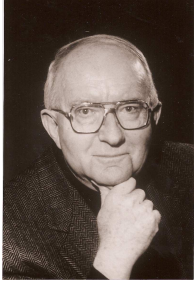


Anglican Fellowship OF **PRAAYER** Canada



AFP-C NEWSLETTER - Vol. 21, No. 1

SPRING 2013



FIRE ON THE LAKESHORE **HERBERT O'DRISCOLL**

Here is the story. It has been faithfully kept and carefully handed on now for more than eighty generations. You need to know the story because you have to make some decisions about it. The biggest decision is whether you believe it. If you do, you need to decide what that might mean for the rest of your life. So let me tell it to you again. Actually let me tell it for both our sakes...

It was Peter who suggested that they might once again take up the threads of normal life. Weeks had passed since the terrible death on the hill. Something unforgettable had ended; nobody knew what was beginning. Sometimes they even doubted their own experiences in a Jerusalem now far to the south of these Galilean hills and the blue lake and the villages.

They agreed on a morning to go out on the lake. Long afterwards John, by then an old man, recalled the moment that changed their lives.

They were near the shore. Normally the beach would have been clearly visible but for some reason there was a thick morning mist. One of them noticed what might have been a fire lit on the shingle. Curious because it was so early, they kept glancing at the flames. It was John whose intuition pierced the fog in a way that sight could not.

At that moment a voice came across the shrouded glassy water. *"Have you any fish?"*

Instinctively responding to the authority of the voice they gave a ragged shout *"No"*.

"Cast the net on the right side of the boat", came the reply. They did so without question as if under some kind of spell. The water began to heave and splash around them, releasing them into frenzied activity.

It was John's voice that rang high and clear. *"It is the Lord!"* For a moment they were held by fear, joy, disbelief, awe. A strangled sound came from Peter's throat, then he was over the side, up to his armpits in the water, wading for the shore.

- Continued on page 2 -



MESSAGE FROM OUR NATIONAL DIRECTOR

THE RT. REV. GARY WOOLSEY

Dear friends in Christ,

I am writing this final message from my hospice bed. On December 30 I had surgery to remove a tumour from the right side of my brain. This caused me to lose mobility on my left side. I am now faced with letting go of hopes and dreams and now focusing on the scripture to give thanks in all circumstances. I have wonderful memories in my time as National Director of AFP (Canada). I want to thank the members of the Executive for their dedication and support.

My prayer is that prayer will be a foundation stone of parish life.

My thanks again for giving me the opportunity to serve with AFP-Canada.

Peace and Love
Your Brother in Christ
+ Gary

Letter of Resignation

Dearest Friends,

As you know I am now in a hospice in Calgary. So it is with much sadness that I must step down from my position as National Director. I have learned so much from all of you. May God bless you in the days ahead. As long as I am still able to communicate please do not hesitate to drop me a note. If you use Facebook I would be happy to be your friend as I try to post on my wall how I am doing.

Love and peace to all of you.
Your Brother in Christ.
+Gary

FIRE ON THE LAKESHORE*- Continued from page 1 -*

So in the dawn light they met their Lord. That morning he came to them and once again left them. Once again he spoke of tasks to be accomplished. They knew not of what but they trusted. Over the next six weeks or so there would be other encounters. Then gently but firmly, under the great arch of the sky, these encounters would be ended.

Such is the story you and I possess as Christians. Even this is only part of a much greater story. The encounters ended, but two millennia later and ten thousand miles away from that lake shore, you and I are sharing this story. We may live in a world utterly different from that long ago world of Roman spears, narrow streets, and tiny lakeside villages, but this one thing has remained the same.

So there is a question each of us has to deal with. Why are we Christian and why are we seeking faith? Notice that we don't claim to possess it. A resurrection faith is far more than we can ever possess in neat and ordered categories.

So – where do you seek him? To where does he go before you? To what does he call you? I can't tell you that because, like you, I too must go on seeking. In fact, I suspect that both of us, you and I, will spend the rest of our lives seeking.

