



Taste and See...

VOL. 6 No. 1

ISSN 2561-6684 (print)

ISSN 2561-6692 (online)

SPRING 2023

What is a Life Worth?

Rev. Paul Orritt

In 1985, Arthur Porges' science fiction story "1.98" was published in the *Best Fantasy Stories from Fantasy and Science Fiction Magazine* (edited by Edward L. Ferman, Octopus Books Limited). His story included a comment estimating that the monetary value of the human body was, you guessed it, \$1.98. In terms of the

chemicals that make up the physical you, that is how much you are worth. Don't you feel a lot better about yourself, knowing this?

Of course, it all depends on the standard of measurement. Earlier, on March 19, 1916, there appeared an article in the New York Times by one Irving Fisher, a professor of political economy at Yale University, suggesting the average baby is actually worth about \$90.00, taking into account the then-anticipated life span of individuals, the cost of maintaining such a life, and

(Continued on page 2)



Inside...

Confirmation and New Life	4
These Boots are Made for Walking	5
Christ is Risen	7
Living a Surrendered Life	8
From the ARM Chair	9
The Power and His Glory	11
Thoughts from my Bay	13
Historical Books, Part I	14

Taste and See... is the quarterly publication of



Anglican Renewal Ministries
Canada

Subscriptions:

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

the realistic earning potential of that life. Of course, some lives are worth more than others, for example if a particular talent can be translated into hard, cold cash. But, on average, a baby should be worth about \$90.00, based on the average and the fact that so many seemed to (at that time) die before becoming very productive.

You are worth more in your productive years (up to as much as \$4100.00), but gradually, by the time you become an octogenarian, you must settle for a personal worth of about \$700.00, and that diminishing, probably rapidly.

In one of his sermons, Mark Trotter related the story of a man who was kidnapped in New York City. When the kidnappers called his wife, asking for \$100,000.00 in ransom, she talked them down to \$30,000.00. Thankfully, the story had a happy ending: the man returned home unharmed, the money was recovered, and the bad guys were caught and sent to jail. Trotter concluded his rendition of the story with this thoughtful comment: "I suppose there are some here this morning who can identify with the wife in that story, but I find myself identifying with the husband. I'd like to think, if I were in a similar situation, there would be people who would spare no expense to get me back. They wouldn't haggle over the price. They wouldn't say, 'Well,

let me think about it.' I like to think that they would say, 'We'll do anything for you.'"

So, what is a life worth? Six days before the Passover celebration, so we are told by Luke (12:1-11), Jesus arrived in Bethany and was hosted at a dinner by his friend Lazarus, who only recently had been buried in a tomb (because at that time he was dead and that is what you do with dead people). I am sure that you can well appreciate that the presence of Lazarus, in his own home and at the dinner table, would make for a great party and considerable and animated conversation.

During the dinner, Mary took some very expensive perfume - we are told it was worth a year's wages - and, having washed Jesus' feet with it, proceeded to dry them with her hair. She exchanged something worth a year's wages to benefit Jesus: it was a symbol of the sense of worth she felt for Him. I suspect, had she anything more precious, more expensive, she would not have hesitated one moment before pouring it out or giving it up or handing it over to Him. Jesus was precious to her and she quite simply wanted Him to know the esteem she felt for Him. It was extravagant. But for Mary, the life of Jesus - the person of Jesus - was worth more than anything else she could possibly imagine, and she wanted Him to know it.

Another exchange would soon be transacted. It was six days before the Passover, when the lamb would be slaughtered that the people might be set free. Little did anyone know, that year a special Lamb - one without blemish - would be offered by a Perfect High Priest. Little did anyone realize that Jesus had come to offer up His life to inaugurate the new and eternal Exodus for all of God's people.

What do you think was the worth of Jesus' life? What standard could we use that would come close to estimating the value of His life to His Father? Surely, more than dollars and cents for the mere minerals that made up His body. In terms of His earning potential, Jesus' value is infinite: He earned eternal salvation for all who would draw near to Him. In the most unrestrained, outrageous and (what else could you say?) absurd demonstration of self-giving love, He exchanged His life for your sin.

That is what your life is worth. Nothing less.

Rev. Paul Orritt, a former ARM Chair, is Assistant Priest at Grace Anglican Church in Calgary, AB.

The ARM Board

Rev. David Coffin
Bishop's Falls, NL
cabinfever61@gmail.com

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

Dianne Trinder
Sarnia, ON
diannetrinder@gmail.com



Taste and See...

From the Editor

Alison Stortz

As I write, the news is filled with stories about the devastating earthquakes in Syria and Turkey. In one particularly heart-wrenching story, a newborn baby, with umbilical cord still attached, was recovered from the rubble of a building in Syria — the only surviving member of her family. She was referred to in the article as the “miracle newborn” — a sign of hope in the midst of unspeakable tragedy. In another story, a 2-week-old baby was rescued with her mother and grandmother in Turkey. “Bringing them out is such a happiness,” a rescuer said, “I wouldn’t be happier if they gave me tonnes of money.” While we mourn the thousands of people killed, these moments of joy are the big news: life celebrated in the midst of death.

Thanks be to God, we are an Easter people — ransomed by the radical love of Jesus and filled with His life-giving Spirit. As Rev. Perry Cooper reminds us, “The message of Easter is one of new life — not just eternal life, but of new life here and now.”

