



# Taste and See...



**VOL. 9 No. 1**      **ISSN 2561-6684 (print)**      **ISSN 2561-6692 (online)**      **SPRING 2026**

## Reasons for our Hope \_\_\_\_\_ *William Dupley*

In his book, 100 Bible Verses that Made America, Robert J. Morgan says, “Many people believe that faith is believing in something despite the evidence, but a valid faith is believing in something because of the evidence” (p128). Evidence is defined as, “the available body of facts or information indicating whether a belief or proposition is true or valid.” There are 21 different types of evidence, including: direct evidence (confession or fingerprints),

circumstantial evidence (an eyewitness account), and statistical evidence (numerical data). Let’s look at the evidence we have as Christians for our hope.

Dr. Charles Johnston describes “an epidemic of hopelessness,” and states that cynicism is permeating our world today (Psychology Today, Sept 2022). This is not how the Lord wants humankind to live. He wants us to live with hope. In fact, our Heavenly Father wants us to have several things, including:

- to live life abundantly
- inexpressible joy
- peace that passes all understanding
- the desires of our heart
- a purpose and plan for all of us
- security in our relationship

*(Continued on page 2)*



## Inside...

<b>Continuing!</b>	<b>4</b>
<b>From the ARM Chair</b>	<b>6</b>
<b>My Spiritual Journey</b>	<b>7</b>
<b>Happiness in Obedience, Part II</b>	<b>11</b>
<b>Life in the Spirit, Part 4</b>	<b>14</b>

*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**

## HOPE, continued

with Him as His child

- an open, honest relationship with Him
- to live with Him forever

These are some of the hopes a Christian holds. The apostle Peter said, “Always be prepared to give a defence to everyone who asks you the reason for the hope that is in you” (1Pet. 3:15). Let’s look at the evidence for these hopes.

**Direct Evidence** Christianity is based on the teachings of Jesus Christ and the belief that, because of his death on the cross, humanity can have a relationship with God based on grace and not works. It is a simple faith, based on God himself meeting the demands of His laws, taking upon Himself the sins of humanity, and paying our debt so that we could be reconciled to Him. I know most fathers would willingly give up their lives for their children. Our Heavenly Father is the same. When Jesus died on the cross, God fulfilled the requirement of His laws.

This simple religion has survived for 2000 years. It started with 12 people, and there are now 2.38 billion Christians. It has survived and continues to grow.

**Circumstantial evidence** Circumstantial evidence is primarily based on personal testimony. Here’s mine:

I was raised in a Christian home but rejected Christianity when I was 13. I was told God no longer did miracles, but I could not understand why. That led me to

other religions that would be classified as New Age today. Although I was committed to this program, it did not change my life. In fact, my lifestyle deteriorated. Once, at a spiritualist meeting, I was terrified when I saw a man changing form in front of me. I knew I was in the presence of evil. I also knew I was alone. I threw out all my supernatural books, but I still had no peace.

One day, at the corner of Gould and Yonge in Toronto, a man was preaching the gospel. He said if you believe that Jesus Christ died for your sins, step forward. I said I believed, but I don’t believe his church exists anymore. At the time, I didn’t really know what I had agreed to. I mixed Christianity in with all my other religious stuff, but God began transforming my life.

A few months later, I met people who were joyful and full of life at a Charismatic Christian meeting. I asked them, “What’s different about you?” They said they were filled with the Holy Spirit. I had never heard that before. Three months later, at a Full Gospel Businessmen’s breakfast, I gave my life to Christ and was baptized in the Holy Spirit. My life was transformed. I immediately stopped many things I was doing, and started making amends. There was also a dramatic change in my joy level.

In 1992, I learned how to hear the voice of God and began having daily interactive conversations with my Heavenly Father. To date, I have over 100 books of

conversations with Him on every topic, from raising my family to business. He has provided wisdom through journaling with Him.

I’m certain that if I had not become a Christian, I would’ve been an alcoholic, divorced and suffering the consequences of my many bad decisions. But God saved me from all that.

**Statistical evidence** Christianity started with 12 people, and there are now 2.38 billion Christians, some in every country in the world. The Christian Educators Academy indicates that, globally, Christianity is growing at 1.25% (about 33 million people) annually. The Council on Foreign Relations has found that Christianity has grown faster in China than anywhere else in the world: “By some estimates, China is on track to have the world’s largest population of Christians by 2030.” (<https://www.cfr.org/backgrounders/christianity-china>)

Your Heavenly Father wants you to know Him. He wants to have a relationship with you. He wants to guide and help you in every aspect of your life. But you have to let Him in. Jesus said He stands at the door [of your heart] and knocks (Rev. 3:20). Forty-eight years ago, I answered the door, and my life was changed for the better. I encourage you to do the same.

*Bill and Sue Dupley are affiliated with [Singing Waters Ministries](#) and [Catch The Fire](#). Their home church is Freedom Centre in Oakville, ON. You can read more about them at: [www.thesecondplace.ca](http://www.thesecondplace.ca).*

## The ARM Board

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

**Rev. Tony Hilling**  
Calgary, AB  
incumbent@stpaulscalgary.ca

**Rev. Daniel Joseph**  
Airdrie, AB  
ptrdanieljoseph@gmail.com

**Rev. David Matthews**  
Calgary, AB  
revdavid@htacc.ca

**Roger Spack**  
Roxboro, QC  
roger.spack57@gmail.com

**Rev. Abraham Thomas**  
Mississauga, ON  
abrahamrohanthomas@gmail.com



*Taste and See...*

## From the Editor

*Alison Stortz*

This year, Lent, Easter and Pentecost all fall within the time period covered by our Spring issue. While ARM celebrates the person and work of the Holy Spirit all year, having these high points of the church calendar coincide with one issue gives us even greater opportunity to explore the root of our faith – God’s holy Word, embodied in the Risen Lord Jesus Christ, living and active in the world today through the presence of His Holy Spirit living in us.

