

# ANGLICAN FELLOWSHIP of Prayer

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CANADA

## ENCOUNTERING THE HOLY

— HERBERT O'DRISCOLL

Anyone for whom prayer is a part of life knows that it is not just a matter of saying particular prayers. Of course, we may well have a particular prayer that means a great deal to us and we may say it frequently. There are certain prayers, and certain phrases from prayers that have become so much part of my being that they spring to mind in all sorts of circumstances. But isn't it interesting that we speak about prayer much more often than we speak about prayers, thereby, I think, acknowledging that there is a reality called prayer beyond and around and beneath any particular prayer we may say.

What am I trying to say? Well, a few examples can help here. Recently I came across an interview with Archbishop Desmond Tutu. He was being interviewed on a PBS program. The question was asked about his spiritual practices. Here's his reply:

"I have come to realize more and more that prayer is just being in the presence of one who loves deeply, who loves with a love that will not let go, and so when I get up in the morning I try to spend as much time as I can in the sense of being quiet in the presence of this love. And it is often like saying I want to be sitting... it's a cold day and I'm sitting in front of a warm fire. I don't have to do anything. The fire warms me. All



I have to do is to be there, in front of the fire. And after a while, I may have the qualities of the fire change me so that I have the warmth of the fire. I may have the glow of the fire, and it is also with God and me. I just have to be there, quiet".

Because Desmond was speaking spontaneously we can hear his having to grope for language to express his thought. However, notice that last short statement - "I just have to be there, quiet". That, I sometimes think, is the secret about understanding how rich prayer can be. It seems to be more about being than doing, at least in this kind of prayer.

Let's now go back some years to meet a gifted writer who served the Church of England for some years by her writing. You may remember the name of Monica Furlong. In her autobiography "TRAVELLING IN" she tells of a moment one day when she had left her London office at lunch time. She writes "I stopped at a small Greek cafe in Fleet Street to buy some rolls and fruit, and walked up Chancery Lane. It was an August day, quite warm and cloudy, with the sun glaringly, painfully bright, behind the clouds. I had a strong sense that something was about to happen. I sat on a seat in the garden of Lincoln's Inn waiting for whatever it was to occur. The sun behind the clouds grew brighter and brighter, the clouds assumed a shape which fascinated me, and between one moment and the next, although no word had been uttered, I felt myself spoken to. I was aware of being regarded by love, of being wholly accepted, accused, forgiven, all at once. The joy

CONT'D ON PG. 2

## Thoughts to Ponder:

*On the death of Brother  
Roger, founder of the  
Taizé community...*

Brother Aloise, the new leader of the Taizé Community, underlined this theme of hope in his brief opening remarks at the funeral, "Often Brother Roger repeated these words: 'God is united to every human being without exception.'" He added, "Brother Roger constantly returned to that Gospel value which is kind-heartedness. It is not an empty word, but a force able to transform the world, because, through it, God

is at work. In the face of evil, kind-heartedness is a vulnerable reality. But the life which Brother Roger gave is a pledge that God's peace will have the last word for each person on our earth."

An excerpt from the Anglican Journal News, August 29, 2005: A letter from Taizé: Brother Roger's funeral, by the Rev. Kevin Dixon of the diocese of New Westminster.

## Note from Pat



While in Victoria looking for a gift for our granddaughter's confirmation, we dropped into a store that sells products from Ireland. Among the many lovely items there were two plaques, which spoke to me. The first was a quote I think from Carl Jung, which said, "Bidden or unbidden God is present". The other one was a biblical quote with the very familiar line "Be still and know that I am God" which comes from Psalm 46.

