



Taste and See...

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Looking Back to Look Ahead _____

Rev. Abraham Thomas

When Thomas Cranmer produced the first Book of Common Prayer in 1549, he did not create the liturgy from Scratch - he chose to use the Sarum Rite, the prayers used at Salisbury Cathedral. He translated significant portions of the liturgy and edited it to ensure it would stand up to scrutiny from the Reformed tradition. He intentionally retained and translated

the Collect of Purity. When I first attended Anglican services, I was struck by the words in the Collect, both in the contemporary and early modern forms.

What struck me, as someone who had left the Pentecostal tradition and returned to a sacramental tradition, was the following sentence: "Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee and worthily magnify thy holy name."

Consider the first clause - it isn't often that we see the language of the inspiration of the Holy Spirit. Indeed, the common use of that language of inspiration is often associated with the inspiration of Scripture. St. Paul tells Timothy

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that, "All Scripture is God breathed" (2Tim. 3:16). The language of God's breath (theopneustos) should point us to Genesis 1, where the Spirit/breath/wind of God was present at creation, hovering on the surface of the waters.

The sense of the Spirit as life-giving can be found in Psalm 104:30: "When You send Your Spirit, they are created, and You renew the face of the earth." I am reminded of the vision of Ezekiel and the valley of dry bones, where the LORD says to Ezekiel, "Prophecy to the breath; prophecy, son of man, and say to the breath, Thus says the Lord GOD: Come from the four winds, O breath, and breathe on these slain, that they may live" (Ezek. 37:9). When Ezekiel speaks as God commanded him, "the breath came into them, and they lived and stood on their feet, an exceedingly great army" (v10). The Nicene Creed summarizes these revelations about the Holy Spirit in this way: "We believe in the Holy Spirit, the Lord and Giver-of-Life, who proceedeth from the Father, who with the Father and the Son together is worshipped and glorified, who spake by the prophets."

In this context of the Inspiration, where God breathes new life through the Holy Spirit, the invocation of the Holy Spirit reminds us that we are not speaking into a void, but we are speaking individually or as a community to God the Father, in the name of

Jesus Christ, through the power of the Holy Spirit. Cranmer's retention of the Collect of Purity reminds us that our worship with heart and voice requires the active work of the Holy Spirit - the new life promised by the Gospel requires that the Holy Spirit breathe new life into us.

What was not retained in the BCP Holy Communion liturgy, but was restored in the Ordinal liturgy was the Hymn *Veni Creator Spiritus* (Come Holy Ghost, or Come Creator Spirit). In the Sarum Rite, it preceded the Collect of Purity, just as the Glory to God (Gloria Deo) precedes the Collect of the Day in Holy Communion. I have used the version translated by Bishop John Cosins, since this is the commonly known version used at coronations and ordinations:

*Come Holy Ghost, our souls inspire
And light us with celestial fire.
Thou the anointing Spirit art,
Who of thy sevenfold gift impart.*

*Thy blessed unction from above
Is comfort, life, and fire of love.
Enable with perpetual light
The dullness of our blinded sight.*

*Anoint and cheer our soiled face
with the abundance of thy grace:
keep far our foes, give peace at home;
where thou art guide no ill can come.*

*Teach us to know the father, son,
And thee of both to be but one*

*That through the ages all along
This will be our endless song.*

*Praise to thy eternal merit, Father,
son and Holy Spirit.*

Here again is that language in inspiration early on, but here we are calling for the Holy Spirit to come and inspire us and enlighten us - intertwining the language of wind and fire that was present at Pentecost. The second verse reminds us of what comes with the outpouring of the Holy Spirit - the seven-fold gift. We are reminded that the Holy Spirit serves as our tutor in the Spirit, who teaches us to know the Father and the Son better.