As I journey through Lent and Eastertide this year, I am thankful for the opportunity to acknowledge the reality of what Jesus did – He gave His life to save me. And you. And then, on Pentecost, His Holy Spirit came to guide, comfort, teach and empower us with His gifts, to the glory of God and for the building up of the Christian community. That’s what we’re celebrating in this and every issue of “Taste and See...” – the working of our Lord Jesus in all of our lives, wherever we are, every single day, through the power of the Holy Spirit.

In Revelation, we are told that Christ’s followers will triumph over evil, “by the blood of the Lamb and by the word of their testimony” (5:20). In this issue we are pleased to present some personal stories to encourage you on your Christian journey.

Christ is Risen! The Lord is Risen indeed! Alleluia! I look forward to hearing from you.

*Alison* ☺

SPRING 2026

## Taste and See...

**Volume 9 Number 1**  
**SPRING 2026**

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

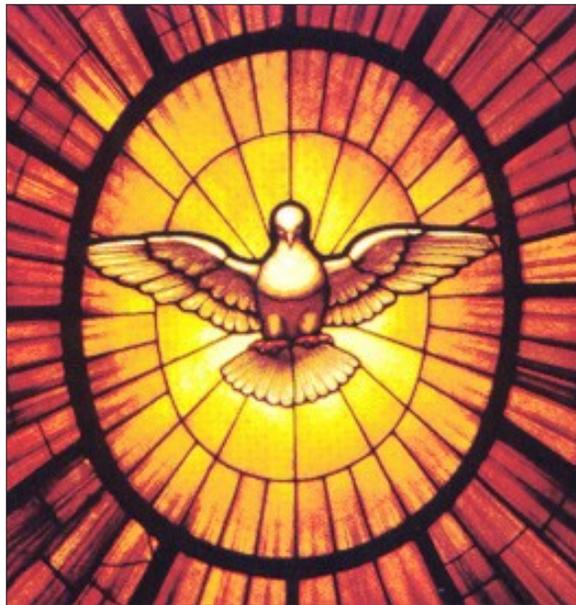
On my shelf rests a small volume containing the words of Jesus Christ. Having divested my extensive library of all but twenty-five books, it is a tribute to one illustrator that I have kept her lavishly-illustrated text. It really is a gorgeous and gratifying hard-bound book. I do not think that I will ever give this particular book away. It is a gem, full of winsome words and illustrations. But there is one problem with this text. Capitalizing upon the *words* of Jesus Christ, it has entirely neglected the *works* of Jesus Christ. Words and works go together and, consequently, to neglect one or the other is to diminish the ministry and mission of Christ. And ours also!

In Acts 1:1, we are told that the Apostolic Church *continued* to do all that Jesus said and did. They did not just continue his teaching. They did not just continue his activities. The early Church and, by extension, every follower of Jesus Christ today, continues to do and to teach all that our Lord himself said and did. An examination of both the Gospels and Epistles readily asserts the need for our Lord's life and ministry, the Great Commandment through the Great Commission, to be extended through word and deed.

This has always been important,

but it is a most pressing need today. Contrary to the biblical narrative, there are some people who think that *doing* good things is doing the Gospel thing. Others think *telling* the Word is all that is necessary. Both are mistaken.

The doers embrace the Social Gospel that, in fact and in function, is not really the Gospel. It is simply do-gooderism that is



quite content to compromise Christ's convicting and converting words.

The tellers, at the opposite end of the spectrum, embrace the idea that telling truth is enough and that the embodiment of the Gospel is not required. Apparently, they do not understand that truth needs to be embodied or it will not be experienced as truth. We must have words and

actions if Gospel, as Gospel, is to be experienced as truly Good News.

In the diocese in which I live, there are a number of Episcopal events encouraging the renewal of the Church, both locally and nationally. On initial consideration, this initiative is commendable. Churches should always seek ongoing refreshment and renewal. We should always seek Scripture and Spirit. However, a closer look reveals that these events have little to do with spiritual renewal but are entirely centered upon socially-driven (and spiritually defective and deficient) social agendas. In short, as I read the advertisement, contemporary context as social activism has displaced textual fidelity, conviction, conversion, caritas, catharsis and true spiritual renewal. Social relevance has displaced Scriptural and spiritual initiatives. This is not the Gospel. It has never been the Gospel!

So, what really is the Pentecost perspective? What does Acts 2 tell us about continuing all that Jesus began to do and teach? What guides and guards the Pentecost prerogatives?

We continue the *waiting* on the Spirit of Jesus. As Jesus ascended into heaven, he told his disciples to "tarry until." Waiting

*(Continued on page 5)*

on God is one of the most important, and most difficult, responsibilities for followers of Jesus as Christ. We are all-too-often inclined to do, to act. When we see a need, we want to move, to act, to achieve, to do. This is not wrong. But our words and actions must be submitted to the Holy Spirit. Jesus, noting that Lazarus was ill, tarried for God's timing. He certainly wanted to help, to intervene, but he waited "until." Although it is always appropriate to do good, to right wrongs, to engage in justice and equity, there must be waiting -- waiting for the Holy Spirit - before working.

We continue the *wording* of the Spirit of Jesus. One of my many weaknesses is in my use of words. I am afraid that the prophetic gift in me, the speaking forth of the Word, means that I should have (at times) shut up instead of spoken up. It is clear to me, as I stated some years ago in a monastic lecture that I gave, that I must become far more "Sabbatarian in speech."

And this is the same for each one of us. We need not always speak. We might see a great many things, but we need not always speak about these things. There is a time for speech and a time for silence. The group of disciples gathered together in Acts 2 did not speak until the Holy Spirit came upon them. They waited. They watched. They prayed. They communicated and communed among

themselves. But public speaking and public serving was preceded by pregnant and obedient silence. We must wait on the Word before we word the Word. Even right words might not be the Right Word if it is not the Spirit-infused Word!