But then we will meet Him, and then we will know.

Herbert O'Driscoll
Easter 2013

***Want to read
the AFP-C newsletter in
FULL COLOUR***

***Receive it into your email box
If this is your preference
please forward your
email address***

***to our editor,
Win Mizon at
winken@worldline.ca
or
wimizon@hotmail.ca***

***OR
Read it on our web site
www.anglicanprayer.org***

Editor's Note

At a time like this we all need to keep Bishop Gary Woolsey and his family in our prayers. Please pray for them for a sense of peace, and confidence in God's loving presence. Also, please pray for his family as they share this journey of Gary's illness.

A Reflection from Esther Jackson AFP National Chair Person



General Synod July 3 to 7 is the next big event to hold up in prayer for the Anglican Church of Canada. We are asked to pray for those organizing the Synod, the Bishops, Clergy, and Lay Delegates who are planning to attend. As this is to be a joint synod with the Evangelical Lutheran Church, we ask God's blessing on this new phase of our relationship. At the 2010 Synod in Halifax, the Five Marks of Mission were again affirmed. At the request of the Primate the AFP National Executive has been praying for various aspects of this diverse ministry.

Five Marks of Mission

**To proclaim the Good News of the Kingdom
To teach, baptize and nurture new believers
To respond to human need by loving service
To seek to transform unjust structures of society, to challenge violence of every kind, and to pursue peace and reconciliation
To strive to safeguard the integrity of creation and sustain and renew the life of the earth**

My particular focus has been to pray for the Primate's World Relief and Development Fund. Reading the Under the Sun newsletter, I am aware of the creative initiatives PWRDF has put in place in so many parts of the world. PWRDF is dedicated to work for a world free of poverty, injustice, to be a voice for the voiceless, to reconcile those in conflict, and to safeguard the earth.

PWRDF contributions from Dioceses are up from 2009 but down from 2010. I urge readers of the AFP newsletter to support any aspect of The Marks of Mission which touch your heart, in any way you are able to respond.

Trusting God

***Trust in the Lord with all thine heart; and lean not
unto thine own understanding. In all thy ways
acknowledge him, and he shall direct thy paths.***

Proverbs 3:5-6 (KJV)

***The Rt. Rev. Rob Hardwick
New Bishop of the Diocese of Qu'Appelle***



Rob Hardwick was elected 12th bishop of Qu'Appelle on December 8th, 2012 by a majority in both houses on the first ballot. His consecration/ordination was held at Holy Trinity Roman Catholic Church in Regina on March 2nd, 2013. This was an historic occasion as four previous bishops of the diocese were in attendance at the ceremony.



Left to right – Bishop Greg Kerr-Wilson, Bishop Duncan Wallace, Bishop Rob Hardwick, Bishop Michael Peers, Bishop Eric Bays.

A service of Welcome and Seating was held the following morning at St Paul's Anglican Cathedral. Both services were well attended and occasions of much joy for the diocese. At the end of the service Archbishop David Ashdown presented Bishop Rob to the people as they processed from the front of the church.



The Qu'Appelle Diocesan Synod will be held April 26th – 28th, 2013. A prayer vigil will be organized and an AFP table will be set up to encourage interest in and support of the continuing work of AFP in the diocese. Please pray for Bishop Rob and the clergy and lay delegates as they map out a plan for the next two years.

***Introducing
New Diocesan Representatives***

***The Rev Brian Candow
DR for Central
Newfoundland***



Brian is a native of Newfoundland who before entering ordained ministry was a teacher. Ordained for 24 years he has served primarily in the Diocese of Central Newfoundland, with four years in Summerside, PEI, and a year in the Diocese of Lincolnshire, UK. Brian has been the associate priest at St. Martin's Cathedral in Gander since 2005. He has been part of the Diocesan Spiritual Director's Group for the past six years.

Brian's spiritual interests lean towards the Benedictine model of prayer, Eastern Christian spirituality, and the Jesus Prayer.