The choice in the Sarum Missal to invoke the Holy Spirit at the very beginning of the service shows an intense interest in the work of the Holy Spirit, and it makes sense because without the Holy Spirit, there is no Holy Communion. Without the Holy Spirit, there are no Sacraments and no true prayer or worship. What are the Sacraments, if not the Greatest Charisms, the Greatest Gifts of God, guaranteed to all Christians? The Anglican formula of the Sacraments is that they are the outward visible sign of God's inward and spiritual grace; or, in Greek, the inward and spiritual *Charis*, from which we get the words Charism and Charisma.

Paul teaches that the seven gifts are given as the spirit wills

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Taste and See...

From the Editor

Alison Stortz

Fall is generally a season of “ramping up” after the summer break — back to school, back to work, back into the old routine, etc. But are we rushing in the right direction? Before we hit the ground running, it’s worthwhile to take a moment — a kairos moment — to stop and reflect.

Though meditation and reflection are similar, reflection is the more active of the two. Meditating focuses on calming and being fully present in the moment. Reflecting is an analytical process — evaluating the past with the present and future in mind. Like light or sound bouncing off a surface, the process of reflecting involves receiving something in return.

In this issue we give thanks for the life and ministry of the late Bishop Malcolm Harding, a valued member of the ARM team for many years. We look back at the recent ARM event in Winnipeg. Reflecting on the lives of godly people and Spirit-filled experiences prepares us for the future.

This is especially true with Scripture. Reflecting on God’s Word, living and active, God-breathed and useful for teaching (2Tim. 3:16-17), gives in return a deeper understanding of God and of His will for our lives. We give thanks to God for the past 40 years of ARM’s ministry, and prayerfully anticipate the next 40 and more.

I look forward to hearing from you.

Alison ☺

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LOOK AHEAD, continued

(Romans 12:3-8), but Baptism and Holy Communion are the two gifts that all should receive if they confess with their mouths that Jesus is Lord, and believe in their hearts that he rose from the dead. While Paul puts restrictions on Communion in 1 Corinthians 12, he does not deny them to Christians. Neither does Christ when it came to Holy Communion.

So, what does all this mean, and why should we care? We should care because this serves as a reminder that the Charismatic Renewal movement in the Sacramental traditions is not some foreign influence that should be added to our services. Rather, properly understood, Charismatic Renewal is the fulfillment of what it means to worship God in Spirit and Truth. It is important for us to make space for Charismatic worship, since it is an outward visible sign of the internal and invisible gift of the Holy Spirit. It's not an innovation, it is a

recovery of what has been set aside.

The Invocation of the Holy Spirit allows us to move from chronological time, which is measured in minutes, to *kairos* time, which is measured in moments. In *kairos* time, we are more aware of God's presence, like a person working in a dark room who has to take a moment to adjust to the brightness of the sun when they step outside. Mark 1:15 refers to *Chairos* when Jesus preaches the Gospel, saying, "The *time* (*kairos*) is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel." This hymn and prayer allow us to adjust our spiritual eyes and our hearts to sense the presence of God.

Rev. Abraham Thomas is an ARM board member residing in Mississauga, ON.

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Have I Committed the Unpardonable Sin?

Dr. Mark D. Roberts

Truly I tell you, people can be forgiven all their sins and every slander they utter, but whoever blasphemes against the Holy Spirit will never be forgiven; they are guilty of an eternal sin.

Mark 3:28-29 (NRSV)

This passage has worried Christians for centuries. It speaks of a sin that will not be forgiven, often called the “unpardonable sin.” As a pastor, I have counselled with people who feared that they had committed this sin and that God would never forgive them. Today, I’ll share with you what I said to them.

Mark 3:28-29 comes in a passage that describes various criticisms of Jesus. His family, for example, thought he was out of his mind (3:21). The religious teachers from Jerusalem offered another explanation for Jesus’ behaviour: “He is possessed by Beelzebul! By the prince of demons he is driving out demons” (3:22).

Jesus countered this attack in two ways. First, he explained that it made no sense for him to be casting out demons with demonic power (3:23-27). This would be Satan attacking Satan. That makes no sense. If you’re in a battle, you don’t use your weapons against your own side. Logically, the power of Jesus must have been opposed to and greater than the power of Satan.