This world is full of hardship, destruction and pain — war, earthquakes, murder and mayhem abound. But there are miracles, too.

In this issue, we give thanks for the hope and the life we have in Jesus, our Lord and Saviour.

He is Risen! The Lord is Risen Indeed! Alleluia!

I look forward to hearing from you.
Alison ☺

Taste and See...

Volume 6 Number 1
SPRING 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

SPRING 2023

Confirmation and New Life

Ven. Perry Cooper

And if the Spirit of him who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies because of his Spirit who lives in you.

(Rom. 8:11 NIV)

Confirmation training is underway in my parish. Over the next few months, a group of young people will receive a crash course in the fundamentals of the faith from a biblical and traditional Anglican perspective.

Before beginning each class, I always ask the same question: "What are the two key things the bishop will do when you kneel before him on the day of your Confirmation?" Invariably, someone will raise their hand and reply, "He will place his hands on my head and pray that I will be filled with the Holy Spirit." Correct!

At the beginning of Confirmation training, we looked at Acts 8:14-17: "When the apostles in Jerusalem heard that Samaria had accepted the word of God, they sent Peter and John to Samaria. When they ar-

rived, they prayed for the new believers there that they might receive the Holy Spirit, because the Holy Spirit had not yet come on any of them; they had simply been baptized in the name of the Lord Jesus. Then Peter and John placed their hands on them, and they received the Holy Spirit."

The one thing I want the confirmands to understand is that, on the day they are confirmed, the same Holy Spirit who raised Jesus from the dead, and who was present at their baptism, will be present when they receive the laying on of hands!

The beautiful thing about confirmation classes is that it affords me the opportunity to drive home how God the Holy Spirit wants to give us spiritual gifts, spiritual fruit, and He also wants to strengthen us to live for Jesus in the world. He wants to give us a life to live for Christ, a joyful life!

The message of Easter is consistent with the sacrament of Confirmation. The Holy Spirit who gave Jesus a new, resurrected and

immortal body - who brought Jesus back to life - can perform an Easter miracle in us, too. The Holy Spirit is life-giving, and we can experience that new life for ourselves today.

Is there an aspect of your walk with Jesus that needs a shot of new life? Do you feel as if your bones are dry and cold, in need of the infusion of God's Spirit? The message of Easter is one of new life - not just eternal life, but of new life here and now.

In this age, when the church laments both the absence of young people and the increased pressure society places on young families, I remain hopeful. I am confident that the Spirit of God is at work in our world, that Christ continues to build His church and the gates of hell will not thwart God's divine plan.

Is Jesus growing His kingdom one person at a time? I believe He is! I can see it in the eyes and hear it in the voices of young people who are looking to God to help make a difference in the world. May God's Spirit work a resurrection miracle in each one of us as we rejoice in the love and power of the risen Lord.

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



These Boots are Made for Walking

Rev. Canon Gene Packwood

“Walk by the Spirit,” writes St. Paul in Galatians, “and you will not gratify the desires of the flesh” (Gal. 5:16). In other words, give some legs to your life in the Spirit. Make some moves. Perambulate. Put one foot in front of the other. Take steps.

Otherwise, it seems, we risk having the desires of the flesh rise up and become a problem: “For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh, for these are opposed to each other, to keep you from doing the things you want to do.” (Gal. 5:17)

It is not always a good thing to get to do the things we want to do. Eve saw that the forbidden tree was good for food, a delight to the eyes and was to be desired to make one wise (Gen. 3:6) – all perfectly reasonable in the flesh, worldly wise. Adam thought so, too. But the desire came from their flesh, not the Spirit. It was death-dealing, and we’ve been living with the consequences ever since.

So how do we walk in the Spirit in a way that will not gratify those fleshy desires and make us more susceptible to those consequences? There are seven practical steps showing us what walking well in the Spirit looks like in the very next letter in the New Testament: Ephesians.

1. HEAVY BOOTS

And you were dead in the trespasses and sins in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience. (Eph. 2:1-2)

When he feels like life is closing in on him and he’s feeling low, Oskar Schell, the nine-year-old protagonist in Jonathan Safran Foer’s novel, Extremely Loud & Incredibly Close, describes himself as having “heavy boots.” These verses from Ephesians describe what it is to walk in very heavy boots, indeed. The heaviest. Heavy with trespasses, sins, disobedience and the malign work and weight of the prince of the power of the air.

To walk in the Spirit is to no longer walk like those sad, heavily-shod, lost and dead men and women who follow the course and disobedient spirit of this world, no matter how good it might look for food, how delightful to the eyes, or how wise it might make us feel. To walk in the Spirit is to purposely and firmly turn away from those death-bound, heavy-booted paths in which we once walked and *keep* turning away from them.

There is some effort involved. Sin clings closely (Heb. 12:1). It crouches at the door, it wants to master us. Instead, we must master it (Gen. 4:7). We must reboot. Become light-footed. Walk away with more spring in our step.

The writer of Hebrews says *run* away, while looking to Jesus!

2. THESE BOOTS ARE MADE FOR WALKING

We are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them. (Eph. 2:10)

We were made to do good, and for goodness to walk in. None of us is an accident. Each one of us formed, knitted together, intricately woven, fearfully and wonderfully made in secret. Written down in God’s Book of Life. Each of our portion of days formed and laid out before we were born (Ps. 139:13-16).

