do this, the easier it gets. My prayer is for discipline and focus: "Oh Lord, remove the distractions that keep me from hearing from You."

In verse 10, Jesus repeats what the angel said: *Then Jesus said to them, "Don't be afraid! Go tell my brothers to leave for Galilee, and they will see me there."*

Jesus knew these women would relay the message. He knew they would be obedient. Would I be so obedient, Lord, if You spoke to my heart? I believe I would, and I believe you would, too. Jesus proved to these women that He is faithful to His promises. Therefore, we can rest assured that, when we do as His Word says, we will see Him there.

Dianne Trinder, an ARM board member, attends Trinity Anglican Church in Sarnia, ON.

From the ARM Chair

Rev. Canon Gene Packwood

I'm happily sitting on the deck in the sun -- for the second time this season, no less -- as I tap away. And there'll be more of this by the time this article reaches you. Summer! Bliss!

For the past few months I've been enjoying an intensive New Testament reading program. I'm reading Matthew's gospel at the moment. Matthew 16:15 came up the other day: "But what about you?" Jesus asked the disciples, "Who do you say I am?" And Peter is the first one on earth to confess Jesus as Messiah and Son of the Living God.

Let's switch sides for a moment

and look at the same question from a different angle.



In Acts 19:15, an evil spirit, speaking to the seven Sons of Sceva as they were trying to cast him out, (just before beating them

soundly in v16), asks, "Jesus I know, and I know about Paul, but who are you?" This is a good question for summertime, or any other time really. Who do I think I am?

Considering who Peter says Jesus is, who am I and who are you? Would anyone around us recognize who you and I are, spiritually? Does my life say anything about who Jesus is?

Who am I in the grand scheme of things? If I'm not Moses, set adrift in a papyrus basket, or Paul, knocked to the ground and temporarily blinded on his way to Da-

(Continued on page 10)

THOUGHTS, continued

taxi ride, which was out of the question. Fortunately, she had local family members who could visit her, but I still wanted to find a way to visit.

I prayed for an answer to this challenging situation and the Holy Spirit gently spoke: "Apply to Para-Transit." What an unexpected idea. Well, why not? I wasn't sure I would qualify, but with my reduced vision and mobility issues now requiring me to use a walker, taking the regular bus was difficult. I took the forms to my family doctor to be filled out. He was dubious, but I sent the application in. Two weeks later, I got my answer: "You have

been accepted to ride on Para-Transit buses."

I bought a ride card, which gave me 10 trips for \$29. Not long after, I booked Para-Transit and they picked me up for my first ride. It was lengthy - about an hour and 15 minutes - but I arrived at the retirement home at the right time. We had a good visit, read the gospel, said prayers, shared the reserve sacrament, and had a most delightful afternoon. Para-Transit picked me up again and, after another scenic tour of the city, deposited me at home. Mission accomplished!

As William Cowper wrote in his

famous hymn, "God moves in a mysterious way, His wonders to perform." It looks like I might have some lovely city tours to look forward to as I share His good news and sacrament with people I am now able to visit.

And we know that in all things God works for the good of those who love him, who have been called according to his purpose. (Romans 8:28)

Lois Martin attends St. Mary the Virgin Anglican Church in Regina, SK.

mascus after breathing threats and murder against the disciples of the Lord, or Peter, the one upon whom Jesus said He would build His church, then who am I and do I matter? Do you?

Here are some things I know:

I am a child of the Living God. And so are you. That means I matter. So do you. Even though we didn't make it into the Bible.

Although details of my birth and life so far may not have been as dramatic as those we read about in the Bible, and even thought they may not be written about and discussed in the future; they are real, God-ordained details and circumstances, and they are part of what God is doing in the world right now. So are yours.

I am loved. The God and Father of our Lord Jesus Christ is very fond of me. He is also very fond of you.

I am a Christian. When I decided to believe that Jesus is who Peter says He is, and to trust in Him, I received the impossibly generous gift of salvation from sin and death. So did you, if you also believe in Jesus.

I am baptized. So are most of you.

After and out of all that comes who I really am. Same for you.

What am I for? Moses was born in Egypt, Paul in Tarsus, Jesus in

Bethlehem. I was born in Lower Hutt, New Zealand, on the 25th of February, 1947 to Darcy George Packwood (a New Zealander) and Margaret Jean Packwood (née Carr – a Canadian), to give glory and delight to the Living God and Father of our Lord Jesus Christ, and to show and tell who Jesus is in all the circumstances and details of my life. That is also why, when and where you were born.