We continue the *working* of the Spirit of Jesus. After the baptism of the Holy Spirit, after the Word of Christ was spoken by St. Peter to the gathered crowd, the disciples finally began to work. They WORKED! They did not just wait. They did not just speak. The Word was joined to the Work and, as a result, the Church grew in and through Apostolic preaching, prayer, fellowship, the breaking of bread and through a common life (Acts2: 42-47).

The "common life" must not be minimized, as the third segment of the Apostles' Creed affirms. The common life, so necessary for effective evangelism and community encouragement, is how the Holy Spirit works. The common life (note the intention of our Anglican *Book of Common Prayer*) is a work of the Spirit. Community is not just a work of the will; it is advanced through the work of the Holy Spirit. Working preaching is Spirit preaching. Working prayer is Spirit prayer. Working Communion is Spirit Communion. Working fellowship is Spirit-inspired and sustained fellowship that comes from and moves toward a common life of

spiritual *caritas* and *catharsis*! Work comes from the Word waited upon and spiritually served.

We continue the *welcoming* of the Spirit of Jesus. Returning to the diocesan initiatives noted earlier, the concern of many people is to be and become more welcoming. And, from a certain perspective, who would refuse to be welcoming, even if we disagree with some perspectives and practices that do not "square" with biblical revelation? I think that every Christian must practice a radical receptivity to others. I think that the converted heart will always want to be, and become, welcoming. But it must always be Spirit-guided and Spirit-governed welcoming.

And this is not easy, although we might want it to be so. But if we are going to *continue all* that Jesus began to do and teach, we must not prioritize words or actions, one above the other. They always -- with, through, by and in the Holy Spirit -- work together.

*The Rev. Dr. Donald P. Richmond, a widely published author and illustrator, is a retired Anglican priest.*

## From the ARM Chair

Ven. Perry Cooper

Within the next few weeks, a congregational meeting will be held in the small village of Trinity East, NL, which will likely result in the closing of St. Andrew's Anglican Church. St. Andrew's was consecrated in the spring of 1980, to replace the church destroyed by fire one year earlier. The new building was smaller, well-insulated and heated by a modern energy-efficient furnace. This new church, it was believed, would serve the people of Trinity East for generations to come. St. Andrew's is my home church. It is where I read my first lesson, became a server, began lay-reading and, 15 years ago, held my parents' funeral. St. Andrew's stands at the top of a high hill and is the community's most recognizable landmark. St. Andrew's is the only church in that community.

Why is St. Andrew's closing? Since the Cod Moratorium of the early 1990s, Trinity East, like many Newfoundland outports, has faced steady out-migration. Tourism is now the backbone of

the local economy, but it is seasonal and offers little to young people, many of whom leave to be educated and to seek their fortune elsewhere. And, like many small communities across Canada, Trinity East's remaining population is aging, stretching financial and volunteer resources to the limit. Thankfully, there's an Anglican church in the next community for those who will seek Sunday worship. But here's the question: *If your community loses its one and only church building, does that automatically mean the end of its Christian community?* Do we need a designated building in order to maintain a Christian presence in any given place?

In Matthew 18:20 it is written: *"For where two or three gather in my name, there am I with them"* (NIV). This verse highlights Jesus' promise to be present among believers gathered in his name, the assurance that he would join with them in fellowship. This promise is for all time. What can

be done when a church building closes in a small town? Does the Christian community simply evaporate? No, it does not. If there is not an established prayer group, bible study or fellowship group, those things

can be formed. Where shall they meet? Small groups can meet in homes, recreation centers or other public places as allowed.

When Jesus said that he would be in the midst of small groups of people, he was not nullifying the importance of larger gatherings of corporate worship; however, in Jesus' day, two or three witnesses were important to corroborate a story. When the Holy Spirit is invited into a small gathering of Christians, God moves, people are blessed, and the church is strengthened. We are reminded in Acts 2 that on the Day of Pentecost the Holy Spirit filled the disciples to proclaim the risen and ascended Lord!

The board of ARM is a small group of dedicated people who believe in and have witnessed the power of the Holy Spirit at work. From time to time we are invited to congregations and other groups to share what we know to be true - that God desires revival for our land and in His Church. Could ARM be an encouragement to your small group or parish? If so, please reach out! In June, we will be travelling to Winnipeg, MB, to conduct a series of workshops at Epiphany Indigenous Anglican Church. We are praying that God will move mightily as we gather. Please pray for us!

Faithfully in Christ,  
*The Venerable Perry Cooper*



# My Spiritual Journey

*Ven. Michael Stonhouse*

It seems that we as a family had always gone to church, though I remember little about Pine Lake and nothing about church in Calgary or Blairmore. But once we moved to Medicine Hat, we became firmly ensconced at St. Barnabas, the old downtown church. We were usually at church in good time and never missed unless we were away on holidays. Our parents became hyper-involved, and soon so too were my brother and I.

Growing up, there were three very deep impulses at work in my life. Number one was an abiding spiritual interest and hunger. I took two years of confirmation classes and greatly relished the chance to learn. I was also passionate about reading the Bible. I read Scripture by flashlight under the covers (after I was supposed to have gone to sleep) and would read and copy out prayers for my own use.

Another impulse at work was an abiding sense of my own guilt and unworthiness. I felt that the words of absolution in our liturgy were temporary, that I went almost immediately back into the same sorry state. I felt that I had to earn God's love, but never felt able to do so. I did not realize then that God loves us just the way we are, that we do not have to earn His love in any way, and that His love for us is simply a gift of His amazing grace.

I also sensed that the entire ser-

vice, and worship in general, were pointing or alluding to something or someone that they never quite mentioned. It was as if something was being taken for granted that everyone knew about. Years later, I realized that it was Jesus. Conspicuously absent was any mention that we could actually know Jesus and have a relationship with Him; in other words, be a Christian in a real and vital way. J.C. Ryle calls this "the charitable assumption" - the assumption that everyone in church is in fact a Christian who knows and loves the Lord Jesus.

What was greatly encouraged in our family was openness about spiritual things, especially about the service we had just been part of. On the way home, the whole family would indulge in an exercise of analyzing and critiquing the service, especially the sermon. Dad's challenge to my brother and I was: "if you don't like it, get in there and change it." And, by golly, we did, each in our own way.