You and I are God’s workmanship, created in Christ Jesus for the good works God has had in mind for us forever. All we have to do is find out what those works are and do them (if you’re wondering where to start, look at Romans 12:7-8). The boots God gave us are not meant to weigh us down and trip us up, they are made for walking and getting the job done.

The Psalmist says, “Blessed is everyone who fears the Lord, who walks in his ways!” (Ps. 128:1)

So put your best foot forward and step out!

3. WORTHY WALKING

(Continued on page 6)

*I therefore, a prisoner for the Lord, urge you to **walk** in a manner worthy of the calling to which you have been called. (Eph. 4:1)*

To walk worthily can only be to walk in the Spirit, because He is the Spirit of truth and truth is in Jesus. Jesus is the model. So we walk like Him and our whole life becomes a prayer-walk.

4. AIMLESS WANDERING

*Now this I say and testify in the Lord, that you must no longer **walk** as the Gentiles do, in the futility of their minds. (Eph. 4:17)*

Keeping step with the Spirit (Gal. 5:25) means being purposeful in our walking. Walking in the Spirit is not aimless. We don't walk in circles. We don't walk just to look good and to draw attention to ourselves. We walk to follow in the footsteps of Jesus.

We walk to meet and serve others in the Name of Jesus. There is no futility in that.

5. LOVE WALKING

*Therefore be imitators of God, as beloved children. And **walk** in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God. (Eph. 5:1-2)*

Here's a prayer on the matter, composed by Richard Baxter, 17th century Priest and Anglican Divine: *Keep us, O Lord, while we tarry on this earth, in a serious seeking after you, and in an **affectionate walking** with you, every day of our lives; that when you come, we may be found not hiding our talent, nor serving the flesh, nor yet asleep with our lamp unfurnished, but waiting and longing for our Lord, our glorious God for ever.*

Affectionate walking with Jesus means imitating Him and blessing neighbours for His sake.

6. LIGHT WALKERS

*...for at one time you were darkness, but now you are light in the Lord. **Walk** as children of light. (Eph. 5:8)*

Watch where you're going! Where is the Light of the World leading you?

Let us **walk** properly as in the daytime, not in orgies and drunkenness, not in sexual immorality and sensuality, not in quarreling and jealousy. But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires. (Rom. 13:13-14)

7. SENSIBLE SHOES

*Look carefully then how you **walk**, not as unwise but as wise, making the best use of the time, because the days are evil. (Eph. 5:15-16)*

And all with a good, brisk, bracing walk in the Spirit. For, "if we live by the Spirit," wrote St Paul, "let us also keep in step with the Spirit." (Gal. 5:25) And that will take us to exactly where God the Father wants us to be.

Gene Packwood blogs at GENERALities www.kiwirev.blogspot.ca and can be found on Facebook and Twitter (@kiwirev). This article is reprinted with permission from The Saskatchewan Anglican.



Christ is Risen

Rev. Stephen Silverthorne

When I was a child, I took a shiny new penny, put it on the railroad track, and left it there overnight. The next morning, after careful searching, I found that coin crushed into the dust beneath the tracks. I remember how formless that squished coin became — the edges pounded flat, the inscriptions erased. There was nothing left but a flat piece of copper. That's what happens when you are run over by a giant machine. Everything gets stripped away.

Think now for a moment about the giant machine on display in Holy Week. A carpenter's son has ridden into Jerusalem on a donkey to shouts of joy from the sick and the lame. One of his own disciples turns on him, and then leads soldiers to arrest him in the night. He's led before a governor representing the world's mightiest empire, and he is then beaten, mocked, and scourged. A crowd howls for his blood, he is given a cross to carry, and he is nailed upon it. He is forsaken by all. He dies. Three days later, a few women gather at his tomb wondering pathetically how they could roll the burial stone away and anoint his lifeless body.

It is hard to imagine a more devastating scene. The hero suffers a humiliating death, his followers are stripped of their dreams, and those who loved him are left with painful memories. It is the story of Holy Week. It is bleak.

We may be tempted to pass over this troubling scene as we look forward to Easter. Most people do. Doing so would be a mistake. It is only through seeing this destruction as it really is that we come to understand the resurrection for what it really is: a reversal of the darkest depths of brokenness. Christ's broken body was raised, and with it are raised the broken people who put their faith in him.

If we are honest with ourselves, we can see the brokenness that lies within us: the small defeats that add up to great sorrows and the great pains which lead to deep despair. Failures of nerve. Patterns of pettiness. Resentments long carried. Fading youth. Loved ones taken from us. Enemies exulting in their triumph.

These are realities of life from which none escape. We all are touched by them. They are the same realities which crushed the women at the tomb so long ago. The same realities which brought Christ to the cross. They are dark, and they are real.

But here is the hope: these are the same realities Christ overcame when the Holy Spirit raised him to life again. In taking these on, and in stepping forth from that tomb, Jesus displayed his power to overcome what is truly awful in life. That is the same power available to all who put their trust in

him (Rom. 6:10-11).

Easter is about more than the joy we feel when Spring returns. It is more than a heart-warming tale of hope triumphing over despair. It does not tell us how positive thinking saves the day. In the end, these just aren't enough to face up against the true reality of life's defeats. Easter is something far more. It is a royal proclamation: defeat has met its defeat by the hand of Christ the Lord.