Because of who I am, a follower and worshipper of Jesus, I also have gifts, as Paul says in Romans 12:1-8, according to the grace given me. So do you. Grace is God's empowering presence to make me who He made me to be, and to do what he made me to do. Grace enables me to do things I am unable to do on my own.

I have one or some of the gifts Paul lists in those verses in Romans 12: prophecy, serving, teaching, encouraging, contributing to the needs of others, leadership, showing mercy. So do you. I don't have them all. Neither do you. We all have different gifts, says Paul in verse 6.

There are more. For example, Bezalel was filled with the Spirit for clever artistic designs (Ex. 35:31-35). Paul lists other gifts in 1 Corinthians 12: words of wisdom, words of knowledge, faith, gifts of healing, miracles, distinguishing of spirits, tongues, interpretation of tongues, helps, and administration. They are all for

the common good and the greater gifts, Paul also says, are to be earnestly desired.

For the last seven years, one of the things I have been, and have been honoured and happy to be, is the Chairman of the Board for ARM Canada. Now I am sensing that the time has come for me to step aside so that someone younger – from the next generation – can assume the role.

ARM Canada has been operating in the enjoyable after-glow of the Charismatic renewal from the 1970s and 80s – the halcyon days of Dennis Bennet, David Watkins, Terry Fulham and the like. It is now time for a new move of God, such as we saw recently at Asbury University in Wilmore, Kentucky. I believe we need leadership from the next generation who can steward God's new things.

Please join us in prayer for this revival and for those The LORD is calling to lead and steward the new things.

In the meantime, this summer, as we exercise the gifts God gave us, may we and the people around us come to know who we really are and, what is even more important, may our lives vividly show and tell who Jesus is.

This is who we are and what we're for.

Love in Jesus,
Gene+

Participation

Rev. Canon Gene Packwood

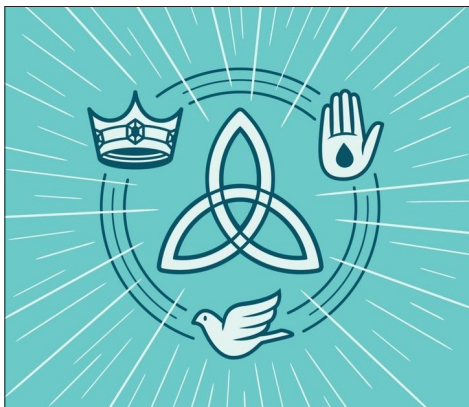
Jesus is the Grace-giver according to “The Grace” we say to close many of our meetings, which comes from the last verse of 2 Corinthians: “The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you (*us*) all” (2Cor. 13:14). Notice the Trinitarian formula – Father, Son and Holy Spirit – which is why this is often one of the readings on Trinity Sunday, along with the beginning of Genesis and the end of Matthew’s gospel.

I’m going to leave the Holy Trinity to brainier folk than I. I believe it but I don’t quite understand it – one of those wonderful mysteries which contain more truth than I can quite get my tiny mind around or articulate.

For now, I’d just like you to notice, in addition to the aforementioned Jesus, the Grace-giver, that God the Father is the lover and the Holy Spirit is the fellowship provider – or the communion-giver, depending on your Bible translation – with whom, in the love of the Father and the grace of our Lord Jesus Christ we get to *participate*, according to what St. Paul wrote in his letter to the Philippians: “So if there is any encouragement in Christ, any comfort from love, any participation in the Spirit...” (Phil. 2:1-2). *Participation* here is the same Greek word translated as *fellowship* or *communion* in the 2 Co-

rinthians reading. This kind of participation with the Spirit is to be desired and carried out so that (jumping ahead a few verses...), “at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father” (Phil 2:10-12).

Which is a good thing, and is what the Father had in mind from the beginning when he got the



whole thing going by setting his Spirit to hovering over the face of the waters in Genesis chapter 1, verse 2 – part of the Old Testament lesson for Trinity Sunday and the second verse in the whole Bible. The Holy Spirit has been the hovering, sweeping wind of love, grace, truth and resurrection, so that at the name of Jesus every knee should bow, ever since.