In my first year of university, I was persuaded to go to an evangelistic crusade and actually made a decision for Christ, but it was entirely an emotional thing - I felt emotionally browbeaten into going forward. As someone later explained, it was a case of 'unripe fruit' being harvested, fruit that was not yet ready to be picked. That would come later, in the fullness of time.

In the meantime, despite all else, including at least temporarily overcoming my 'melancholy' (as it used to be called), I cheerfully embarked on the deluded notion that I could run and rule my life quite satisfactorily on my own. It was not until my third year of university (what was supposed to be my graduation year) that things came undone. Though the transformation in my life came to a head in an instant, and resulted, as it were, in a sudden and violent change, it had been a long time in coming.

From the enlightened social sciences of my parents and the ethos of the organizations I'd been involved in, I developed a passion for a just and caring community. Imagine then, being transported into the ferment of revolutionary fervor at the University of Alberta in the late 1960s. The Society for a Democratic University (SDU) was in full bloom, with its demands for justice and representation. Finding myself in agreement with many of their concerns, I entered their ranks and was accepted into their counsels and activities. As I became more intimately involved in this movement, I became deeply disillusioned with their personal and group hypocrisies. They claimed to be concerned with the rights of all, but routinely trampled on the rights of others, even, on occasion, those of people within their own group. And rather than be transformed,

*(Continued on page 8)*

as Marx had suggested, they were corrupt and selfish, just like everyone else.

A bit later, I became involved in Sing-Out Edmonton, a local affiliate of the worldwide Up With People (UWP) movement. In many ways, UWP was the exact opposite of SDU. SDU was basically Trotskyist in orientation and doctrine, believing in revolution everywhere at once, destroying the old, and rebuilding new and different upon its ashes. Like many organizations of similar ilk, it glorified (almost deified) certain elements of society and denigrated others. Students and workers were exulted, and the middle class and aristocracy decried. UWP, however, believed not in an outward, societal revolution, but an inner one — a revolution of the heart. Its parent organization's motto was, "Changing the world, by changing people — starting with me." As I was inclined to say later, "This is a revolution that leaves no one out." I soon discovered that this motto would have a very personal dimension.

The founder of this group was Lutheran pastor Frank Buchman. Buchman, with Sam Shoemaker and Dr. Bill, were the original catalysts of Alcoholics Anonymous (AA). It was they who envisioned the change of individuals, societies and the whole — simply through people who had resolved to turn their lives over to God. Buchman was convinced that God still spoke to people and, if they would only listen, would direct and empower their lives. So, he suggested a daily Quiet Time alone with God. I started practicing this idea of a Quiet Time and sharing my thoughts with another person. I really did not like what I saw. My daily Quiet Times revealed a 'me' that I had long hidden from view and had long tried to deny and avoid.

At University, I was doing anything *but* applying myself to my studies. I took on a myriad of outside activities, anything to keep me busy and distract me from my real self and my real problems. In my Quiet Times, I began to realize that I was running, running, run-

ning, but could not hide. I was running from God and from myself, and doing everything I could to avoid having to deal with either. I ended up flunking out of university — disastrously so.

Fortunately, a group of adults had taken on the role of mentoring and encouraging our UWP group. One of them sent out a book called God's Smuggler, by Brother Andrew. One of my roommates read the book, took its message to heart, and became a new person, a different person, transformed. He didn't even have to say anything; you could just tell. He was now at peace. What had happened was that he had given his life over to God, over to Jesus. Wow.

I read the book and was astounded. Here was a Jesus unlike anything I had ever heard of. I always thought of Jesus as just being in heaven ("so heavenly minded that He was no earthly good") but here was a Jesus who cared. Here was a Jesus intimately involved in human affairs, and who could really make a difference in our lives — if we let Him. What I saw in Jesus' dealings with Brother Andrew was something infinitely practical and totally trustworthy.

Late one night in June 1970, after reading the book I went out to the back step of the house to think things over. We'd had a tremendous thunderstorm (as only the Prairies can), but now the storm

*(Continued on page 9)*



clouds were dissipating and the stars were coming out. A thought came to mind: “Your life is like that storm, full of noise and confusion, but it can also be like the stars, so precise that even mariners can find their way by them. The stars are like that because God is in control. Your life can have that same control, but only if you *let* God have it.”

That night, in what cannot be labeled a “proper” Sinner’s Prayer, I simply said, “God, whoever you are, I want you to take over.” Or, as they say in AA, I recognized that I was unable to help myself and turned my life over to God. How interesting, and rather incredible – here I was: I had just flunked out of university, had little money and nothing by way of job openings, and yet I felt totally secure. I didn’t feel a rush of feelings or anything like that, but I felt at home and at peace, like a babe in the arms of a loving parent.

Sadly, I have to say that many of my fellow Christians, especially those older and more experienced, fed me a massive ‘bill of goods’ early on in my adult Christian life. They maintained the pious lie that once you were a Christian everything was fine and you would no longer face any trials or temptations. My life, however, was anything but fine. I found myself facing enormous trials, temptations, troubles and doubts – so much so that I began to question whether I had actually become a Christian.

My spiritual life was like a roller-coaster ride, one minute riding high in the sky and the next buried in the depths. I didn’t know that new Christians are bound to be tempted, and will certainly come under attack by the enemy. Nobody warned me about this, and so I thought that something was terribly wrong.

What I knew was that I had given my life to Christ, and now I wanted to live for Him and try to be like Him. I did not realize the fallacy of such a notion. How could a mere mortal, much less a newborn believer, even hope to “be like God” while relying on his or her own resources? The idea was simply ludicrous, but I did not realize it at the time. And so, I tried, and tried, and failed miserably.