Second, Jesus delivered the bad news, namely, that someone who “blasphemes against the Holy Spirit will never be forgiven” (3:29). Most narrowly, this referred to the accusations of the Jewish leaders, who attributed the work of God to Satan. If they persisted in this belief, then there was no way they could be open to the true, healing, saving work of God.

Blaspheming the Holy Spirit is not a matter of a mistaken comment here or there. Rather, it is a persistent, intentional rejection

of God’s work and God’s grace. It isn’t only attributing the work of the Spirit to Satan, however. It is also choosing to resist that work in your own life. To put it bluntly, the unpardonable sin is rejecting the

very grace that pardons. It is saying “No” to God’s offer of forgiveness. If Christ offers forgiveness through his life, death, and resurrection, yet someone rejects this offer, then this rejection is the unpardonable sin.

In my experience, those who worry about the unpardonable sin are not anywhere close to committing it. If anything, what they lack is the ability to believe the good news of Mark 3:28, that “people can be forgiven their sins and every slander they utter.” This means if you are open to God’s work in your life, no matter what wrongs you have done, God will forgive you. Remember the encouragement of 1 John 1:9: “If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness.” Not *some* unrighteousness, but *all*. Such good news!

Reflect

Have you ever wondered if God can forgive all of your sins?

Are you resisting the good news of God’s forgiveness?

What reassures you that all of your sins are forgiven?

Act

Are you carrying around guilt over some sin you have committed but never confessed to God?

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From the ARM Chair

Ven. Perry Cooper

But those that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

Isaiah 40:31

Do you find it hard to wait? I do. Now, I'm not too bad if the line-up at Tim's is long, or if I'm at the doctor's office and she's running behind. Short-term waiting has generally never been my problem. On the other hand, long-term waiting can be a test.

At the beginning of this year, my wife, Kallie, and I believed that 2026 would be a year of monumental change. This year I would turn 60 and celebrate 37 years of ministry. I

knew change was coming, but what would that look like? After a period of prayer and discernment, I wrote to my bishop informing him of my intentions to retire early in the fall. Okay, now that's decided, what's next?



Because we live in a rectory, the issue of retirement housing is a concern. Will we buy a house or

look to rent? Will we stay in Miramichi or settle elsewhere? Will Kallie quit her job with the federal government or take a leave?

We spent much time over the winter praying and trying to discern what should be our next move. Months passed and there was no clear direction. We both knew that God had a plan and purpose for our future. We stood on the promise of Jeremiah 29:11: "For I know the plans I have for you," declares the Lord, "plans to prosper you and not to harm you, plans to give you hope and a future."

Yet, standing on promises re-

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SIN, continued

If so, take some time to confess honestly and openly. Then receive the forgiveness God gives you through Jesus Christ.

Pray

Dear Lord, today I want to pray, first of all, for people who worry about the unpardonable sin. You know who they are, Lord. You know their inner turmoil and confusion. Please break through with your truth. Reassure them and comfort them. Let them know

with confidence that, if they have turned to you through Christ, they are forgiven.

I also want to pray for those who are resisting the work of your Spirit today. Though they may not be attributing your actions to Satan, they are nevertheless saying "No" to your grace. Help them, dear Lord, to be open to you and the renewing work of your Spirit.

Finally, I want to thank you for the extraordinary gift of forgive-

ness. Thank you, Lord, for wiping my slate clean. Thank you for taking upon yourself my sin, giving me the gift of life in return. How good you are to me! Hallelujah! What a Savior! *Amen.*

Dr. Mark D. Roberts is a Senior Fellow for Fuller's Max De Pree Center for Leadership. This devotion is reprinted with permission from the Max De Pree Center for Leadership at Fuller Seminary in California.

quires patience. Winter turned to spring and summer quickly approached, and still no clear direction as to what we should do?