Jesus saying, “Behold, I am with you always, to the end of the age,” in the last verse of Matthew’s gos-

pel is just a continuation and intensification of that participation, as the Holy Spirit brings orderly beauty, form and shape out of our present chaos. God’s creation continues to unfold in the new creations we become in Jesus (2Cor. 5:17). The Holy Spirit fills our empty voids with the fullness of Jesus. The Holy Spirit illuminates our dark places with the light of Jesus so every tongue confesses that Jesus Christ is Lord, to the glory of God the Father.

Whenever we get stuck in the dark and formless voids – of grief or addiction or disobedience or prayerlessness or broken relationships or sin – the Holy Spirit is The One who blows in to hover over our hearts, souls, minds and bodies, bringing truth, order, light, resurrection life, power, ability and relief. This is the Holy Spirit with whom we have fellowship, communion and with whom we participate as he guides, comforts and moves us along.

The Holy Spirit will give Holy and Godly form to your formlessness. He will fill your emptiness with all the goodness and love of God. He will fill your dark corners with the light of the world – your Lord, Saviour, Spirit-breather and Master, Jesus.

Gene Packwood blogs at GENERALities www.kiwirev.blogspot.ca and can be found on Facebook and Twitter (@kiwirev).

Time for Signs and Wonders?

Ven. Perry Cooper

Kallie and I recently enjoyed a week-long vacation in Las Vegas. Despite all the things to see and do in that busy city, I decided I would take along a book, just in case I got bored. I didn't have to buy a new book because, like so many of us, I have a shelf full of books which are either partly read or not read at all. One book I have been meaning to read is, By Signs and Wonders: How the Holy Spirit Grows the Church, by Stephen Elliot.

Elliot uses biblical examples along with historical evidence to prove that effective evangelism and authentic renewal and revival are the by-products of Spirit-filled preaching and teaching – calling people to repentance, accompanied by signs and wonders. Elliot writes, "The Holy Spirit's power made all the difference in the evangelistic efforts of the first-century church. The reason the Christian message was accepted and spread like wild fire throughout the Roman Empire and beyond had everything to do with the miraculous work of

the Holy Spirit." (p43)

For the past two years, the Parish of Chatham has been praying fervently for the Holy Spirit to bring revival and renewal to our church community, our city and our country. From what I can tell, revival has yet to happen, so we continue to pray. I often wonder if, as a church, we have done an adequate job of calling one another to true repentance so the Spirit of God can have the opportunity to occupy clean vessels?

In Mark 1:15 Jesus draws a line in the sand when he says, "The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel." Is the Holy Spirit calling us to a deeper sense of repentance? Have we allowed to world to squeeze us into its mold?

Most Thursday mornings, St. Mary's, Chatham, hosts a 10am service of Holy Eucharist. For the most part, we get about 12 to 15 people and the worship lasts about 45 minutes. The main difference between our Sunday morning and Thursday morning services is that, on Thursday, the homily is conversational, almost like a short Bible study. For some people, Thursday morning is their main service for the week. While on vacation, I believe I felt the Holy Spirit prompting me to try something new with Thursday mornings.

What I'd like to offer is an opportunity for people to stay after the dismissal to receive the laying on of hands for healing and/or the infilling or baptism of the Holy Spirit. Will it work? Only God knows, but I have to try.

For many months now, our church family has been calling out to God for time of renewal and refreshment and I don't believe our prayers have fallen on deaf ears. Like Stephen Elliot, I believe the church is sorely lacking a regular demonstration of the Holy Spirit's power and we have to discern why that is.

The words of St. Paul which have gripped me of late are found in 1 Corinthians 2:4-5: "My message and my preaching were not with wise and persuasive words, but with a demonstration of the Spirit's power, so that your faith might not rest on human wisdom, but on God's power." The Greek word for *power* in this passage is *dunamis*, from which we get "dynamo" (a power generator) and "dynamite" (explosive power).

I pray that, in these days, more and more leaders will seek the power of Holy Spirit so that words and works of power would be as one. Lord, grow your church!

The Ven. Perry Cooper is rector of the Parish of Chatham in Miramichi, NB.