The turning point came in the fall of that year (I had come to Christ in June, so those intervening months were quite difficult). I was invited to a Bible study at the Girls’ House of the Jesus People. The study that evening was on ‘elders’ and the Bible study leader defined anyone who had oversight of other Christians as being an elder. Well, by this time, several others from our singing group had also become Christians, and two of us, being the only ones with any sort of Christian background, found ourselves thrust into a place of spiritual leadership. By this man’s definition, we were elders – whether we liked it or not, or knew it or not.

I found myself grasped with a strange, frightening, and totally new reaction to this idea: my entire body was violently shaking, shaking all over. The Bible study leader noticed this and asked if I would like to be prayed over. Eager to be freed from this weird shaking, I stammered “yes.” The leader then did several things that were totally foreign to anything I knew from my Anglican experience. He came over and laid his hands on my head. And then he began to pray. As he prayed, a heat emanated from his hands, which rapidly spread throughout my body. Weirder still, when he prayed, it was in some language I’d never heard before. I thought, “Who would have guessed – a Baptist knowing Latin?” The heat passed through my body from head to foot, and as it passed it seemed to sweep away all that was not good in my life – all the filth and grime and sin – and leave me feeling fresh and clean and brand-new inside. I felt like a newborn babe.

After the leader finished praying (it only took a few minutes), he said some things that totally bewildered me. First, he explained that I had just received the Holy Spirit (what *that* meant, I hadn’t the foggiest clue). Then, he suggested that I start praising God for giving me such a gift. All I could think to say was “Alleluia,” which surprised me, as we Anglicans only said this at Easter-time, and this was not Easter. Nevertheless, I

*(Continued on page 10)*

persisted. After I had said it but a few times, my tongue started getting all twisted up, with the effect that the Alleluias were no longer coming out quite right. The leader encouraged me to keep speaking and, before long, I heard myself speaking something absolutely new. I had studied languages, and I knew that this was definitely a language, with syntax and punctuation and all the rest — and yet, it was a language that I did not know or recognize and had never learned. I had never heard of such a thing.

Eventually, I quit speaking, and the leader encouraged me to speak again. I thought to myself, “Maybe I’ll have this weird language again.” But this time, the words came out in English. To my utter amazement, I heard myself say something like, “I am the Lord, your shepherd; you are my sheep, and I care for you and love you.” It sounded vaguely like something from the Scriptures, but not exactly. Afterwards, the leader explained what had taken place. He told me that I had spoken in tongues, and then I had given an interpretation of those tongues. At the end of the meeting, as if to confirm this, a man came up to me and told me that he had received, word for word, the exact same interpretation I had received.

That was my introduction to the Holy Spirit and to what has variously been called “Baptism in the Holy Spirit” or “Baptism by the Holy Spirit.” Little did I know that there was much, much more to come!

Over time, I discovered that the gift of tongues would bless me in times of private prayer, but they were also to be used in intercessory prayer, in prayer for others — particularly in those times and instances when we did not know how to pray or what to pray for. And much to my amazement, this sometimes involved healing, sometimes deliverance, sometimes reassurance, and sometimes correction or challenge or direction. I have often likened the Baptism in or by the Holy Spirit to being gifted with an interesting tool bag full of various gifts or tools that you only learn about as you reach in and begin to use them and apply them.

*Archdeacon Michael Stonhouse is the retired pastor of St. John’s Minister & Associated Parishes in Lloydminster, SK.*

Rev. Stonhouse’s spiritual journey will continue in an upcoming issue of *Taste and See...*

## Thank you for your support!

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

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

- E-transfer to our email: [arm@armcanada.org](mailto:arm@armcanada.org).
- Canada Helps or PayPal through our website: [www.armcanada.org](http://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



# Finding Happiness in Obedience, Part II

*Dianne Trinder*

Psalm 119 is both the longest psalm and longest chapter in the Bible. Of the 176 verses in this psalm, almost every one mentions God's word. This psalm reminds us of the joy to be found in developing a relationship with God through his word. This time, we'll look at the nineteenth and twentieth letters of the Hebrew alphabet: *qoph* and *resh*.

The Hebrew letter Qoph, in Jewish tradition, is often associated with holiness and the concept of sanctity, of "being set apart for a sacred purpose." The shape of the letter is sometimes interpreted as the eye of a needle, or the back of the head. Both of these images reflect the need to go beyond the physical - to leave the trappings of the world behind - in order to move into the spiritual realm.

The Hebrew letter Resh means head or beginning. Its shape is sometimes described as a person bowing down, acknowledging our limitations and need for God's authority and wisdom. The verses in this stanza focus heavily on the Psalmist's suffering and urgent prayers for God to look upon his distress and deliver him as he struggles against the wicked.

The Passion Translation calls verses 145-152, "Save Me, God," and verses 153-160, "Breathe Life Into Me Again." We will look at these verses using the wording from the NLT.

**Verses 145-146:** "I pray with all my heart; answer me, Lord! I will obey your decrees. I cry out to you; rescue me, that I may obey your laws."

Lord, you know us better than we know ourselves. It's so easy for us to think we are OK, or even much better than the next person. We want you to answer us, and then we will obey you. It doesn't work that way. You know our motives; I can never expect to hide from you. Our only hope is to sincerely seek after you, sometimes with tears of repentance. In your grace and mercy, you meet us where we are, whatever our condition. You see in us the potential to obey you and to respond with sincerity. Lord, I pray we would only seek after you and your presence in our lives. Increase our desire for you, I pray.

**Verses 147-148:** "I rise early, before the sun is up; I cry out for help and put my hope in your words. I stay awake through the night, thinking about your promise."

Recently I wrote in my journal: "If I wake up and you're not first on my mind, then how can you be first in my life?" In this case, I have found the best remedy is to get up early, before the sun is up. For me, this is the time where there are no distractions. This discipline has produced in me more passion and hunger for your

word. As I read and meditate on your word, I am better able to pray: to pray your words from the Bible passage, to pray for someone or a situation that you bring to my mind. Doing this on a daily basis fuels more reverence for you and your word. Your Holy Spirit opens up the word, giving me insight that I would never receive on my own. Thank you, Holy Spirit, because revelation brings transformation. I pray you would make a way for each of us to have that time with you each day.