In June, during our ARM event in Winnipeg, I spoke to the ARM team about my struggle discerning what God would have me do. Next, in what I would describe as a moment of spiritual clarity, Jane Jones exclaimed, “Perry, I feel that whatever decision you make will be the right one.” I took that as saying that Kallie and I need to decide what we want to do and where we want to go and just do it – God will go before you.

A few short weeks ago, while sitting at our favourite restaurant, I gazed out the window and once again asked God for direction. I’m embarrassed to admit this, but I was amazed when in an instant I felt the Holy Spirit say that we should just make a decision and move ahead.

A few days later, Kallie and I both agreed that we should make an offer on a house in Newfoundland. It was accepted, and by the time this article goes to print we will be putting the final touches on our move. Months of waiting and praying and discerning came down to this. As soon as we took the leap of faith, things began to fall into place.

I’ve been involved with ARM for almost 20 years, twice now serving as Chair. During that time, ARM has been steadfast in seeking God’s direction for what the Holy

Spirit would have us do. Regularly we pray for ongoing financial provision, wisdom in seeking new board members, and opportunities to minister in the power of the Holy Spirit.

And, over the years, we’ve been blessed with enough finances to keep going, faithful board members, and opportunities to minister in parishes across Canada and internationally.

Currently, we have an event planned in Calgary in early October and the possibility of returning to Winnipeg in the near future. God is so good!

We give thanks to God for all of you, our beloved readers. Thank you for continuing to partner with us in prayer, and for supporting our ministry work.

As I migrate over into retirement (whatever that means), I look forward to being more available to assist ARM and participate in the exciting future God has in mind for us.

Yours faithfully,

The Venerable Perry Cooper

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Memories of Bishop Malcolm Harding

Laurie-Ann Copple

I met Bishop Malcolm Harding at my first ARM board meeting in November 2000. Unfortunately, he wasn't well and had to leave early, but I remember his encouraging presence: kind, warm and exuding the kindness of God.

At the following meeting in Montreal, Agnes Flam and I formed a worship band with guitar and hand drums. Bp Malcolm's face would shine with joy as he wor-

shipped God. A group of First Nations people in the northern part of Brandon diocese had a favourite song that became +Malcolm's favourite also: *Jesus on the Mainline*. So that song had to be on the set list. He felt so inspired that he sauntered up to my bongos, and I switched to a different form of percussion. He had a fine sense of rhythm and was good! The expression, "Bishop on Bongos," perfectly captured that special moment.

Wanderers would often take refuge in a little chapel beside a gas station on the Trans-Canada Highway, just outside of Brandon. Sometimes +Malcolm would join people there, make them

welcome and hear their stories. He loved hearing stories and had a lot of his own. He loved people, and adored Jesus.

He was also an excellent ministry team partner. Once we had an event in Ottawa, and +Malcolm stayed with my late husband, Tony, and I. He was a gentle guest, and very pastoral when he prayed over someone with me. He made them feel like they were the only one around, and they felt special.

He encouraged people to share their testimonies, calling it "gossiping the gospel." He had many divine appointments, and I'm glad that I had at least one of them with him.

He was a blessing.

Laurie-Ann Copple is a former ARM office manager and missionary with Iris Global.



"Bishop on Bongos": Agnes Flam, Laurie-Ann Copple and Bishop Malcolm Harding.

Bp Malcolm Harding: Gentleness and Courage

Rev. Dr. Ed and Janice Hird

The late Bishop Malcolm Harding deeply loved Canada and the Anglican Church, even with their flaws. He had a contagious joy in the Lord with an unforgettable twinkle in his eye and a smile on his face. Just short of the age of 90, +Malcolm died on Sunday June 14, 2026. His wife Marylou said to us, "He's home again."