This Easter, don't pass over the crushing defeat of the cross. Take time to reflect and consider it in all its darkness. Then take time to reflect on your own defeats. Invite the same Lord who entered the darkness of the tomb into your darkness. Invite him to walk through it with you. Invite him to lift you out of darkness by the power of the same Holy Spirit who lifted him.

Learn to trust him when it is dark. Take this risk of faith. Only when you do will you begin to understand the true meaning of the resurrection, for it is only by faith that you begin to feel its power. When you feel its power, you will begin to know what freedom Christ really brings.

Christ is risen! Let God be praised.

Rev. Stephen Silverthorne is rector of St. Paul's Anglican Church in Kanata, ON.

Living a Surrendered Life

Dianne Trinder

These days, I don't read self-help books the way I used to. Instead, I've learned how much better it is to hear from God the Holy Spirit myself, particularly through HIS Word. It was easy for me to become one of Jesus' followers, but it's been the hardest thing for me to stay attached. It was always my intent to pursue Jesus and His Spirit, but this world and all it offers often distracted me from pursuing Him. In fact, over the years, the world has distracted me so much that I am convinced that my job now is to get rid of things that literally keep me from pursuing the God Head.

I have read many books about our relationship with Jesus, but none of them has ever spoken to me directly like the Word of God does. In my pursuit of wanting

more of Him, I have grown to love His Word. It truly is fresh manna to my soul every day. As the Psalmist says, "Your Word is a lamp to guide my feet and a light for my path." (Ps119:105 NLT)

Hence I wasn't "in the market," so to speak, for more reading material when I attended one of Steve Holstrom's events in Alberta. However, I was so struck by his genuine spirit and love for Jesus that I wanted to hear more of what he had to say. That trip to the bookstore turned out to be very rewarding!

I returned with Steve Holstrom's book, Access Granted: The Path to Encountering God's Glory in this Life (Newman Publishing, 2017). This is the author's bold statement: *I have discovered what the Kingdom of God really is. What it means to access or enter into it. Why most Christians never do and how you can.*

I've been a believer for a long time, but only in the last 5 or 6 years have I had a reawakening of His Spirit in my life. The more I pursued Jesus and His Spirit in my life, the more He invaded me. Holstrom's book spoke to my experience and encouraged me to go deeper in my relationship with Jesus through his Holy Spirit.

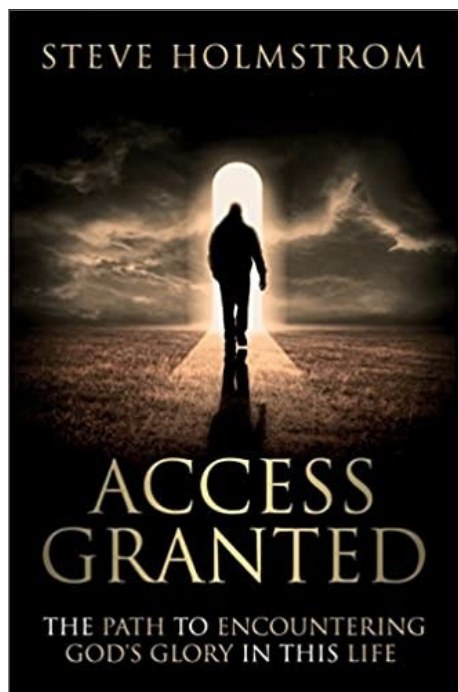
Holstrom shares a message from Kathryn Kuhlman, a woman who had one of the greatest healing ministries in history: "HE

doesn't ask for golden vessels and HE doesn't ask for silver vessels. HE only asks for yielded vessels." Kuhlman's words, spoken so many years ago, really caught my attention. I truly don't have any particular gifts, like many do in my church. But that doesn't matter. Jesus doesn't care much about our talents. He can use our talents to bring Him glory, but in the end He just wants us... even though we are broken. We may think we have nothing to offer, but a surrendered life is what Jesus is looking for. We are all useful; I believe the old saying that God doesn't make junk.

Some chapters I found particularly interesting are, "The Kingdom Conflict," in which Holstrom talks about the conflict and struggle of the Kingdom of God or the Kingdom of Heaven, and "A New Set of Lenses," in which he explains how we will never understand the Kingdom of God until we have a major paradigm shift concerning where it is and, just as importantly, where it isn't.

Holstrom reminds us that, unlike salvation, forgiveness and eternal life, entering the Kingdom is not free (Matt. 13:44). Access will not be granted to those who will not pay the price that Jesus sets for them. As Romans 3:23 tells us, sin doesn't keep a Christian from heaven; sin keeps a Christian from the glory!

(Continued on page 9)



From the ARM Chair

Rev. Canon Gene Packwood

ONE THING AT A TIME

In an episode of the CBC's *Little Mosque on the Prairie* sitcom, Sarah Hamoudi, the contractor Yasir's wife, decides to become a better Muslim by praying five times a day, including at her workplace. Her boss, Mayor Ann Popowicz, thinks Sarah is taking her religious observance too far. After all, "I'm a Christian," says the Mayor, "but I don't let it affect me."

Oof! Thank God for Lent! Its spiritual disciplines (self-examination, penitence, fasting, prayer, almsgiving and Bible reading) are just the thing for letting our Christianity affect us more thoroughly, and for getting focused on what's really important in life. As St Paul

writes: "But one thing I do: forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus." (Phil.3:13-14)

The best way of letting our Christianity affect us is by pressing on with St Paul's "one thing." Soren Kierkegaard, Danish philosopher, defined a saint as "someone who can will the one thing." That's us. Saints.