Also while in Victoria the tall ships came in and there was a very festive atmosphere with people performing along the waterfront. There was a young blonde girl about seven years of age playing a fiddle with her case open to receive offerings. Her father explained that she wanted to take riding lessons so this was her effort to help that happen. A nice looking young man came along with his pack on his back and his fiddle case strapped on to it. He asked if they could play a duet together so they found a piece of music that they both knew. She played the tune and he embellished it following ever so gently along with her. As they finished he asked her name and told her his and shook her hand saying what a pleasure it was to play with her. He packed up his bag and moved quietly along. It was a beautiful few moments and I was moved by it. In the quiet following as I moved away from the crowd I thought about the words that I had seen earlier and realized that God was indeed present and I had to be still to become aware.

I hope you have had a wonderful summer.

*Pat*

Co-DIRECTOR, AFP CANADA

... CONT'D FROM PG.1 — ENCOUNTERING THE HOLY

of it was the greatest I have ever known in my life. I felt I had been born for this moment and had marked time till it occurred."



*Woman Sitting In Garden*  
by Henri de Toulouse-Lautrec

It's easy to be a bit dismissive about all this. To say that it would be nice if my impossibly busy life allowed me to hang

Listen to Monica saying "I sat on a seat in the garden... waiting". It echoes Desmond Tutu's saying "I just have to be there, quiet"

around in the morning being quiet or to sit on garden benches at lunchtime waiting for God to turn up. And we can feel quite justified saying this as long as we ignore something, as long as we ignore that fact that there isn't one of us, no matter how busy, who cannot carve out at least a few moments of quiet amidst all the stuff, whatever our particular stuff may be. And the proven fact, proven in uncounted busy lives, is that wonderful things can happen if we do make even a small space for the mystery that surrounds every waking moment of our lives and that is trying to break in on us if we give the Spirit - because that's what we're talking about - half a chance!

How about giving it a try! You may get the surprise of your life. It may even become addictive!

Blessings

## Welcome

*Please pray for these special new members of our AFP team:*

The **Rev. Simon Davies**, DR for the PEI portion of the Diocese of Nova Scotia and PEI. Simon lives in Alberton, PEI.

The **Rev. Anne Crossland**, DR for the Diocese of Athabasca, living in Boyle, AB.

The **Rev. Tracey Lloyd-Smith**, DR for the Diocese of Saskatchewan, living in Prince Albert, SK

## Meet Tracey Smith

New DR for Diocese of Saskatchewan



Rev. Tracey Lloyd Smith is a life-long Anglican, originally from Calgary, Alberta, but lived much of her life overseas in the mission field. She worked in Northern Norway and Mainland

China before returning to Canada to study theology at Regent College in Vancouver. Tracey was ordained in 1996 and married to Dr. David Smith in 1997. They now have two small children and live in Prince Albert where David is rector of St. George's Anglican Church. Tracey's other loves besides her

# THE CONTEMPLATIVE PRAYER HOUR

— MIA ANDERSON DR QUEBEC



Once a week at noon at St Michael's, Sillery, in Québec city, a small and disparate bunch of prayers turns up. Usually Robert is there ahead of us, upright on the bench, eyes closed, hands

upturned on knees – he's much influenced by Buddhism. Tom and I get there one after the other; Tom always picks the same chair. Françoise comes when she can. Elaine is often perforce a bit late – her last client determines her time. She always picks a bench. These benches Elaine and Robert are on are two pews at the back of the church, by the entrance in fact, which have been moved to face each other with a dedicated space between: now the baptistry. The font stands more or less in the centre, icons watch us from the two walls, and a modified labyrinth decorates the floor. The stained-glass windows filter the light onto us. We light two candles on the font on either side of the cross that stands up on its cover as a handle.

Angèle has discovered this prayer and taken to it with a devotion, which is a teacher's dream. She has copied my use of a prayer stool, and in fact has found a craftsman to produce them to order. We are doing Centring Prayer, but there are no strict rules – neither to Centring Prayer nor to what is required of those who come to join us. I suspect Robert is not doing Centring Prayer, but I don't ask, and it doesn't matter. I describe the bare essentials of the method, or I did in the early days, and there are flyers in both languages for people to take who care to, but now we are accustomed to each other, each other's presence, each other's rhythms.