Brian and his wife, Laura, have been married for 30 years. They have two children and one grandchild.

***Mary & Gordon Dove
DR for Central Interior***



Gordon and Mary have been part of the Anglican Church for a long time. They have been involved in the renewal movements of Marriage Encounter and Cursillo as well as other parish and diocesan ministries. Gordon tends to work in administration and finance while Mary puts her efforts into lay ministries of various kinds.

They are retired, Gordon from the world of business and Mary from teaching. They have two grown children and three wonderful grandchildren and they love spending time with these families. Reading, music, golf, the Y and gardening are some of their hobbies.

For the last two years they have been developing a Resource Centre for The Anglican Parishes of the Central Interior (APCI) and becoming associated with AFP is another step in the expanding goals and vision in this resource to the diocese.

NEW ADDRESS

***The Anglican Fellowship of Prayer
P.O. Box 78084
Nepean, Ontario K2E 1B1***

Christian Contemplative Prayer

By Paul Dumbrille



In contemporary usage the interchangeability of words like "meditation" and "contemplation" can be confusing. There is a tendency to speak of a "contemplative spirituality," for example, as a way of speaking of direct, intuitive realizations of the presence of God in all of life.

The English word "contemplation" comes from the Latin "*contemplatio*" and in Latin means "to admire something and think about it." However, while we may think of prayer as thoughts or feelings expressed in words, this is only one expression. The Christian contemplative tradition of prayer is considered to be pure Grace, a gift of God - not something we can achieve. It is the opening of mind and heart - our whole being to God, the Ultimate Mystery, beyond thoughts, words and emotions. Through Grace we open our awareness of God within us. It suggests the great mystery of union with God - of human beings in Christ. The term Contemplative Prayer covers the range of 'contemplative spirituality' for Christians which could include Christian Meditation, Centering Prayer, Lectio Divina (Spiritual Reading), the Jesus Prayer, etc. At best, these various methods, or experiences, put us in a posture to receive the gift of contemplation, and are practiced by laying our thoughts, feelings and ideas aside and just being with God, in silence.

This article concentrates on two widely practised methods of cultivating a contemplative Christian spirituality: "Christian Meditation" and "Centering Prayer". Both methods of contemplative prayer are influenced by Eastern meditation traditions and are the modern recovery of the ancient stream of Christian prayer found in the writings of the "Desert Fathers". The Desert Fathers (there were also Desert Mothers) were Christian hermits, ascetics, and monks who lived mainly in the Scetes desert of Egypt beginning around the third century AD. They were the foundation upon which Christian Monastic movements were founded. While Christian Meditation and Centering Prayer are similar, and come from the same theological roots there are differences in how they are practised.

Christian Meditation, as taught by the monk John Main, is the recovery of the ancient stream of prayer, with special emphasis on writings by John Cassian, which encourages contemplative prayer through the repetition of a mantra. "Christian Meditation" enjoins the use of a mantra throughout the entire period of meditation. The emphasis lies on *attention* to God with the mantra helping to fix the *attention*.

The mantra recommended by John Main is the ancient Aramaic word "Maranatha" which means, "Come, Lord Jesus" (found in 1 Corinthians 16:22). This mantra is in effect a short version of the verse recommended by John Cassian, "O Lord, come to my assistance; O God, make haste to help me." In Christian Meditation there is more emphasis on the

repetition of the mantra throughout the period of meditation as a way of shielding the mind from busyness of thought and guiding one to a place of rest in God. John Main also chose the word "Maranatha" because it has neither images nor thoughts attached to it for most of us, thus facilitating the journey into silence. However any other short word or phrase can equally well be used. John Main was strongly influenced by his Benedictine brothers in India, particularly the Ashram at Shantivanam. Main learned meditation from a Hindu teacher, who convinced him of the importance of tradition in the use of a mantra.