Holy Spirit in the Prayer Books, Part 22

Rev. Canon Gene Packwood

Pentecost occurs on May 28 this year. Three years ago, Jesus reminded me of the wonderful daily office lectionary there is in *The Book of Common Prayer (BCP)* for Whitsunday (Pentecost) and the week after.

I'm a bit of a lectionary nerd. I particularly like the way the Anglican *BCP* lectionary not only takes us through the Bible systematically, most of it every year, the New Testament twice, and the Psalms every month. *The Book of Alternative Services (BAS)* does it, too, but at a slower pace.

The *BCP* though, has some special seasonal nuggets hidden away in its daily office lectionary. There are special readings:

- from Christmas Eve through to The Innocents' Day on December 28 each year (pp. xviii-xix)
- through Holy Week, Easter Day and the week after (pp. xxvi-xxvii)
- and Whitsunday, or Pentecost, and the week and Ember Days after that (pp. xxx-xxxii)

In each case, the lectionary interrupts the regular systematic Bible readings with ones which pertain to the season at hand. They are brilliant choices for growing in faith, understanding and discipleship.

The *BCP* Whitsunday set of 28 beautifully relevant and helpful readings amount to what is an ex-

cellent and thorough Biblical Life in the Spirit syllabus! They are well worth some prayerful reading, marking, learning and inwardly digesting - around Pentecost, or at any time in the year.

Day 1

Morning: Joel 2:28-end, Rom. 8:1-17

Evening: Isa. 11:1-9, Rom. 8:18-end

Day 2

Morning: Ezek. 11:14-20, Acts 2:12-36

Evening: Wis. 1:1-7, Acts 2:37-end

Day 3

Morning: Ezek. 37:1-14, 1Cor. 12:1-13

Evening: Wis. 7:15-8:1, 1Cor. 12:27-end and 13

Day 4

Morning: 1Kings 19:1-18, 1Cor. 2

Evening: Wis. 9, 1Cor. 3

Day 5

Morning: 2Sam. 23:1-5, Eph. 6:10-20

Evening: Ex. 35:30-36:1, Gal. 5:13-end

Day 6

Morning: Num. 11:16-17, 24-29, 2Cor. 5:14-6:10

Evening: Jer. 31:31-34, 2Cor. 3

Day 7

Morning: Num. 27:15-end, Matt. 9:35-10:20

Evening: Isa. 61, 2Tim. 1:3-14

Do them in 7 days as laid out in the lectionary for full immersion or, if that's too much, 14 or 28 days - or even weeks! Read them by yourself or with friends. They'll take you from Joel 2 and

God's promise to pour out his Spirit on all flesh (v28) to 2 Timothy 1 and guarding the good treasure entrusted to us, via an excellent Biblical survey of Holy Spirit related passages.

Here are twelve key Holy Spirit principles arising out of verses from those readings to keep in mind as you work through them. The Holy Spirit...

- Dwells in us (Rom. 8:9, 1Cor. 3:16)
- Is the Spirit of wisdom, understanding, counsel, might, knowledge and the fear of the Lord. (Isa. 11:2)
- Helps us in our weakness and our prayers (Rom. 8:26)
- Replaces hearts of stone with hearts of flesh (Ezek. 11:19)
- Is the Father's promise to us and for our children (Acts 2:33, 39)
- Is intelligent, holy, unique, manifold, subtle, mobile, clear, unpolluted, distinct, invulnerable, loving the good, keen, a breath of the power of God, a pure emanation of the glory of the Almighty, reaches mightily from one end of the earth to the other, and orders all things well. (Wis. 7:22-8:1)
- Is a *gift*, not like wages to be earned (Acts 2:38)
- Can noisily rattle our bones or come with a gentle whisper, a still small voice (Ezek. 37:7, 1Kings 19:12)

(Continued on page 14)

Holy Spirit in the Historical Books, Part 2

Rev. Canon Gene Packwood

Now we come to the story of Jephthah. Spoiler alert! This will not be a scholarly treatment of the story, and I'm not going to be able to come up with a tidy everybody-lived-happily-ever-after ending and moral for it, either. Being a faithful, Spirit-filled Christian is a part of real life, with all its complications and ambiguities -- its marvelous mixture, as Julian of Norwich put it, of well-being and woe.