Author Neil Gaiman, wrote: "The one thing that you have that nobody else has is you. Your voice, your mind, your story, your vision. So write and draw and build and play and dance and live as only you can." Follow Jesus as only you can by living your life —

the life God gave you — to the full.

Gary Keller, entrepreneur and co-author of The ONE Thing: The Surprisingly Simple Truth Behind Extraordinary Results, says, "Make sure every day you do what matters most. When you know what matters most, everything makes sense. When you don't know what matters most, anything makes sense." What matters most in our lives and makes the most sense? For us, it's the one thing that Paul writes about in the verse from Philippians above: looking forward and pressing on, heavenward, by worshipping, serving Jesus and letting our Christianity affect us more and more every day.

(Continued on page 10)

LIFE, continued

I loved chapter 17, "Praying Prayers that Cannot be Refused." We must accept that the name of the Lord is a place (Prov. 18:10). Praying in Jesus' name has nothing to do with what you say, and everything to do with where you are standing (Mark 16:17-18)!

Ultimately, Holstrom emphasizes the importance of today — of surrendering our lives to Jesus right now: "The Kingdom of God is a realm of glory on earth that this generation has no grid for, yet it is a realm that you and I can inherit if we are willing to pay the price. We need to be reminded, how-

ever, that inheritances do not come to us after we die but rather while we live. If you want to inherit the Kingdom of God you have to do it now, but there is a price to pay and that price is a surrendered life. If we want to go after Jesus — at this level — we must deny that flesh that holds us back like a ball and chain, we must take up our crosses daily, and we must pursue the Lord with wholehearted devotion."

I have never read a book like this before. It will shake a lot of what you used to believe.

The book is available on Amazon, or you can visit his website (<https://www.oilpatchpulpit.com/>) to take advantage of the free download in which he reads the book to you.

In either case, prepare yourself to be changed, if that's what you're looking for.

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

This might be one way of doing that:

WHAT'S YOUR DONKEY?

I know, donkeys are more often part of the Christmas stories, but bear with me for a moment as I burrow (hee hee) the trope for Lent.

We'll probably be close to halfway through Lent by the time you read this, and coming up to the Fifth Sunday in Lent, which has a special collect for Year A in our Sunday lectionary:

*Almighty God,
your Son came into the world
to free us all from sin and death.
Breathe upon us with the power
of your Spirit, that we may be
raised to new life in Christ,
and serve you in holiness and
righteousness all our days;
through the same Jesus Christ,
our Lord. (BAS, p293)*

That's quite a combination: our new and contrite Lenten hearts breathed upon with the power of the Holy Spirit, raised to new life in Christ, serving in holiness and righteousness all our days. That kind of Christianity would affect us, and the people around us, in profound ways, don't you think?

Palm Sunday approaches. In the gospel for the day, Jesus directs two of his disciples to go into a nearby village to collect the donkey colt, upon which he intended to ride for his Triumphal Entry into Jerusalem.

What if Jesus has some "donkeys" in mind for you and

me — donkeys upon which he wants to ride into our towns and cities? What if there is a ministry, service or blessing with which we are involved, or which is yet to exist — upon which Jesus wants to ride into our towns and cities prompting people to say, as they did in Jerusalem, "Who is this?" (Mt. 21:10)

And then we can say, "This is Jesus, Son of God, who loves you and offers you forgiveness of sins and a place among those who are sanctified by faith in him. Come with us!"

LEANING INTO LENT

If you follow ARM Canada on FaceBook or YouTube, you will have seen our *Leaning into Lent* and ongoing *Wind and Fire* series. If you missed them, you can find them on our website (www.armcanada.org), and on our YouTube channel:

Leaning into Lent:

<https://youtube.com/playlist?list=PLV00PF07REKH3wnFr431gfonTgdGStoZi>

Wind and Fire:

<https://youtube.com/playlist?list=PLV00PF07REKH3wnFr431gfonTgdGStoZi>

May your Lent be rich and full of the presence of The LORD, and your Easter full of New Life!

Gene+

Thank you for your support!

Until recently, for your convenience, each issue of *Taste and See...* has come with an addressed offering envelope. Unfortunately, inflation has resulted in a substantial increase to the cost of these envelopes, and this year we have been forced to discontinue the practice. 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 one of these other ways of donating and renewing your magazine subscriptions.

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

- E-transfer to our email address: 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



The Power and His Glory

The Very Rev. Dr. Donald P. Richmond

The healing of God is entirely about the glory of God and, properly understood, the glorification of His covenant people. All charismatic gifts – and all true gifts must be charismatically infused gifts – are gifts for The Glory. To Him, and Him alone, be all honor, power, glory and majesty forever! So it is! So may it be.

It is essential that every would-be minister (lay or clergy) understand and experience the empowerment of God. We must be called. We must be confirmed in our calling. We must be commissioned to our calling. We must have the charism of our calling. We must be appointed and acquainted and anointed. This brief article seeks to broadly expand upon these Spirit-essentials. To accomplish this, I will build upon both personal experience and the Holy Scriptures.