Rev. Paul and Lois Carter, the first Anglican Mission in Canada Network Leaders, commented, "We remember +Malcolm as a man filled with grace and the courage to do what is right." Rev. Sharon Hayton of CMJ Canada said, "He had an amazing ability to share and teach with such grace and genuine love that all could receive." He was so kind and lov-

ing, yet he had the courage of his convictions when the Anglican Church was going astray. He was the second Anglican bishop in Canada to seek oversight from faithful Anglican Archbishops overseas, initially receiving a licence from Archbishop Gregory Venables of the Anglican Province of the Southern Cone of South

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America. He memorably observed: *I now realize that we cannot have unity at the expense of truth. I cannot in conscience travel the path that the Anglican Church of Canada is traveling, away from historic Christian teaching and established Anglican practice.*

Born in Chesterfield, Derbyshire, England, he moved to Canada and was ordained as a deacon in 1962. After serving five rural parishes in New Brunswick, he burned out and went into Social Work for ten years. In the early 1970s, a lawyer in Dauphin Manitoba invited him to a Bible study, the last thing that Malcolm would have wanted to do. He had been steeped in the liberalism of Dr. Paul Tillich. He then cautiously became involved in a Marney Patterson Crusade and, for the first time, began to understand what Jesus meant when He said, "You must be born again." Then a priest came to town who introduced him to life in the Spirit. As Malcolm put it, "They didn't push. They didn't arm-twist. They lovingly, patiently loved this guy who had given up on the parish ministry."

Bishop Malcolm commented: "I well remember the beginning of that world-wide marvellous outpouring of God's Holy Spirit in the late 50s and early 60s, which became known as the charismatic renewal. It was indeed that very movement of the Spirit which propelled me back into the ordained ministry in the early 70s, having been a dropout for some ten

years." In 1973, Malcolm was ordained as an Anglican priest, and took a two-third's cut in salary. Yet God provided for his family.

In 1992, he became the fifth Bishop of the Diocese of Brandon where he gently modelled how to move in the Spirit, holding an annual diocesan Holy Spirit conference. He taught that "the spiritual gifts, especially the so-called gifts of power such as tongues, healing and prophecy, should be treated as tools to build up and revitalize the body of Christ." Reed Fleming, a Church Army Officer and past Chair of Anglican Renewal Ministries, commented, "During the last year of his episcopacy, Bishop Malcolm wanted to do an evangelistic tour (Mission Trek) covering every parish in the Diocese of Brandon. My friend Agnes Flam and I joined Bishop Malcolm and his wife Mary Lou as we travelled thousands of kilometres over that year. It was a holy and a delightfully memorable time! He was at once a great and a humble man!" Bishop Malcolm was also greatly loved as the Episcopal Visitor for Anglican Church Army/Threshold Ministries. The former National Director, Captain Bruce Smith saw him as "humble and kind."

From 2001 to 2008, he served as the National Ambassador and then as Missioner for Anglican Renewal Ministries of Canada, leading over one hundred parish missions in twenty-five dioceses. He called it "being on the old saw-

dust trail." From 2006 to 2007, he was also ARM's Leadership Training Institute Director. Like Jesus, +Malcolm had a delightful, childlike playfulness. He loved relaxing with his massive miniature railroad set in his basement. Fittingly, his favourite song was *Jesus on the Mainline*, which both Laurie-Anne Copple (ARM Office Manager) and Emma Marsh (a past ARM Vice-Chair) said that he loved to sing with the Swampy Cree in Northern Manitoba. Archdeacon Paul Crossland, who served on the ARM Board, fondly remembers how Bishop Malcolm always made time for each person, giving them his full attention. He was radically present to both Jesus and others.

Rev. Barbara Richardson of St Chad's Toronto called Bishop Malcolm, "a presence, a man for the people." Through his gentleness, many clergy and laity opened up to the Holy Spirit: *Don't fear the Holy Spirit. Far too often, clergy and laity have conveyed to me a deep fear that if they really let go and let God's Spirit move freely as the breeze, there will be total chaos and all control will be lost.*

Letting go and letting God is often easier said than done. He saw Anglican renewal as "a rekindling in the fireplace of Anglicanism." "My whole ministry," said +Malcolm, "is really all about helping clergy and parishioners rekindle those vital flames of Pen-

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tecost so that the church can become what God has always intended it to be – ‘Aglow in the Spirit.’”