In Judges 11, we read that Jephthah was a valiant warrior, but his family situation was complicated. His father was Gilead but his mother was a prostitute. His half brothers, the sons of Gilead's wife, gave him such a hard time that they drove him out of the family and the land. Jephthah fled and made a life in the land of Tob. The word "Tob" means to be pleasing, good, do well, be prosperous. However, for Jephthah, living in Tob was more about having some worthless fellows, or outlaws, or riffraff, gathering around him, following him and going raiding with him, depending on the translation.

Hardly a picture of a man of faith and probity.

Despite all this disapproval, conflict and difficulty, when Israel was threatened by the Ammonites the elders of Gilead asked Jephthah to become their military commander and leader. He agreed reluctantly and began negotiating with the Ammonites, but they wouldn't listen. Whereupon, we read in Judges 11:29, "The (*capital S*) Spirit of the LORD came on Jephthah." Jephthah fought against the Ammonites and "the LORD handed them over to him" (v32).

And that, one would hope, would be end of story. Glory to God! Victory party, etc. The Spirit-filled warrior and commander won the day. Evil was defeated. The cause of right prevailed. Jephthah would be restored to his family, and everybody would live happily ever after -- or at least until the next cycle of disobedience, sin and rescue thanks to the appointment of the next judge of Israel. But no.

Instead we have what, for me, is one of the most disturbing stories in the Bible: the story of Jephthah's daughter. No sooner had the Spirit of the LORD come upon Jephthah than he "made this vow to the LORD: 'If you in fact hand over the Ammonites to me, whoever comes out the doors of my house to greet me when I return safely from the Ammonites will belong to the LORD, and I will offer that person as a burnt offering'" (Jdg. 11:30-31).

Whoever comes out! The translation is not completely clear. Some translations render the Hebrew word as *whatever* -- which is bad enough, you'd think! But, *whoever!?!?* What on earth was he thinking?

Of course, after his great victory as a Holy Spirit-filled warrior and commander, who should come to meet him with tambourines and dancing, but his daughter, his only child!

"No! Not my daughter! You have devastated me!" Jephthah

(Continued on page 15)

PRAYER BOOKS, continued

- Enables us to understand the gifts God gives (1Cor. 2:12)
- Provides the kind of skill, intelligence and knowledge in every kind of craft, to devise artistic designs (Ex. 35:31-32).
- Is to live by (Gal. 5:16-17)
- Is not a spirit of cowardice, but rather a spirit of power, love

and self-discipline (2Tim. 1:7)

And above all, remember, "*To each is given* the manifestation of the Spirit for the common good" (1Cor. 12:7). That includes you and me. No exceptions. So, as Paul wrote, "strive for the greater gifts," and

"remember the still more excellent way" (1Cor. 12:31).

Gene Packwood blogs at *GENERALities* www.kiwirev.blogspot.ca and can be found on Facebook and Twitter (@kiwirev).

cried, “You have brought great misery on me. I have given my word to the LORD and cannot take it back” (Jdg. 11:35).

The first question in my mind when I read that is: who was devastating who!? Jephthah’s daughter did nothing wrong. She made no foolish oath to the LORD. She was simply a daughter celebrating her father’s victory and success.

The second question: who was actually the “grown-up” in this relationship? Instead of vilifying her father, Jephthah’s daughter honours his vow, as foolish and costly to her as it was, and simply asks for a couple of months to wander through the mountains with her friends and mourn her virginity and what might have been. What a wonderful example of Jesus’ admonition to forgive, to love our enemies, bear no grudges and bless those that curse us!

At the end of the two months, Jephthah kept the vow he had made. No wonder that for “four days each year the young women of Israel would commemorate the daughter of Jephthah the Gileadite” (Jdg. 11:40).

Good LORD! What can we learn about being Spirit-filled from that? Especially in the light of the fact that Jephthah also gets a mention in the New Testament: “Time is too short for me to tell about Gideon, Barak, Samson, Jephthah, David, Samuel, and the prophets, who by faith conquered kingdoms, administered justice,

obtained promises, shut the mouths of lions, quenched the raging of fire, escaped the edge of the sword, gained strength in weakness, became mighty in battle, and put foreign armies to flight” (Heb. 11:32-34). Jephthah is included with some big names in the history of our salvation. Jephthah’s daughter who, in my opinion, is the real spiritual hero of the story, is not mentioned and seems not to have received any blessing listed above. Sigh.