**Verses 149-150:** "In your faithful love, O Lord, hear my cry; let me be revived by following your regulations. Lawless people are coming to attack me; they live far from your instructions."

The world and the devil seek to pull us down, make us doubt our worth. The only way I can be revived is by following after you, Lord, and what your word says to me. I recall an incident where something I didn't think was a big deal caused someone to take offence and refuse to speak to me, even going so far as to gather others and encourage them to think the way she does. If she won't accept an apology, then my job is to pray she will let go of her offence, and choose to love her and accept her as she is. I'm currently reading the Bible chronologically, and I just highlighted Job 17:9 in my journal: "The righteous keep

*(Continued on page 12)*

moving forward and those with clean hands become stronger and stronger.” I pray we would only look to you, Lord, and not to other people for acceptance.

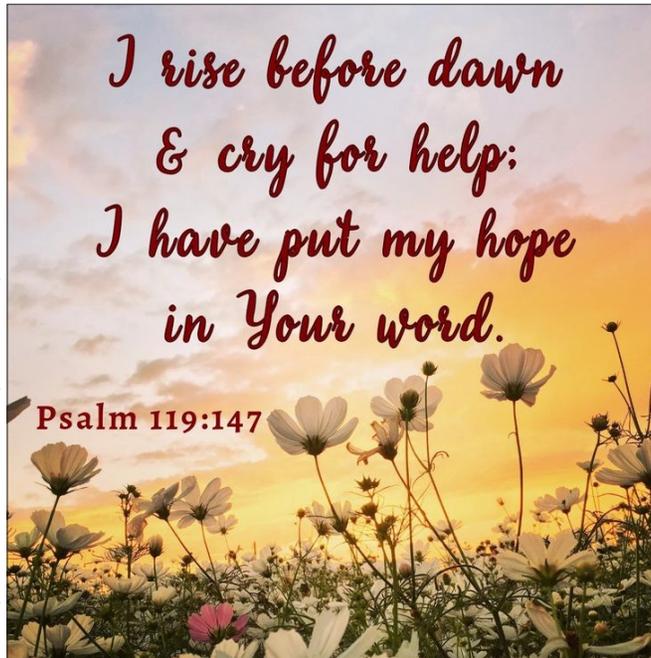
**Verses 151-152:** “But you are near, O Lord, and all your commands are true. I have known from my earliest days that your laws will last forever.”

The Passion Translation confirms this when Jesus says in Luke 21:33, “Earth and sky will wear out and fade away before one word I speak loses its power or fails to accomplish its purpose.” We cannot count on each other, and we are not meant to! In the end, we will only disappoint each other, so you are the only one we can count on, you are the only one who is completely dependable.

I grew up believing that God exists, but that was the extent of my knowledge. I had no understanding of the depth of love he has for me. Because of my lack of knowledge I wandered about aimlessly for years, knowing there was something I was missing but had no idea what that was. Thankfully, I learned that Christianity is actually about a personal relationship with God through Jesus and his Holy Spirit. Lord, I welcome your presence in my life on a daily basis.

**Verses 153-154:** “Look upon my suffering and rescue me, for I have not forgotten your instructions. Argue my case; take my side! Protect my life as you promised.”

God loves everyone, but those who love him have the extra favour of knowing that he is present and at work in our everyday lives.



I feel it, I know it and I have experienced it. Learning what it means to be “holy, humble and hidden” comes from the place of surrendering our will to his. If I take my hands off a situation and really allow the Lord to do what only he can do, then I allow him to change my heart and any ungodly attitude. Surrendering daily, even sometimes moment by moment, allows us to see God at work. Maybe the situation doesn’t immediately change, but I can

be calm and comforted in the midst of the storm, assured that God never stops working. Proverbs 3:1 reminds me, “My child, never forget the things I’ve taught you. Store my commands in your heart.” Lord, I pray I will never forget what your words have taught me and that your love for me is an everlasting love. Jeremiah 31:3 says, “Long ago the Lord said to Israel: I have loved you, my people with an everlasting love. With unfailing love I have drawn you to myself.” This is meant not only for the Jewish people of today, but for each of us.

**Verses 155-156:** “The wicked are far from rescue, for they do not bother with your decrees. Lord, how great is your mercy; let me be revived by following your regulations.”

God continues to love the ungodly and Jesus intercedes for us all. Willful disobedience only brings heartache and leads away from your presence. The world is not our friend, but as Louis Armstrong sings, “it’s a beautiful world,” because God created it. Lord, help me keep short accounts with you in my own life. We are called to pray for the lost (1Tim. 2:1-4, 2Pet. 3:9) and so, Lord, I pray for those you have called me to pray for, that they will come to the saving knowledge of you.

*(Continued on page 13)*

## HAPPINESS, continued

**Verses 157-158:** “Many persecute and trouble me, yet I have not swerved from your laws. Seeing these traitors makes me sick at heart, because they care nothing for your word.”

We live in a world where God’s people continue to be persecuted, in some countries to the point that many have been martyred! King David had many enemies, like Saul and his own son, Absalom. We are blessed to have the freedom to worship openly, but even in western countries more subtle forms of persecution persist. Emotional and psychological persecution – mockery or rejection, by strangers or even family members, for example – can be painful. However, persecution is a sign that we’re doing something right, something that makes the devil angry enough to attack. In fact, if I’m not experiencing some form of persecution then I question my commitment to you, Lord. Lord Jesus, I pray for the persecuted church around the world. Strengthen us all, and help us to stand firm, even to death.

**Verses 159-160:** “See how I love your commandments, Lord. Give back my life because of your unfailing love. The very essence of your words is truth; all your just regulations will stand forever.”

I refuse to spend much time listening to the news or reading

the newspapers; the highlights are enough for me to get the gist of what is going on in the world. If I dwell on the evil too long it takes me away from hearing what God is saying to me. This is why I need to start my day with only you, Lord, and your word. This is when I hear best from you, before the distractions of the day can take me away from what you have for me.