As a child I knew, I could elementally feel, the powerful presence of God. Reflecting upon this over the years, I have often said that the presence of God was more tangible to me than the active attention of my mother — a single-parent of uncommon devotion. For me, and I mean this quite literally, I knew God through all of my senses. He was a tangible reality. God in Christ by the Holy Spirit was the SUBSTANCE of assurance, as I recently preached.

And then I entered adolescence and my long descent into various socio-psycho-pneumatic hells. By the grace of God, some years later, I emerged, repented, renewed my baptismal vows, believed and, after a year of stabilization (I needed it!), I attended and graduated from several theological colleges and seminaries — at least one of which was associated with the Lutheran Charismatic Movement.

I was then posted to a rural community where, I was told, my parish would consist of “dogs, demons and drunks.” There were plenty of each in this community, but there was also a blossoming charismatic community consisting of myself, an Anglican priest (who led me into Anglicanism) and one or two Catholic lay-women.

THE CALLING

The gifts and the calling are from God. We may want or aspire to a particular gift, or set of gifts, but it is God who will anoint and appoint. Anything less than this – God’s appointing and God’s anointing – is spiritual theft, spiritual arrogance, spiritually dangerous. To grab what we are not given, like Eve grasping for the fruit or Jacob seizing the blessing, is to offer “strange fire” that is unacceptable to God.

There were certain things I knew. There were certain gifts that I was

given. I was aware of these gifts and responsibilities, at least in some small way. But I also wanted to be a healer, and as both a Christian and as a pastor I did have some small share in this gift and ministry. And, to be clear, I did seek to exercise this small gifting properly within my pastoral responsibilities. Healing ministry, at least sacramentally speaking, is essential to pastoral care. But I discovered that my gifting and my calling were not, charismatically speaking, to healing ministry.

When we do not understand this, when we do not function within the gifts and calling that God has placed upon us, both within their liberties and within their limitations, it can lead to some very dangerous places. I learned this the hard way.

Some years ago, a friend of mine regularly called me for healing prayer. He was very sick, and he called me frequently. After many long months, and not seeing any *obvious* change (because the Holy Spirit always works through every properly offered prayer even when we do not see change), I became so frustrated that I said (shamefully) to God: “Lord, you will heal him NOW or I am done with you.”

I prayed. The man was miraculously healed. The Lord said to me, “Don’t ever do that again.” I

(Continued on page 12)

didn't. I haven't. I shouldn't have. It was utter arrogance on my part.

Don't do that! To function well within our ministry, we must know and function within our assigned capacities. God has gifts for His people, but they are distributed according to His will and not according to our will. His will, not ours! This is just basic Bible truth: God's choice, God's call, God's commissioning, God's charismatic empowering.

THE CONFIRMING

Today, unfortunately, almost anyone can put out a "shingle" and start some ministry. Sadly, and I think we can all relate to this, there are many people with "shingles" who have no spiritual capacity or common sense. A genuine call to ministry must be a confirmed ministry, a tested ministry. The "man" (broadly speaking) and the ministry; the motive, method and means must be tested and tried and tempered — and these by viable and visible means and authorities.



For me, as a Priest/Chaplain, this occurred in several ways: I went to school. I took the tests. I felt a calling. I advanced my idea. I presented it to authorities in the Church (both Lutheran and Anglican). I was examined. I did an internship. I was given a probation period. I was given a confirmation. On a certain day in a certain year at a certain place, at a gathering of the faithful, I was confirmed in my calling — which was, repeatedly throughout the years, confirmed by the many very specific roles and responsibilities that I was given. I did not just have a "call," I followed a process of confirmation.

And so does anyone interested in doing God's work in God's way. If a person feels a particular charismatic calling, if they believe they have a particular gift, they should properly test this against Scripture and with the properly appointed authorities in the Church. Although this process may at times pose problems, as when authorities do not recognize the authority of Holy Writ or the actualizing power of the Holy Spirit, it is still the wise path to follow. As a generalization, a true calling will almost always lead to a structured and recognized confirmation of that calling.

THE COMMISSIONING

Stories are told of the ancient Celtic monks who, taking a small boat without oars, set themselves upon the sea in hopes of landing at the place

where God wanted them to go. Although this is an historic fact, and an inspiration, it is really not the best way to start or advance the calling and confirmation that God has placed upon us. Self-start ministry, like "self-serve" Eucharist (an idea I actually heard proclaimed from the pulpit one time), lacks wisdom. It lacks authority. It lacks power.

A true calling and confirmation require a commissioning — much like Barnabas and Paul were set apart and commissioned to their confirmed calling. When I was commissioned as a Lutheran, and later ordained as both an Anglican Deacon and Priest, real people with real authority really laid hands upon me — thus commissioning me for specific roles, responsibilities, and works of service.

Let me be blunt: We need the authoritative laying on of hands in order to function effectively in our gifts. In my opinion, and almost without exception, the laying of hands precedes fire falling from heaven. And, to be more clear, "virtual" appointing is virtually useless and personal appointing is poignantly prideful.

But it is also important to know what we are asking for. The Spiritual Exercises of St. Ignatius of Loyola offer an oft-repeated question: **WHAT DO YOU WANT?** As active followers of Jesus Christ, we must ask and an-

(Continued on page 13)

Thoughts from my Bay

Lois Martin

My grandmother, Alice, moved into an Anglican seniors' residence when she was 89 years old. An active woman in her church and an avid gardener, residence life was going to be very different for her. "Well, we need to make the best of it," she said practically. And she did.