Centering Prayer, as described by Cistercian monks Basil Pennington, William Menninger and Thomas Keating draws on the 13th century anonymous text 'The Cloud of Unknowing', the early Desert Fathers, and the ancient practice of Lectio Divina. Centering Prayer is first, in service to a relationship with God, and secondly a method to foster that relationship. The prayer is designed to put oneself in a posture of pure receptivity and consent to the presence and action of God within, through the use of a sacred symbol as a representation of our intention to return to the presence and action of God within. In Centering Prayer the word is chosen by the individual praying as an expression of his/her loving *intention* towards God. The word is only sacred because of its *intention*. In Centering Prayer the prayer word is only used when the person in prayer finds oneself engaged with thought "like background music to our intention to be in God's loving presence...we use it when we need it" (Pennington).

Centering Prayer as it has evolved for the last 25 years under the guidance of Thomas Keating and Contemplative Outreach explored the psychological implications of the contemplative journey. The human condition, as he calls it, is engaged in an overattachment to the basic human needs of power and control, affection and esteem and security. These human needs become unconscious desires that keep us searching for a happiness in all the wrong places. Centering Prayer creates a space for a lifetime of wounds and patterns of behaviour to be released under the movement of the 'divine therapist' the Holy Spirit.

Centering Prayer gives freedom to individuals to choose the symbol that appeals to them and does not imbue the word, phrase or object with quite the same spiritual power as the mantra in Christian Meditation.

An important note is that Centering Prayer and Christian Meditation are not about the prayer periods themselves. Even spiritual experiences, visions, encounters are to be laid aside as we return to our mantra or sacred symbol. The benefits of prayer are found in the regular daily practice over time, and the fruits are in how God transforms us into the image He created us to be. The regular returning and consenting to God puts the control of our life in God's hands and not our own. Regular contemplative practice fosters a deep relationship

- Continued on page 5 -

(Continued from page 4)

with God and enables us, like Jesus, to detach from the consolations and desolations of life and come to be present to God beyond our sorrows and joys, yesterdays and tomorrows - fully realized in the present moment – dying and resurrecting in every breath.

Both Christian Meditation and Centering Prayer are empirical, experiential approaches. If one wishes to pray in silence and contemplation, in which one's inward gaze is upon God, one should try any method of prayer that will sustain them and give a person joy. The intent of both methods described herein is to unite the believer with the stream of love that flows within the life of God. Although the benefits appear gradually, seekers finally have to participate in these methods to discover their suitability for them. While contemplative prayer is basically a personal practice, we are praying with the entire world, and most of all with God. Experience has shown that being part of a group that gathers together regularly to pray together using these methods, and sharing teachings, insights and experiences is very valuable, in many cases essential, in encouraging people to sustain their inner connection with God.

For more information about both methods please check these websites:

Centering Prayer:

<http://www.contemplativeoutreach.org>.

Christian Meditation:

<http://www.wccm.org>.

Acknowledgements: Thanks are expressed to Rev. Gregor Sneddon and Rev. Kevin Flynn, both of the Anglican Diocese of Ottawa, for their assistance in preparing this article. Any errors or omissions are solely mine.

Calgary Diocesan Report

Dr. Jane Jensen



The tragic news from AFP - Calgary is that with Gary's health crisis we are losing a wise, experienced, encouraging member of our committee, in the

diocese and the national church. Many people in the diocese have been praying and supporting the Woolseys in a variety of ways. Gary still has his sense of humor and is honest about his situation. He, his wife, my husband, and I prayed together last night which was a blessing.

After 5 years, I am resigning as DR as of March 1st. I really felt my time as DR ended last summer, but stayed on until our new bishop was established. AFP-Calgary and the committee will be without a DR for a while. We have prayer support meetings scheduled for once a month through June, so being without a DR will not be too onerous, hopefully.

The good news is that the at-large member and treasurer who began Jan. 2012 are continuing. They have added a lot, even if it's through email when they can't attend meetings.