Over and over again, the verses of Psalm 119 remind us of your laws, decrees, regulations and commandments – your word, meant to teach us all we need to know. Even though we live in a world that distorts the truth and wants to take advantage of our honesty and integrity, we have the joy of an intimate relationship with you, Lord. Our job is to be the fragrance of Jesus (2Cor. 2:14-16), so those we come across will be attracted to us and will want what we have. Lord, I pray for each of us, that with your help we will daily wait on you and learn to “be still” so we will know you better.

*Dianne Trinder attends Trinity Anglican Church in Sarnia, ON.*

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

### Canadian Bishops

<b>Archbishop of Canterbury Primate</b>	<b>Most Rv. Sarah Mullally</b>
<b>Canadian Forces</b>	<b>Most Rv. Shane Parker</b>
<b>Ntl Indigenous</b>	<b>Rt. Rv. Nigel Shaw</b>
	<b>Most Rv. Chris Harper</b>
<b>Province of Canada</b>	
<b>Central Nfld</b>	<b>Rt. Rv. John Watton</b>
<b>E. Nfld/Labrador</b>	<b>Rt. Rv. Samuel Rose</b>
<b>Fredericton</b>	<b>Most Rv. David Edwards*</b>
<b>Montreal</b>	<b>Rt. Rv. Victor-David Mbuyi</b>
	<b>Bipungu</b>
<b>Nova Scotia/ PEI</b>	<b>Rt. Rv. Sandra Fyfe</b>
<b>Quebec</b>	<b>Rt. Rv. Bruce Myers</b>
<b>Western Nfld</b>	<b>Rt. Rv. John Organ</b>
<b>Province of Ontario</b>	
<b>Algoma</b>	<b>Most Rv. Anne Germond*</b>
<b>Huron</b>	<b>Rt. Rv. Dr. Todd Townshend</b>
<b>Moosonee</b>	<b>Rt. Rv. Rod Brant Francis</b>
<b>Niagara</b>	<b>Rt. Rv. Susan Bell</b>
<b>Ontario</b>	<b>Rt. Rv. William Cliff</b>
<b>Ottawa</b>	<b>Open</b>
<b>Toronto</b>	<b>Rt. Rv. Andrew Asbil</b>
	<b>Rt. Rv. Kevin Robertson</b>
	<b>Rt. Rv. Riscylla Shaw</b>
<b>Province of Northern Lights</b>	
<b>Arctic</b>	<b>Rt. Rv. Alexander Pryor</b>
	<b>Rt. Rv. Annie Ittoshat</b>
	<b>Rt. Rv. Ann Martha Keenainak</b>
	<b>Rt. Rv. Jared Osborn</b>
<b>Athabasca</b>	<b>Rt. Rv. David Greenwood</b>
<b>Brandon</b>	<b>Rt. Rv. Rachael Parker</b>
	<b>Rt. Rv. Isaiah Larry Beardy</b>
<b>Calgary</b>	<b>Most Rv. Gregory Kerr-Wilson*</b>
<b>Edmonton</b>	<b>Rt. Rv. Stephen London</b>
<b>Indigenous Spiritual Ministry of Mishamikoweesh</b>	<b>Rt. Rv. Lydia Mamakwa</b>
	<b>Rt. Rv. Isaiah Larry Beardy</b>
	<b>Rt. Rv. Morris Fiddler</b>
<b>Qu’Appelle</b>	<b>Rt. Rv. Helen Kennedy</b>
<b>Rupert’s Land</b>	<b>Rt. Rv. Naboth Manzongo</b>
<b>Saskatchewan</b>	<b>Rt. Rv. Richard Reed</b>
	<b>Rt. Rv. Adam Halkett</b>
	<b>Rt. Rv. Isaiah Larry Beardy</b>
<b>Saskatoon</b>	<b>Rt. Rv. Chad McCharles</b>
<b>Province of British Columbia/Yukon</b>	
<b>British Columbia</b>	<b>Rt. Rv. Anna Greenwood-Lee</b>
<b>Caledonia</b>	<b>Rt. Rv. David Lehmann</b>
<b>Kootenay</b>	<b>Rt. Rv. Lynne McNaughton</b>
<b>New Westminster Territory of the People Yukon</b>	<b>Most Rv. John Stephens*</b>
	<b>Rt. Rv. Clara Plamondon</b>
	<b>Rt. Rv. Lesley Wheeler-Dame</b>

\* Metropolitan of the Ecclesiastical Province

## Life in the Spirit: Whitsuntide Readings, Part 4

Rev. Canon Gene Packwood

Last time we looked at readings from Ezekiel, Wisdom and First Corinthians. Our Pentecost Week lectionary Life in the Spirit notes continue as we read and reflect on the Bible readings assigned for the fourth day of Pentecost week (and an Ember Day as well!): 1Kings 19:1-18, 1Cor. 2, Wisdom 9, and 1Cor. 3. What is the Holy Spirit offering in these verses? What are the blessings and the warnings?

The first word in the 1 Kings passage that lit up for me was “suddenly.” Elijah is on the run from Jezebel, Ahab’s wife, when *suddenly* an angel touched him and provide him with something to eat (v5) and then, “*suddenly*, the word of the LORD came to him” (v9).

The Holy Spirit has a long history of making sudden, unexpected moves. For example, when Jesus was baptized, the heavens “*suddenly* opened for him, and he saw the Spirit of God descending like a dove and coming down on him” (Matt. 3:16).

And on the Day of Pentecost: “they were all together in one place. *Suddenly* a sound like that of a violent rushing wind came from heaven, and it filled the whole house where they were staying” (Acts 2:1-2). We all know what happened next! Nobody was expecting it. It was a surprise. The Holy Spirit acted and people had to respond and obey as they tried to make sense of it.