Soon, she noticed people who didn't wake up in time for breakfast, so she went to their doors and woke them up. Some need help hooking up their undergarments. She offered to give them a hand. Some needed help with their buttons. There was no end to the ways she could be useful. My grandmother had the spiritual

gift of Helps, and she used it well for many years.

When she was in a car accident and broke her hip, my grandmother had to move into Long Term Care. Now she was in a wheel-chair. She began knitting squares, which her daughter sewed together to make toss cushions for all her family members. She told us, "when I knit I think of you and I pray for you all." Alice lived a productive life until she passed away at 101 years of age.

I often meet people living in Long Term Care. When they lament that they feel useless, I remind

them of my Grandma. I remind them that everyone can be of help to someone in need. You might provide the cheery smile they've been looking for. You might be the friend who has time to listen. And always, perhaps especially when we're old, we have time to pray for people.

However old we are, we can all say, "God isn't done with me yet!"

"Let us not be weary in well-doing; for in due season we shall reap, if we faint not" (Gal. 6:9).

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

GLORY, continued

swer this question. We must wrestle with it. We must know it. We must grow within it. And I offer an answer to those who are charismatically called and confirmed in that calling: **WE WANT THE FIRE! We NEED the Fire!** As St. Bonaventure once said, although we must not marginalize the importance of reason and understanding: "Ask not for understanding, ask for the Fire."

*Blaze O Blazing One
Thou, the One-in-Three
Blaze, Blaze, Blaze
within me
Flame, Flame, Flame
within us all*

*Confirming each
within Your call.*

THE CHARISM

In obedience to our Lord's final words, the Apostles waited in Jerusalem until the Fire of God fell. It did, and the world was turned right-side-up by a few simple disciples whose entire earthly ministry was identified as being "with Jesus."

As noted earlier, we need far more than calling, confirming, and commissioning. We need the Fire of God to fall upon us, burn within us and flame about us as a charismatic instrument of the

all-consuming and consummating God.

I once had a teacher in college who frequently said "God's command is God's enabling." It is also God's empowering. We do not go on our own. We do not preach on our own. We do not supplicate in our own. We need the charism. We need the Spirit. We need the Power. Gifting is not about us -- it is entirely about GOD. Come Holy Spirit!

Donald P Richmond, DD, a widely published author and illustrator, is an Oblate of the Order of Saint Benedict.

Holy Spirit in the Historical Books, Part I

Rev. Canon Gene Packwood

Jesus, someone said, is the hero of every story in the Bible. It's not always obvious, but if we consider what Jesus said about the Holy Spirit in John's gospel — for example, that he was sent to bear witness about Jesus (John 15:26) and to glorify him (John 16:14) — then the Holy Spirit's presence and work through the events in our *Pentecost in the Pentateuch* series in previous issues of *Taste and See...* must also reveal some truths about Jesus (John 5:39).

This time, we're leaving the Pentateuch and moving on into a part of the Bible which deals with Jewish history and law: Joshua; Judges; 1 & 2 Samuel, Kings and Chronicles; Ezra; Nehemiah and Esther. Since there are no occurrences of capital-S Spirit in Joshua, we're moving ahead to explore references to the Holy Spirit in the book of Judges.

Let me set the scene. Unfortunately, their safe arrival in the Promised Land did not bring about grateful obedience and faithfulness among the Children of Israel. When Joshua and his generation died, all the people proceeded to do what was evil in the sight of the Lord by serving the local gods (Jdg. 2:11) and doing "what was right in their own eyes" (Jdg. 17:6; 21:25). I'm sure none of us Spirit-filled twenty-first century Christians could possibly relate to having such a problem as that — but I digress. As a result, the Lord was displeased enough

to send "plunderers" among them. The people, in "terrible distress" (Jdg. 2:15) would then repent and call upon the Lord, who would appoint a Judge to deliver them from their oppressors. They would then behave themselves for a while before repeating the cycle.

The first Judge of Israel was Othniel. This is what we read about him:

...when the people of Israel cried out to the Lord, the Lord raised up a deliverer for the people of Israel, who saved them, Othniel the son of Kenaz, Caleb's younger brother. *The Spirit of the Lord was upon him*, and he judged Israel. He went out to war, and the Lord gave Cushan-rishathaim king of Mesopotamia into his hand. And his hand prevailed over Cushan-rishathaim. So the land had rest forty years. Then Othniel the son of Kenaz died. (Jdg. 3:9-11, italics mine)

That's it. The Spirit of the Lord was upon Othniel empowering him to judge Israel, defeat King Cushan-rishathaim ("rishathaim" means "of Double Wickedness," according to *A Concise Dictionary of the Words in Greek Testament and the Hebrew Bible*), giving rest to the land for forty years, and then Othniel died.

I don't often think of military victory and, presumably, the deaths of many people, in terms of Jesus

and the New Testament Gifts or Fruit of the Spirit. But the Spirit of the Lord was upon Othniel, which must mean that the truth, goodness, abundant life and joy Jesus brings and represents was living and active in that situation, also. Jesus is not only the gentle, wise and loving man who brings eternal life, but also the Rider on the White Horse in Revelation 19: "Faithful and True, who judges and makes war in righteousness, whose eyes are like a flame of fire, is clothed in a robe dipped in blood and is called the Word of God" (vv11-13).