At some point, maybe in September, the committee, perhaps with the bishop's input, will have to decide how to implement AFP's mission in the diocese when many of the PRs are already overstretched leaders of their parishes.

Blessings and best wishes to you all and to AFP - Canada.

**Let us not love in word,
neither in tongue;
but in deed and in truth.**

1 John 3:18 (KJV)

Children's Ministry

Elizabeth Short

"Forgiveness"



The Gospel a few weeks ago was the story of the Prodigal Son. One of the phrases that jumped out at me as I was reading it was "He

came to his senses." In understanding the concept of forgiveness, I believe this is an important concept.

One of the things we try to teach our children is to be able to say "I'm sorry". In my experience I have found that kids can learn to say, "I'm sorry" without understanding the concept. In my preschool, there was the occasional child for whom the phrase, "I'm sorry" was the license to carry on, consequence free. Smack! "I'm sorry." Push! "I'm sorry." Break! "I'm sorry." Smack, sorry, smack, sorry, and so on. I used to tell them, "Saying I'm sorry means what I did was wrong and I won't do it again." It's not an easy concept to teach, partly because it is not an easy concept to adopt personally!

In the story of the prodigal son, he has reached rock bottom. He comes to his senses, to himself, and there he encounters God. He realizes that he has gone off in the wrong direction and that the only thing to do is to admit that he has been wrong, is sorry for what he has done and knows that he no longer deserves a privileged place in the family. He will GO HOME, ask for forgiveness and that he be given an undeserved place as a servant. We know the joyful end to this story; how he is welcomed with open arms.

As is so often the case, if we want our children to learn, we have to model. To come to our senses – to our true selves, to God, we need to be able to let go of defensiveness and selfishness and have an honest desire to do the right thing. Let's make an effort to instill this in our children. Can we model the true repentance of the Prodigal son? And can we model Jesus as shown in the father and offer forgiveness with open arms?

The AFP Partners' Prayer

**Lord Jesus, give to your church a renewed desire to pray,
that together we may know your will, be filled with your love,
and experience your grace and power for the healing of your
world, to your glory. Amen**

Holy Week: Meet The Enemy Who Loves You

The Rt. Rev. Dorsey McConnell
(Episcopal Diocese of Pittsburgh)

Palm Sunday 2013

Dear Friends;

When I was in third grade, I was waiting for the bus to take me home from school. A fifth-grade friend persuaded me to join him in a "short tromp" up the hillside away from the line of other waiting kids. There was a woodchuck den, he said. The bus was never on time anyway, he said. And we'd be right back, he promised. I was bored. *Why not*, I shrugged. *There's time*. So I went. Several minutes later we started back down the hill just in time to see the bus pulling away without us. So we walked home. A few miles. Most of it on the shoulder of a four-lane highway. We were about a half-mile from my house when the cops picked us up and took us the rest of the way.

My mother was waiting for me. I had never seen grief in her face but I saw it now, turning from anxiety into a white-hot rage. My mom was not a screamer. Her approach was way worse: she got down on her knees, right down at my level, eye-to-eye with me. Her face was taut with anger, her lips were pursed, and she put both hands firmly on my shoulders. "Now you listen to me...." she began in a quiet and even voice that could have split a rock. I don't remember the rest very well, but I do remember feeling the heat of her indignation made all the more unbearable by her total reasonableness. I wore my hair short as a kid, a buzz-cut that was standard issue for military brats, but I was pretty sure the hurricane force of her quiet voice was pulling the rest out by its roots. I just stood there and took it, limp as a kitten and when I tried to look away, she gently took my chin in her hand and pointed my eyes back to hers.

And that's when I saw something else. In her eyes there was that huge grief I had caught sight of when we drove up: a depthless love that said, *If I ever lost you, especially to something so stupid, I don't know how I would go on. You are dearer to me than my own life*. Somehow, in that weird way of connecting dots that eight-year-olds have, I knew two things: I knew my mother was my sworn enemy, that she was crushingly disappointed in me, would never trust me again and, basically, was ready to kill me were it not for the fact that death would spare me the weeks of being grounded I deserved. But also in that moment, I knew she was my best friend, my shepherd, my defender, the one person I knew who would gladly die for me in a heartbeat. And that's when I began to cry.