Rev. Fred Carson, SOMA Canada Director and ARM Board member said, “he was a great and honourable man... I will miss his quiet mannerisms, his practical faith, his bold but sensitive proclamation of the Gospel, and his way of always providing an opportunity for people to be heard.”

We will never forget when Bishop Malcolm, with his wife Marylou, was the evangelist/keynote speaker at the BC Christian Ashram retreat at Crescent Beach. Virtually everyone he prayed with rested in the Spirit. Because Bishop Malcolm had a deep passion for personal evangelism, he shared about it on the retreat: “Get people to tell their stories. Witness talks are so important.” He loved to “gossip the gospel” wherever he went.

At the Ashram, he commended Elsie Quick’s Partners in Hope as, “the best example of outreach ministry in Canada. Partners in Hope brought together everything that I dreamed would happen.” Elsie commented that he was a great friend to Partners in Hope with his vision for ministering to the whole person: *He was full of kindness and joyfulness and a clear-eyed vision of God’s kingdom being revealed among us. I can see him sitting across a table at a drop-in center listening carefully to individuals – listening with attentiveness and care. He had an easy smile and laugh, simply inter-*

acting with persons who, despite their appearance or the odours coming from them, were persons with dignity. They were created in the image of God, and then had life situations that needed to be addressed so they could begin living fully God’s amazing plan for their lives.

While sometimes seen as a threat by the establishment, Bishop Malcolm was deeply loved by other godly bishops and priests. Bishop Felix Orji of the Diocese of All Nations experienced him as a very, very gracious and godly Bishop: “I’m grateful to him for his example of bibliocentric, cruciform, gracious and reasonable practice of ministry.” Formerly of the Diocese of the Arctic, Bishop Larry Robertson said, “he would always call me at least once a month to see how I was doing. He had a gentle Spirit and never attempted to direct me but instead through questions and prayers would help me seek the Lord’s guidance. He was a good friend and a great partner in the proclamation of the Gospel.” Previously from the Diocese of Athabasca, Bishop Fraser Lawton said, “I think +Malcolm was an amazing man and inspired many of us in ministry. He was devout, never ostentatious, but always filled with gentle love and grace.”

Bishop Charlie Masters of ANIC/ADOC said, “When I and Bishop Trevor Walters and Bishop Stephen Leung became Bishops, I found Bishop Malcolm, and his dear wife Mary Lou, were always

incredibly encouraging and assuring me of their love and prayer. I thank God for this dear, gracious, mighty Bishop, who has now been promoted to glory.” The Western Suffragan Bishop Mike Stewart of ANIC/ADOC noted, “My favourite phrase of dear +Malcolm when speaking about the work of the Holy Spirit in bringing renewal to the Church was, ‘Let the wind blow!’”

Rev Bob Bailey of Holy Cross, Abbotsford described him as “very humble, very committed, and very straightforward. I always liked him. He was as committed as anyone could be.” A key Ontario priest, Rev Bruce McCallum, saw Malcolm as, “a very kind and gentle man, a pioneer in the renewal movement.” Rev. Pete Falk, who served in Minnedosa, MB, commented, “Bishop Malcolm Harding loved the Lord Jesus. He had a servant’s heart. I never doubted he was in my corner. He frequently would reach out to see how I was doing. As my first bishop, he ordained me. I thank God for him. I learned from a master who learned from the master Himself, Jesus Christ.”

May Bishop Malcolm Harding’s example inspire other Canadians to worship the Father in spirit and truth.

Rev. Dr. Ed Hird is a former ARM Chair. This article is re-printed with his permission.