A sign goes out in the morning on the street, to announce that at noon there is this silent hour, once in a rare while someone is curious and peeks in, but it can be intimidating to find six people utterly

still, soundless, scarcely reacting to your presence – and so near! Just inside the door. Where else do you see this kind of thing? Nerve-wracking. They mostly leave. One day perhaps they may try staying.

We began about six or eight months ago, a very modest beginning, and still a very modest happening, but one thing leads to another. Somehow all those people ended up being at the Easter Triduum\* at one service or another, some at the 3 a.m. Vigil that ended with breakfast, others at 10 o'clock. And on Holy Saturday, before the Orthodox crucifix whose icon was given us by the Taizé community, a continual watch of silent presences, twenty maybe, sat in the church's pews, silent bodies came and went, always that praying, meditating presence, and whether the church blessed them or they blessed the church is hard to say.

It's the one thing leading to another, which is the beauty of it. It is as if we sat there in our silences weaving, spinning like spiders, and our intricate designs catch the light and the dew, and start connecting one with another. Web touches web. You can discount any of this, because as you know this kind of prayer doesn't go into words, and trying to put it there only shows you how it won't go. I guess what I'm saying is that, sure, we know that the prayer is part of the soul's relationship with God, resting in God, wordless, petitionless, and whether that's a style of prayer for you or not, you know that's sort of what it is. But what has interested me in this venture has been its not only vertical but lateral significance. Curiously, it has built community. It's not why we did it; but it's what has arisen from it. And as a parish priest, that affects me.

All it is, this prayer, based by Thomas Keating on the ancient, anonymous tract, *The Cloud of Unknowing*, is a

rather arrhythmic application of a sacred word, itself chosen in prayer as a rallying point for your intention. Once you have chosen the word by the guidance of the Holy Spirit (you hope, and if not, well, you pick a word, that's all), once you have sat comfortably and more or less straight and introduced this word into your interior ear, as a symbol of your consent to God's action and presence within you, then all you do is, whenever you notice that you are "thinking" – and that covers everything from an itch to an emotion to an idea for the next sermon to a shopping list to a self-congratulatory "how well I'm doing! how great I feel!" to a self-denigratory "Oh I can't do this prayer, my brain has never been so busy!" – whenever you become aware of such thoughts, you return, without disapproval, without judgement, without more thought, to the sacred word, which is your intention towards God. That's all. And you do it for about twenty minutes (our noon hour is not typical) and you try to do it twice a day.

Meeting to pray this private thing together works as a kind of support group. It is not obligatory, but it can help, and I have found myself more and more drawn to the presence of the others in the sacred space we have made around the font. When we finish, because I am in some sense (though anyone could do it) the animator or the one responsible, it is I who read some brief text very softly and slowly to make a bridge for the others coming back to the surface from their deep sea dive – which may not have felt like that at all, but we don't judge the prayer, nor do we judge its effects. Others can do that for us, notice differences in us – or not. *Peu importe*.

*\*Triduum: a period of three days of religious observance, especially Holy Thursday, Good Friday and Holy Saturday.*

## REPORT FROM NEW WESTMINSTER

— PAT APPAVOO DR NEW WESTMINSTER

In late April an AFP Prayer Workshop was held at Christ Church Cathedral, Diocese of New Westminster. The participants gathered together on Saturday for a day of reflection, discussion, and practice in prayer. On Sunday morning there was a final hour together for those who were attending the morning service.

Bishop Barry and Pat Curtis were the wonderful facilitators for this workshop taking us through intercessory prayer, lectio divina, ideas for practising daily prayer, prayer groups and other concerns raised by the participants. It was a small group but discussions with participants following the workshop indicated great satisfaction with the small group interaction and the opportunity to share concerns and ideas around prayer.