Every Holy Week, I think back to that moment, now fifty years ago. The story that unfolds from Palm Sunday through Good Friday and on to Easter, is the story of the Enemy who loves us. In the liturgies, we walk consciously the paths we walk every day, the paths of our own undoing, our excuses, our *why not*, our *there's time*. Against these things, God draws a line in the sand and opposes us. There we find ourselves confronted by God's white-hot indignation that we should treat His image so cheaply, with such disregard; we face God's judgment, feel the weight of His hands on our shoulders, hear His quiet and eternal voice telling us the whole truth about ourselves, and when we try to look away, we find Him guiding our eyes to look into the eyes of His Son Jesus.

And there we see that the God who opposes us, also acts on our behalf. We see Him give his life. For us. We spend enough time at the foot of the Cross so that it may begin to dawn on us that this is no accident, that God has not made a mistake in choosing us, that I am not some special desperate case beyond the redemption He affords to others, that His love is infinitely greater than His anger,

His mercy broader than His judgment, His compassion deeper than His grief. We spend time looking into the eyes of the One who does this gladly, and would do it all again, in a heartbeat; though He does not need to do it again, since once for all is enough.

So, check the Holy Week worship schedules of your local Episcopal parish, especially Thursday, Friday and Saturday. If you have something you have been meaning to get rid of, some old hurt you are tired of carrying around, some secret shame you are sick of hiding, some deep-rooted conviction that things are never really going to get better, bring it with you this week and spend some time with us — wayward Pilgrims, all, who, like you, missed the bus and are now walking home. The One who knows the way, Jesus the Messiah, has promised to get us there.

Faithfully in the Crucified,

The Right Rev. Dorsey W. M. McConnell

(Can be found on the website of the Diocese of Pittsburgh, USA)

Diocese of Toronto

The Bishop's Committee on Prayer

(part of the Anglican Fellowship of Prayer)

Tony Day



The following are some thoughts about the *Lord's Prayer*.

The prayer committee held a successful prayer conference last fall with the Reverend Dr. Michael Knowles speaking on the *Lord's Prayer*. The following is an excerpt on that topic by Frederick Buechner as found in [Pulpit Resource](#), Volume 39, Number 2, April, May, June 2011, which was originally printed in

[Listening to Your Life](#), Harper San Francisco, 1992.

"In the Book of Alternative Services, the priest introduces the *Lord's Prayer* with the words, "Now, as our Saviour Christ has taught us, we are bold to say..." The word "bold" is worth thinking about. We do well not to pray the prayer lightly. It takes guts to pray it at all. We can pray it in the unthinking and perfunctory way we usually do only by disregarding what we are saying.

"Thy will be done" is what we are saying. That is the climax of the first half of the prayer. We are asking God to be God. We are asking to do not what we want but what God wants. We are asking God to make manifest the holiness that is now mostly hidden, to set free in all its terrible splendour the devastating power that is now mostly under restraint. "Thy kingdom come... on earth" is what we are saying. And if that were suddenly to happen, what then? What would stand and what would fall? Who would be welcomed in and who would be thrown the hell out? Which if any of our most precious visions of what God is and of what human beings are would prove to be more or less on the mark and which would turn out to be phony as three-dollar bills? Boldness indeed. To speak those words is to invite the tiger out of the cage, to unleash a power that makes atomic power look like a warm breeze.

"You need to be bold in another way to speak the second half. Give us. Forgive us. Don't test us. Deliver us. If it takes guts to face the omnipotence that is God's, it takes perhaps no less to face the impotence that is ours. We can do nothing without God. Without God we are nothing.

"It is only the words, "Our Father" that make the prayer bearable. If God is indeed something like a father, then as something like children maybe we can risk approaching Him anyway."