As I mentioned before, I have no simple resolution of all this to offer. Rather, I find myself asking what is it then to “earnestly desire the spiritual gifts” (1Cor. 14:1) with the unfortunate Jephthah and his daughter in mind? The answer? Have an open heart, but use my head. Here are seven lessons for me:

- I must not take the Spiritual Gifts that God, the Father, has seen fit to bestow on me for granted. LORD, have mercy.
- Being Spirit-filled and gifted is a joy, but it is also responsibility. Remember the noisy gongs and clanging cymbals of 1 Corinthians 13. CHRIST, have mercy.
- Jephthah thought he was doing a good, God-honouring thing. I can be Spirit-filled, think I’m doing good, and still make stupid mistakes. And! My sinful mistakes can have serious consequences for the people I love. Yours can, too. LORD, have mercy.
- What an example is the supposedly not Spirit-filled daughter on how to treat people who carelessly cause me serious suffering in the way Jesus taught. LORD, forgive me my sins as I forgive... CHRIST, have mercy.
- Yet, God is love. Jephthah and his daughter will receive (or have received, depending on your eschatology) absolute justice, all the goodness of God and “an absolutely incomparable eternal weight of glory” (2Cor. 4:17). As we struggle with the seeming injustices in such stories as that of Jephthah and his daughter, we also, in faith, “do not focus on what is seen” and makes us indignant, “but on what is unseen. For what is seen is temporary, but what is unseen is eternal” (2Cor. 4:18). LORD, have mercy.
- I wonder what the mother of Jephthah’s daughter had to say about all this, and why it is not recorded? CHRIST, have mercy.
- Jesus’ death and resurrection has put whatever needed to be put right, right. Forever and ever. Amen!

Gene Packwood blogs at GENERALities www.kiwirev.blogspot.ca and can be found on Facebook and Twitter (@kiwirev).

Look for more of this series in an upcoming issue of *Taste and See...*

Our Mission:

To offer times of refreshing so God's people may be empowered by the Holy Spirit through teaching, equipping and fellowship in the love of Jesus. (Acts 3:19-21)

Our Vision:

Rediscovering the Holy Spirit's refreshing presence in our lives and in the church.

We offer:

Confidential Prayer Ministry
You are invited to submit confidential prayer requests through our website.

Prayer Conference Calls

Join in the prayer of agreement for revival in our churches! To join the monthly conference call, please contact Jane Jones, our National Prayer Coordinator, through the ARM website.

Renewal Workshops

ARM offers workshops for parishes, clergy and lay leaders as an opportunity to grow in knowledge and experience of the Holy Spirit, and receive personal prayer. Topics:

Discovering your Gifts

Prophecy

Prayer

Intimacy with God

Healing

Family Ministries

Ragdoll Prayer Project

Magazine

Taste and See... is published quarterly. It offers interesting and enlightening articles on personal renewal in the Holy Spirit, and a theological background for renewal issues.

Subscriptions are available in paper or PDF versions and can be ordered by mail or through the ARM website. Writer's guidelines for article submissions are also available on the website.

ARM Canada believes that Jesus Christ is Saviour and Lord and the only way to the Father; it accepts the authority of Holy Scripture and affirms that the Holy Spirit empowers authentic worship and ministry. ARM Canada seeks to contribute towards spiritual renewal among Christians both personally and corporately, and to be of service to the Anglican Church.

ARM Canada believes that God has sent his Holy Spirit to the Church to enable the ministry and Christ-centered witness of his people as revealed in the New Testament. ARM Canada encourages its supporters to become involved in all aspects of church life at the parish, diocesan and national levels.

Visit our website: www.armcanada.org

Visit us on Facebook: www.facebook.com/AnglicanRenewalMinistries

Subscribe to *Taste and See...*

Taste and See... is a great way to support the work of Anglican Renewal Ministries Canada and share the encouraging Word of God with family and friends. Individual subscriptions are \$15/year. Group subscriptions (four copies of each issue mailed to a single address) are \$30/year. Digital personal subscriptions (a PDF sent to your inbox) are only \$10/year. Please note that magazine subscriptions are not eligible for a tax receipt. A tax receipt will be issued for amounts donated in excess of the subscription fee each year.

ARM Canada, P.O. Box 13612, Kanata, ON, K2K 1X6

Please help us reduce costs by renewing early. Thank you!

Visit our website