Three weeks following the workshop I set up the AFP Ministry display table at Synod. During lunch/coffee breaks delegates visit the ministry tables to learn more about these many activities in the Diocese. At this Synod a change from this model was introduced. Each delegate was assigned a number, which matched the number of a ministry display. A twenty minute period was set aside when each delegate visited the ministry table of their number. The Reps were alerted to this so that they could make a short presentation of their ministry. This meant that 8-10 people gathered around the AFP Display to hear about AFP and plied me with many questions. The delegates then returned to their tables and each made short reports on what they had learned.

I found this really enlightening - both for the insightful questions asked and the challenge to me in answering them and for the skepticism expressed by some.

## REPORT FROM ALGOMA

— BONNIE McNALLY DR ALGOMA

### AND GOD'S PEOPLE PRAYED

As Diocesan staff, clergy and lay-delegates gathered in Sault Ste. Marie this past May for our 42nd Synod, people across the Diocese prayed fervently. A Prayer Vigil room was open throughout Synod and many people stopped in to join the intercessors for a time of seeking God's will and His plan for our church.

Also, in parishes prayer was offered in a variety of ways. Some churches held vigils. Others divided up the time of Synod and different individuals took

turns praying through a specific hour-long period. Many people committed to praying at home on their own.

We believe God honoured our prayer; there were numerous affirmations about the tangible feeling of the Spirit's presence in the Synod room, along with a true sense of 'one-ness' amongst the Synod delegates in spite of potentially contentious issues.

Participants who remember attending Synods before they were accompanied by prayer vigils attested to the profound difference.



### *A letter from the Primate to our Alongsiders*



The Anglican Church of Canada L'Église anglicane du Canada  
80 Hayden Street, Toronto, Ontario, Canada M4Y 3G2

Dear Friends,

It is a privilege for me to write a letter of encouragement to my friends in the "Alongsiders" prayer program of the Anglican Fellowship of Prayer, the ministry that you perform in your prayers is a gift beyond measure for the Church. I am reminded that Billy Graham once said, "Prayer is not the least you can do for someone, it is the most you can do for someone".

I am very grateful that day-by-day and week-by-week faithful Christians like you take the time to talk to God. It is so easy, perhaps too easy for others of us to offer excuses of time and energy about why we do not pray. You can model for your family, neighbours and friends what an incredible difference prayer can make.

In his book *Christ in the Seasons of Ministry* John Killinger tells of Sister Anastasia ('Sister Resurrection') who had been a wonderful piano teacher during a long and happy career. When she became too old to teach any longer, her mother superior decreed she should henceforth spend her days in prayer. So Sister began a new phase in her ministry, going into the chapel each day to pray for the people on her list. "I am glad to say", writes Killinger, "we are on her list".

If I may be bold, I would like to ask to be on 'your list'. I have truly come to appreciate the prayers of Anglicans from coast to coast and realize what a difference it has made to my ministry. I know that your prayerful support will give me the strength to face the challenges that our Lord has placed before me.

May God's peace be with you in the days ahead and please know that I also will be praying for you.

Yours faithfully,

The Most Reverend Andrew S. Hutchison  
Archbishop and Primate



# REPORT FROM ONTARIO

— MARION SEWARD DR ONTARIO

## POWER HOUSE OF PRAYER WORKSHOP

ST. JOHN'S, BATH, DIOCESE OF ONTARIO

A Power House of Prayer Workshop was held in the Diocese of Ontario on April 17, 2005. The purpose being to investigate how God might use us in our own congregations, our "House of Prayer", we looked at how we might build an environment of faith where there is support and encouragement among committed Christians who pray. By laying the foundation of prayer, the building of such an environment is most effectively done, to help the community of faith become a Power House of Prayer. Jesus said it clearly in Matthew 21:13: "My house shall be called a house of prayer". Christian faith is better demonstrated and the congregation better equipped to help meet individual needs and prayerfully support during times of crises. In this way prayer is proactive and not used so much in response to a crisis and this is the ideal for prayer ministry.