Life's Alleluia Moments**Nancy Phillips**

As I write this article, I am listening to the constant drip, drip, drip of water leaking from my kitchen ceiling. Earlier, water had poured into the ceiling, wetting old plaster and drywall

and collapsing in a pile of rubble on my kitchen floor. I desperately ran for towels and pails to contain the damage but the drywall is beyond hope and I fear the laminate flooring may be as well.

All of this happened as a result of too much ice and snow built up over the winter on the valleys of my roof. The snow had been shovelled away from the edge over the winter, but there was just too much snow and ice. Nothing to do but wait until Spring had finished the job of thawing all that ice and snow, which would inevitably conclude in too much water. Once the immediate crisis had been contained, I happened to look out my windows. Bare tree limbs were sugar frosted with a fine layer of hoarfrost, stark against a blue sky. In our neighbourhood, with its rows of mature elm trees, the effect was one of breathtaking beauty. It was one of those days, where the awesome creative beauty of a loving God creeps into your soul and brings a feeling of peace.

So often, life is like this – the messy and the beautiful occur together. You become caught between feelings of angry desperation, trying to cope with the negative and ugly things that life has thrown your way, and suddenly becoming aware of the majestic presence of God, larger and more powerful than any crisis you may find yourself experiencing. In our stronger moments, we often long to respond to these moments of sudden awareness of God's presence with gratitude. Sometimes, gratitude in the midst of our circumstances is the very last thing we wish to utter. It's easy to feel thankful for some of life's gifts – our spouse, our children, success at work, financial

comfort, peace, joy, faith. But what of those moments where we struggle to believe that God hasn't suddenly abandoned us? How do we respond when faith is dry and our energy has been used up but our circumstances demand more from us? How do we seek for and experience God in the trying moments that test our beliefs to the core?

In a book, co-authored by Joan Chittester, a Benedictine sister, and Archbishop Rowan Williams, the recently retired Archbishop of Canterbury, the meaning of Alleluia is explored. These two authors think of life as a struggle, a journey in uncharted space, both gain and loss, joy and sorrow. Life is an exercise in learning to sing Alleluia here in order to recognize the face of God hidden in the recesses of time. They describe Alleluia as one of the oldest anthems of the church, meaning simply "All hail to the One who is". Alleluia says that God is Good – and we know it.

Chittester explains that every segment of life is both gift and challenge, both endowment and responsibility. The delicate interplay between the two has the power to rock us back and forth between total confidence and abject despair. We must learn, Chittester urges, to cling to a sense of Alleluia for both doubt and faith that carries us through life to that moment when everything in us has come to fullness and our only next step is immersion in God.

These moments that life provides for us are opportunities for us to learn to declare Alleluia in all the circumstances of life. Our struggles, our disappointments, our trials are all times when we must let go of our own sense of personal competence and rest in the knowledge that God is good. Chittester explains that suffering enables us to understand the other. It is easy to tell the other that we are "sorry for their troubles" as the Irish say, but until we ourselves have borne the blows of life, it is so easy to become swaddled in the superficial. Suffering is what puts us in touch with the human race. Suffering

calls to us to reconsider everything we are doing and re-focus on our own ongoing growth and wisdom. Suffering calls us to be present to those around us – the ground of compassion.

As we move from the Alleluia joy of Easter to the Holy Comforter Alleluia of Pentecost, may all your alleluia moments be a call to reflection as you discover the relationship between what is now and what you are called to become.

Alleluia – God is good.

Praying Together for a New Future

Prayers for Joint Assembly

(See page 8 of this newsletter)

***Please continue to pray
for those attending:***

***bishops, delegates,
staff and leaders.***

Ottawa, July 3 – 7, 2013

AFP MEMBERSHIP

Some Suggestions

Parishes can become members.

Donate for someone else to become a member.

Give a membership or donation as a gift for a birthday, anniversary, Christmas, etc.

Encourage a friend to join AFP.