And who am I to judge? I am not being oppressed by a doubly-wicked Mesopotamian king. To be delivered from oppression — even oppression earned by bad behavior — is a good thing. I suspect the people of Ukraine would appreciate the services of an Othniel about now.

The next reference to the Holy Spirit comes three chapters later. After Othniel came Ehud, Shamgar and Deborah (a wonderful story taking up two whole chapters of Judges [4&5], and featuring the fearsome woman, Jael, and her lethal tent-peg.

Then come the three chapters which bring us the story of Gideon who, we read, was "clothed by the Spirit of the Lord" (Jdg. 6:34). Alistair Petrie says the

(Continued on page 15)

HISTORICAL BOOKS, continued

Lord, “put him on like a glove.” Gideon, like Othniel, was so clothed to do battle. His story, however, is longer and more detailed. Some things to note and ponder:

- Once “clothed,” Gideon engaged in some discernment. He put out a fleece to check if he was, indeed, hearing from the Lord (Jdg. 6:36-40). What Gideon did has entered in to Christian language and practice — we still “put out a fleece” when we want to make sure we’re hearing accurately from the Lord. It can be a reasonable thing for someone who is “clothed” by the Spirit of the Lord to do. Healthy discernment.
- As one “clothed” with the Holy Spirit, Gideon was then graciously guided prophetically with Words of Knowledge and Wisdom and a dream as God led him to a miraculous and decisive victory.
- Gideon’s story is a fascinating combination of faithfulness and foolishness. He builds an altar to the Lord where there was none, and he pulls down his Father’s altar of Baal (Jdg. 6:24-32). He worshipped the Lord (Jdg. 7:15). He was a clever and resourceful commander in battle (Jdg. 7:15-25). He refused to rule over Israel when asked, saying “the LORD will rule over you” (Jdg. 8:23). Yet, in the end, he also, foolishly as it turned out, gathered all the

gold from the spoils of the battles and made it into an ephod which became a snare to Gideon, his family and the Israelites (Jdg. 8:27), setting them on the road to another self-defeating cycle of turning away from the Lord, punishment, the need for yet another Judge, and deliverance, all over again.

As I ponder the Gifts and Fruit of the Holy Spirit, stories like these remind me that being filled with the Holy Spirit is a serious matter. The Spirit-filled Christian life is deep, mysterious and complicated — a matter of life and death (think Ananias and Sapphira in Acts 5, Elymas in Acts 13 and the sons of Sceva in Acts 19) — and a healthy fear of the Lord.

It is much more than just so-called “happy-clappy” worship, clattering away in tongues, waving our arms in the air, feeling good and falling about. We are playing with fire — Pentecost fire — and sin is still deceitful (Heb. 3:13), lurks at all of our doors, and is something real over which we must learn to rule (Gen. 4:7).

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...*

Canadian Bishops

Archbishop of Canterbury	Most Rv. Justin Welby
Primate	Most Rv. Linda Nicholls
Canadian Forces	Rt. Rv. Nigel Shaw
National Indigenous	Rt. Rv. Chris Harper
Province of Canada	
Central Nfld	Rt. Rv. John Watton
E. Nfld/Labrador	Rt. Rv. Samuel Rose
Fredericton	Most Rv. David Edwards*
Montreal	Rt. Rv. Mary Irwin-Gibson
Nova Scotia/ PEI	Rt. Rv. Sandra Fyfe
Quebec	Rt. Rv. Bruce Myers
Western Nfld	Rt. Rv. John Organ
Province of Ontario	
Algoma	Most Rv. Anne Germond*
Huron	Rt. Rv. Dr. Todd Townsend
Moosonee	Most Rv. Anne Germond*
	Most Rv. Fred Hiltz
Niagara	Rt. Rv. Susan Bell
Ontario	Rt. Rv. Michael Oulton
Ottawa	Rt. Rv. Shane Parker
Toronto	Rt. Rv. Andrew Asbil
	Rt. Rv. Kevin Robertson
	Rt. Rv. Riscylla Shaw
Province of Rupert's Land	
Arctic	Rt. Rv. David Parsons
	Rt. Rv. Annie Ittoshat
	Rt. Rv. Lucy Netser
	Rt. Rv. Joey Royal
Athabasca	Rt. Rv. David Greenwood
Brandon	Rt. Rv. William Cliff
	Rt. Rv. Isaiah Larry Beardy
Calgary	Most Rv. Gregory Kerr-Wilson*
	Rt. Rv. Sidney Black
Edmonton	Rt. Rv. Stephen London
Indigenous Spiritual Ministry of	
Mishamikoweesh	Rt. Rv. Lydia Mamakwa
	Rt. Rv. Isaiah Larry Beardy
Qu'Appelle	Rt. Rv. Helen Kennedy
Rupert's Land	Rt. Rv. Geoffrey Woodcroft
Saskatchewan	Rt. Rv. Michael Hawkins
	Rt. Rv. Adam Halkett
	Rt. Rv. Isaiah Larry Beardy
Saskatoon	Rt. Rv. Chris Harper
Province of British Columbia/Yukon	
British Columbia	Rt. Rv. Anna Greenwood-Lee
Caledonia	Rt. Rv. David Lehmann
Kootenay	Most Rv. Lynne McNaughton*
New Westminster	Rt. Rv. John Stephens
Territory of the People	open
Yukon	Rt. Rv. Lesley Wheeler-Dame

* Metropolitan of the Ecclesiastical Province

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