This was an introduction and for some refreshment to different prayer methods and all were aware of the prayer support for the day and the "Prayer Vigil" happening in the background. I personally was appreciating the prayer support.

God's blessings were poured out for all during the highlight of the day, the Midday Healing Service. One thing that became very clear is that there is a hunger for more prayer, to learn more of all aspects of prayer. Everyone agreed a commitment to praying the AFP Midday prayer can and will make a difference for the entire Anglican Communion.

*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

## THE NATIONAL WOMEN'S PRAYER WAVE

The National Women's Prayer Wave – Heal Our Land was held across Canada on May 14, 2005. There were over 110 centres of prayer throughout all the provinces and The Wave began in Newfoundland at 1:00 pm (their time) and continued to 5:00 pm in Victoria, B.C. Thus on this day, Canada was covered by prayer for eight and one half hours across the different national time zones, from sea to sea – like a giant prayer wave!

The theme scripture was:

**2 Chronicles 7:14**

*If my people will humble themselves and pray and seek my face and turn from their wicked ways then I will hear from heaven and forgive their sin and heal their land.*

The purpose was to organize an interdenominational prayer event for women to glorify God and seek his healing touch for our nation, an opportunity to transform the spiritual landscape of Canada. In preparation we met for several months in Kingston to get ready for our local prayer service. This was a great time to get to know others of varied denominations (Salvation Army, Roman Catholic, Gospel Temple and Wesleyan and others) who were equally excited about participating in this celebration of strategic prayer for Canada.

As women walked in that day to the service of prayer, they sensed that this was indeed holy ground. Adoration, Confession, Thanksgiving and Supplication prayers were the format (ACTS) for the service and divided up the four hours of prayer. It was a grand day when all hearts were set on God, for Canada. One of the anticipated impacts was that God will breathe on the Church a spirit of Christian unity. For me, that reality was evidenced in my experience of the day and the planning for the day. As I prayed and fellowshiped with my Christian sisters we were indeed united in purpose and in the Lord.

I thank God that I could be part of such a prayer event and with May 6, 2006 set for the next celebration, I can only respond from my heart: "Yes I'll be there!"

For more information:  
[www.Celebration2005.ca](http://www.Celebration2005.ca)

## AFP Executive Committee Meeting June 2005

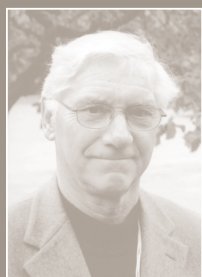
— Paul Dumbrille

The Executive Committee of AFP (Canada) contains members from across Canada and holds three scheduled meetings a year. The rest of what we do is via telephone, Email, and ordinary mail.

Highlights:

- Discussions with Christian Harvey, a Christian youth worker in the Diocese of Toronto, related to encouraging children to pray.
- Discussions concerned with diminishing membership, realizing that we need to encourage our AFP Diocesan Representatives (DRs), and we are trying our best to recruit, teach and encourage DRs across Canada to spread the word about AFP and its mission.
- Production of two new pamphlets: "Why Join AFP (Canada)?" and "Teaching Children to Pray"
- Upgrades to our Website, which will be found at [www.afpcanada.org](http://www.afpcanada.org). and looking for methods for people to join and donate to AFP (Canada) directly from the Website.
- Realization that a key element in encouraging people to pray and the work of AFP is to support the clergy at all levels, particularly the parish priest and will look to providing concrete positive ways for AFP to help clergy do their job and to be praying for them on an ongoing basis.

The Executive Committee welcomes input from anybody and everybody. AFP Diocesan Representative can get information to the Committee, or one can contact any member of the Executive directly.