AFP-C Newsletter Editor

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*Anglican Church of Canada**Joint Assembly**July 3–7, 2013**Ottawa, ON**Evangelical Lutheran Church
in Canada**A Prayer for General Synod*

Holy God, hear us as we hold up before you this Joint Gathering of the Anglican and Evangelical Lutheran Churches of Canada. Be with us in our yearning to chart a new course together, inspired by the presence of your Spirit. Give courage to our Bishops, all of our leaders, and each of us, as we move forward with your blessing. For all we do, we do to your glory, in Jesus' name. AMEN

For A Church Alive To God

Lord, make the Anglican Church of Canada and the Evangelical Lutheran Church in Canada communities that behold your marvelous works. AMEN

For Our Leaders

Heavenly Father, give to our leaders, a daily renewal in your presence, uphold them with your peace, a peace that passes all understanding, enlighten them with your word, and strengthen them with your grace. AMEN

For A Renewed Church

Almighty God give us a new vision of you, of your love, of your grace and power; and then, give us a new vision of what you would have us do as your church in this nation at this time, and an awareness that in the strength of your Spirit we can do it to your glory. In Jesus' Name we pray. AMEN

For the Mission of the Church

God of all, Draw your church together into one great company of disciples, together following our Lord Jesus Christ into every walk of life, together serving Him in His mission to the world, and together witnessing to His love on every continent and island, particularly in our country of Canada. AMEN

(Anglican BAS Pg. 676)

Prayer for Joint Assembly

Loving God, we gather in the name of Jesus for an historic Canadian joint Anglican/Lutheran assembly in Ottawa. We ask your continued blessing on Fred, Anglican Primate, and Sue, Lutheran National Bishop, and on all who work together to make this assembly a spirit filled gathering. Give us the gift of your Spirit, to inspire and lead us, so that we may worship and praise you together for a new future. We ask in the name of Jesus, our chief Shepherd. AMEN

For A Church in God's Will

Lord, remind us when we forget that you talked of our being in the world not of the world. Remind us when we conform to this world that you want us to be transformed by the renewing of our minds so that we will be the witnesses you asked us to be. AMEN

For a Church on a Mission

Gracious God, we pray that this Assembly will provide encouragement and leadership to your Church to carry out its mission:

† To **proclaim** the Good News of the Kingdom;

† To **teach**, baptize and nurture new believers;

† To **respond** to human need by loving service;

† To **seek** to transform the unjust structures of society; and

† To **strive** to safeguard the integrity of creation, and sustain and renew the life of the earth.

For a Spirit Inspired Church

Almighty and everlasting Father, bless the bishops, clergy and laity gathered in your Name, that your Church may be encouraged and inspired by your Spirit to change the world in the name of Jesus Christ our Saviour; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. AMEN

*Pray for our Bishops
Anglican Bishops*

Primate

Most Rev. Fred Hiltz

Indigenous Bishop

Rt. Rev. Mark MacDonald

Bishop Ordinary to the Armed Forces

Rt. Rev. Peter Coffin

Province of Canada

Most Rev. Claude Miller

Province of Ontario

Most Rev. Colin Johnson

Province of Rupert's Land

Most Rev. David Ashdown

Province of British Columbia & Yukon

Most Rev. John Privett

Lutheran Bishops

National Bishop

Rev. Susan Johnson

Bishop of British Columbia Synod

Rev. Greg Mohr

Bishop of Alberta & the Terr. Synod

Rev. Larry Kochendorfer

Bishop of Saskatchewan Synod

Rev. Cynthia Halmanson

Bishop of Manitoba & NW Terr. Synod

Rev. Elaine Sauer

Bishop of Eastern Synod

Rev. Michael Pryse

For Delegates, Staff and Leaders

O Holy One, guide all our delegates, that those called to serve in these responsibilities may be men and women living a holy life, seeking to be in your will, able to overcome prejudices, examining issues with care, and that the decisions made may be to the building up of your church and to your glory. May we be truly unified as one under Christ. AMEN