It happened to Saul before he became Paul, too: “As he travelled and was nearing Damascus, a light from heaven *suddenly* flashed around him” (Acts 9:3). Note that this didn’t happen because Paul was a prayerful, devout Christian who wanted to be filled with the Holy Spirit. On the contrary, he was on his way to Damascus breathing fire and wanting all Christians imprisoned or dead. God acted sovereignly and *suddenly*, and everything changed not only for Paul but for the world, considering that, inspired by the Holy Spirit who knocked him to the ground, he ended up writing most of the New Testament!

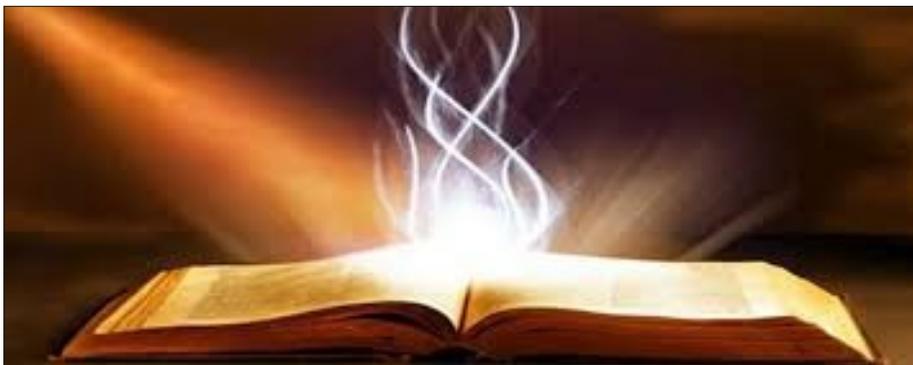
Although we might not be as adamantly and demonstrably opposed to Jesus and his church, we live in an age where, just as it was when Samuel was a boy, “the word of the LORD was rare and prophetic visions were not widespread”(1Sam 3:1). Holy Spirit words, prophetic visions and *suddenlies* don’t happen much these days either.

What to do? Screw up our faith and courage and pray earnestly for more of The LORD’s dramatic *suddenlies* in our day, too!

And then, of course, as is so often the case with God’s living and active word (Heb. 4:12-13), no sooner do we get some precept tidily nailed down, than there comes the seeming opposite. For example, Elijah’s sudden hearing from The LORD is followed by another dramatic episode at the mouth of the cave in which he was hiding when God demonstrated his awesome presence by *NOT* being present in a series of spectacular, no doubt nerve-shattering, passings-by – a great wind, an earthquake and fire – after which there was a voice and a “soft whisper” as the CSB renders it.

The ESV renders that whisper as a “still small voice,” the NRSV as “the sound of sheer silence” (v12). The LORD seems to be saying to Elijah, I am not always (or even mostly?) present in the spectac-

(Continued on page 15)



lar and the frightening. I am also (especially?) there when nothing seems to be happening at all. So... in the words of the Litany for Thursday Lauds as presented by the Monks and Maxwell E. Johnson, Oblate of Saint John's Abbey: "When your Spirit seems silent, Father, empower us to do our daily tasks and wait in patience for the time you have chosen" (*Benedictine Daily Prayer: A Short Breviary*, 2<sup>nd</sup> Ed., p983).

It's all a bit of a mystery. Yet, as we read in the 1 Corinthians 2 passage, if anything is to be revealed it will be revealed by the Spirit who, we are told, "searches everything, even the depths of God" (v10). Furthermore, "No one knows the thoughts of God except the Spirit of God" (v11). If the God and Father of our Lord Jesus Christ ever chooses to make anything known — whether suddenly, in silence, or with wind and flame — it will be by the Holy Spirit. Which is why being baptized in the Holy Spirit and with fire (Matt. 3:11) is so important.

I have to confess, these words from the reading often exercised me as a preacher and as a member of ARM Canada: "My speech and my preaching were not with persuasive words of wisdom but with a demonstration of the Spirit's power, so that your faith might not be based on human wisdom but on God's power" (1Cor. 2:4-5, CSB). My experience, I am sad to say, is that the opposite usually applies in our Anglican world,

and I suspect it is similar in most other denominations.

In our day and age, we hear lots of words — sometimes persuasive and even wise — but we do not see many, if any, clear and unmistakable demonstrations of the Spirit's power. I have prayed, not too presumptuously I hope, "LORD, I can talk about you, what you have done and can do, until I'm blue in the face, but unless they actually experience you, for real and unmistakably, it all remains academic." LORD, have mercy! So those verses have become, for me, a frequent prayer for ARM Canada and the Church.

Although it is true that we are all what Paul described as "clay jars" — or "crackpots," to some extent or another, as I heard in a talk recently — in order that it should be clear that any and all "extraordinary power may be from God and not from us" (2Cor. 4:7), have we succumbed to some sort of low-fat Christianity because of the diabolical disorientation that has seeped into our culture? What must we do to open ourselves and our churches so as to make a welcoming space for more demonstrations of the Holy Spirit's power in our midst?

I wonder, therefore, if this Lent would be a good time for you and I, in this year's observing-a-holy-Lenten-Self-Examination, to consider whether we are still too much people of the flesh, too spiritually infantile, too worldly, as

St. Paul suggests in 1 Corinthians, chapter 3, and just not yet ready for the solid, salty, gospel food of the Holy Spirit (1Cor. 3:1-3).

And, if so, this Lent would be a good time for you and I to focus our Lenten disciplines — repentance, prayer, fasting, self-denial and reading and meditating upon God's holy Word — on maturing in our faith, choosing Spirit over flesh. Let us "grow in the grace and knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and forever. Amen" (2Pet. 3:18).

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

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

---

## Our Mission:

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

## Our Vision:

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

We offer:

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

### Prayer Conference Calls

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

### Renewal Workshops

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

*Discovering your Gifts*

*Prophecy*

*Prayer*

*Intimacy with God*

*Healing*

*Family Ministries*

*Ragdoll Prayer Project*

### Magazine

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

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

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

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

Visit our website: [www.armcanada.org](http://www.armcanada.org)

Visit us on Facebook: [www.facebook.com/AnglicanRenewalMinistries](http://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