# Barry's Message



## SPIRITUAL HEALTH *Practices for Living*

Recently I had the great privilege of presiding over a service of Confirmation, in which a number of young people, including one of my own granddaughters, made decisions about the direction of their life. They affirmed their decision to turn away from evil and to direct their lives in following Jesus.

As they so earnestly made these life decisions, I began to think of the myriad every-day events that could compromise or stand in the way of living out these decisions. These young people and all of us, who perhaps have made the same decisions many (many!) years ago, share a similar reality – a similar busyness.

We may start out with the best of intentions of deepening our relationship with God, of staying close to Him through our prayers. But then, things get in the way; the lawn needs mowing, the house needs cleaning, the car needs to be taken in for repairs, a friend or parent needs a visit in hospital, the local mall is offering a great sale today, there is a bunch of e-mails that need answering. All are common, ordinary, every-day demands. However, taken together they can, and very often do, crowd out our time for prayer, for stillness and silence before God. The demand seems so urgent, so immediate, so important, that time for prayer just gets lost “to a later, more convenient time”. When this happens consistently and over time, all of these seemingly trivial events and demands can lead to a forgetfulness of God, indeed to a chronic state of forgetfulness of God.

The constant demands of our life, the never-ending noise from our noise polluted environment, the vast spiritual emptiness of much of contemporary life numbs the heart and a once healthy, lively faith

dribbles away. It just quietly withers. Faith loses its power to direct our lives, to sustain and energize us.

The great Christian spiritual writers and saints of the Church have known that however busy and demanding our life is, however important the things we are doing are, nothing, neither time, nor burden, nor work, nor demand, should be allowed to absorb us so much that we lose a lively, deep relationship with God.

More and more strongly the medical profession has been saying to us that we need to take responsibility ourselves for our physical health. Visiting the doctor or a medical clinic may be important, but the daily practice of basic health principles is essential; eating the right food, avoiding cigarettes, getting lots of exercise, watching our weight.

So also with our spiritual health. Incorporating Christian practices into our daily life consistently, the daily practice of prayer, of time for silence and stillness before God, of contemplation and reflection are essential for our spiritual health and growth. If we are to maintain the direction of our lives as we affirmed at our Baptism and Confirmation, if we are to enjoy the spiritual resources for living with courage and hope in our world, we will build these basic Christian practices into our lives, as busy as they are.

Of course, this will not be easy given the reality we have just mentioned. However, if we persevere these practices will simply become a normal feature of our lives. Our prayer time will not be the victim of our busyness or of our moods, of whether we feel like it or not. Or of our tiredness. I know of lots of people who build time

into their busy life to walk their dog with friends and neighbours who are also walking their dog. I know of lots of people who meet with friends and neighbours every day to go for exercise walks together. We do lots of things together for mutual encouragement and support. We can do the same by having Christian friends and neighbours, fellow members of our parish community, share with us in these basic Christian practices.

*“Our Christian life  
is meant to be lived  
in company with others...”*

At every service of Baptism and Confirmation the Christian Community present makes a commitment to do all in our power to support the candidates' life in Christ. Such a commitment clearly indicates that all of us as members of the Body of Christ are here for one another, to support, encourage and affirm one another, to strengthen one another. Our Christian life is meant to be lived in company with others, never isolated and separated from others. The Anglican Fellowship of Prayer exists to provide the means for Canadian Anglicans to support one another in their spiritual journeys. Through the printed materials we are producing and through prayer conferences and workshops we seek to equip and motivate people to find ways of meeting together to share experience and to provide encouragement and ongoing support as we all try to live faithfully and with integrity.

Thanks be to God.

— ARCHBISHOP BARRY CURTIC  
Co-DIRECTOR AFP CANADA

# "SOMETHING ALWAYS HAPPENS WHEN YOU PRAY"

— BRENDA MCKIVETT DR BRITISH COLUMBIA

That was the theme of the Healing Mission held at St. Peter's Church in Victoria in April. It was led by Nigel Mumford, Director of Christ the King Spiritual Life Center in Greenwich, New York, and was a joint effort of the Canadian Guild of Health and the AFP, Diocese of BC.

A brief background on Nigel. He is the son of an Anglican vicar, and served in the Royal Marines before emigrating to the United States in 1980. His conviction to pray for healing came in 1989 when his sister, a ballet dancer suffering from Dystonia was healed by God through Canon Jim Glennon. In America he graduated from Episcopal Training "The Ministry Exploration and Education Program" as a lay minister and since 1995 has devoted himself to the healing ministry. When he came to us he was still a layperson but was ordained on St. Barnabas Day in the Diocese of Albany.

Our Healing Mission opened and closed with healing services and Nigel preached at both. The Friday evening opening service was a Eucharist, the closing one late Saturday afternoon prayer and praise. The laying on of hands with prayer for healing was offered at both services. Forty-six people registered for the Saturday seminars.

In his main talk on Friday evening Nigel spoke of his own family, telling us of his sister's healing and about his brother, a non-believer, for whom he prays constantly. He said that in the Healing Ministry you must "listen, love, pray, making eye contact with those who come to you, giving them your full attention. "Prayer," said Nigel "is an investment in the future." His definition of TGIF is Today God Is First. He gave us several points to consider: Jesus delights in answering prayer (to bring glory to the Father); Surround yourself with VIPs-very inspirational people instead of VDPs-very draining people; Comfort the afflicted and afflict the comfortable; Always hold hands when arguing (now isn't that a thought I should try it!); and Of course your family pushes your buttons, they installed them".

Usually when you go for the laying on of hands with prayer your request is confidential but on Saturday afternoon two people volunteered to be models for Nigel with

## BOOK REVIEW

### Quiet Moments and Spirit of Gentleness

In both Quiet Moments and Spirit of Gentleness there are quotations from scripture, including selected verses from the psalms, as well as reflections and prayers of both contemporary spiritual writers and those of centuries past. In Quiet Moments the texts are related to an attitude of creation. In each book the texts are integrated with line drawings of flowers and other plants.

These little books are a blend of prose, poetry, and visual images chosen to guide the individual into a space of quiet prayer, often giving words to what is the inward groaning of the Spirit within us. Quiet Moments and Spirit of Gentleness are two small collections of Prayers and Meditations, in a handy pocket size edition. They are very reasonably priced at \$7.95, available from:

**The Anglican Book Centre, Toronto**  
1.800.268 .168

**Vine and Fig Tree Books,**  
4109 Mac Donald Street, Vancouver, BC V6L 2P1  
1.800.663.5634

— REVIEWED BY ESTHER JACKSON

their requests being open to the group. This was for the benefit of those attending who had as yet no experience in this ministry. One volunteer was a man who suffers from schizophrenia. He asked that Nigel pray that his medication would continue to be effective; this brought up a point Nigel had spoken of before. Pray over medication as you would over food. The other volunteer was a woman just diagnosed with macular degeneration. While she didn't ask particularly that her eyes be restored but that she would be able to manage her life. This reminded me of his talk on Friday evening when he said not to pray 'Thy will be done' because this implies that God's will isn't being done but to pray if it isn't your will to heal then help the me to cope with the situation.

There were a number of anecdotes in his talks and while I can't remember them all there is one little story I'd like to leave you with. Nigel was asked to pray for a little girl who

CONT'D ON PG.8

... CONT'D FROM PG.2 – **MEET TRACEY SMITH**

family are Christian theater and prayer conferences! (She runs a company called Watch Shop Drama Productions, that tours with a major dramatic production every year. It's named after their first production's setting, in the watch shop of Corrie Ten Boom.) Tracey isn't looking after a parish right now, however is very involved with the children's ministry, youth drama team and family service at their church.

"I learned about the necessity of prayer on the mission field. At times we did not know where our next meal was coming from. But it always did come. I am blessed to have had the experience of truly living on faith for my daily bread. That

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## NEW ON THE SHELF

*The following new resource materials have just been introduced:*

### P-36 Praying For Your Spiritual Leaders

A pamphlet intended to provide a resource for those who pray regularly for their Spiritual Leaders. \$ .50

### P-37 A Prayer Inventory

A self-examination pamphlet intended to provide a resource to determine some ways to change and grow in our relationship with God. \$ .55

### P-39 Teaching Children to Pray

The first part of this booklet outlines some suggested steps in teaching children to pray. The second part presents a suggested guide to prayer using the Hand Prayer as a way of teaching children to pray. \$1.25

**To order any Resource Materials, contact:**

Mrs. Doreen Langston  
#515 – 695 Regency Court  
Burlington, ON L7N 3H9  
Email: [hdlangston@sympatico.ca](mailto:hdlangston@sympatico.ca)

mission experience was the main source of inspiration in my faith formulation. I'm so glad to be helping with AFP in North Central Saskatchewan and look forward to organizing my first diocesan wide conference sometime in the next 8 months."

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... CONT'D FROM PG.7 – **SOMETHING ALWAYS...**

was to have heart surgery and who was very much afraid. When he arrived at the home her mother said she's very sad her pet has just died. The little girl came into the room with one hand cupped over the other, what kind of pet could be between the palms of her hands. She lifted one hand and there was a moth on her other palm. Would Nigel pray for it, he did so and as he and the little girl watched soon one antenna began to move and then a wing fluttered and then the moth flew to the curtain. With that special moment and Nigel's prayers the little girl's fears were relieved and her heart surgery was successful. And how often do I, rather flippantly, toss off the words God moves in mysterious ways.

## Is Your Membership Due?

Think of Us as Fall begins, please remember your AFP membership renewal (\$35).

**Send your payment to:**  
AFP Treasurer  
P.O. Box 85133, Brant Plaza P.O.  
Burlington, ON L7R 2G0

Watch the AFP Website for a link to be able to make a donations to AFP (Canada) on the Internet.

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*If you have any ideas, articles or photos that you would like to have appear in the newsletter, contact the editor, Pat Curtis, 12 Varanger Place N.W., Calgary T3A 0E9.*

# God in the Moment - God in our Midst

## Calgary AFP Prayer Conference

October 21 - 22, 2005

St. Laurence Anglican Church  
5940 Lakeview Drive SW, Calgary, AB

### Keynote Speaker:

**The Very Rev. Terry Dance**

Dean of St. Paul's Cathedral,  
London, ON.

### Registration Fee:

\$75 before Sept. 30th

\$85 on or after Sept. 30  
(lunch & dinner included)

\$30 Friday only

\$50 Saturday only  
(lunch and dinner included)

Sunday, Oct. 23, 10:30 am,  
The Very Rev Terry Dance, will preach  
at The Cathedral Church of the  
Redeemer, 218 7 Ave. SE Calgary

### Registration Info:

Julienne Hendrickson  
1531 110 Avenue SW  
Calgary AB T2W 0E2

### Conference Information:

Esther Jackson (403) 239 1004  
Dinah Breu (403) 256 1684  
Also Calgary Diocese website  
[www.calgary.anglican.ca](http://www.calgary.anglican.ca)

## Matters of the Heart

### BC Prayer Conference

October 21 - 23, 2005

Sponsored by: Central Okanagan Region

### Leaders:

**Archbishop Barry and Pat Curtis**

### Registration Fee:

\$30 (including two light lunches)

### Registration Info:

St. George's Westbank (250)768-5818  
St. Margaret's Peachland (250)767-3131

### Conference Information:

This conference addresses the need we have to pray authentically and effectively. Workshops offered: Centering Prayer, Walking Meditation, Prayers in times of darkness and depression, Prayers with the dying, Healing Prayers/Healing of the memories, Attentive Prayer.