Reflections on “To Each is Given,” an ARM Event

Revs. Kim and Susan Salo, Rev. Lesley Hand, Betsey McNear

Susan and I appreciated the ARM team coming to Epiphany Indigenous Anglican Church for a week in early June. We knew Gene Packwood and Jane Jones from events in Saskatchewan when we had parishes there. We always like the relaxed approach ARM teams bring to talking about and exercising the Spirit's gifts. We are looking at a possible future event in St. Aidan's Winnipeg, a church with a strong prophetic history. The challenge, as always, is reaching new generations with the fires God lit in the past. Thank God for Spirit-led movements like ARM!

Revs. Kim and Susan Salo, Winnipeg MB.

My husband and I arrived in Winnipeg for the “To Each is Given” conference weary from 3 consecutive weeks of travel. We were eager for rest and refreshment. More significantly, we had been sensing for a while that Jesus is

calling us into the next chapter of our lives and ministry. Consequently, after months of praying for direction, we were excited about the possibility of receiving an answer.

Before long, the old Lanny Wolfe song, “*Surely the presence of the Lord is in this place. I can feel his mighty power and his grace....*” came to mind as we invited the Holy Spirit to fill us and guide our time together. God's presence was tangible.

As the Gospel-Based Discipleship study on Acts 2 got underway, my anticipation about what God was going to do grew. Even more, God definitely piqued my curiosity about why He had called us to this conference at this particular time and place. We were among a small group of disciples gathered from communities all across Canada – from the east coast, to Alberta, to the Arctic ... and many

places in between.

Throughout the conference, just about everyone expressed a sense of being there by divine appointment. Why? What was God up to?? I was not entirely sure of what God's response to that might be, but whatever it was, we were assured of God's gracious timing and plans (Jer. 29:11).

Resting on God's assurance, we both felt His power and grace refreshing and renewing us through prayer, worship, prophetic words, and profound teaching. Being re-filled with the Holy Spirit and receiving encouraging prophetic words was like taking a car for an oil change. Like a car running on dirty oil, we can get a bit sluggish. A spiritual oil change keeps us running smoothly with our eyes on Jesus through the demands of daily life and ministry.

Having experienced a period of what felt like a drought, being among prophetic people raised our figurative spiritual aerials to tune in more clearly to the Holy Spirit's broadcast.

In addition to the Bible Study, the conference offered 4 major teaching topics: what it means to be filled by the Holy Spirit, hearing God's voice and prophecy, Christian healing, and categories of gifts. Hearing and experiencing again the principles and power of God's word on these topics encouraged

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Rev. Vincent Solomon, Dianne Trinder, Ven. Perry Cooper, Alison Stortz, Jane Jones, Rev. Canon Gene Packwood.

and empowered me to embrace whatever the new phase of our lives and ministry might look like.

While every session was valuable and drew us profoundly into God's presence, the presentations on gifts were arguably the most detailed and comprehensive I have heard in many years. Based on 1 Peter 4:10-11, the sessions focused on three categories of gifts: the motivational gifts from Romans 12:6-9, the ministry gifts from Ephesians 4:11, and the manifestation gifts from 1 Corinthians 12:7-10. In keeping with the theme of the conference, "To Each is Given," the presentations reinforced the fact that the Holy Spirit binds diverse gifts together for the good of the whole church, thus bringing unity.

This understanding of unity in diversity of gifts underscored my sense of that this group had been brought together for God's purpose at this particular time and place, even though each person serves people from ethnically and

geographically diverse areas of Canada. Whereas one can often remain anonymous in large conferences, the small group nature of this conference engendered a deeper sense of hospitality and relationship – even for an introvert!

While my husband and I may not have received a definitive answer to the larger question of "what next?" we did feel that Jesus was nudging us along and preparing us to receive the bigger answer in a similar manner to the way He taught His original disciples – incrementally, relationally, powerfully, hopefully, and renewed.

Rev. Lesley Hand, Spruce Grove AB.

I attended the Winnipeg ARM conference expecting to be lost in a huge crowd of people. It turned out to be a small group of people, most of whom I did not know, but got to know during the event. I was seeking some Christian fellowship, which I certainly did receive.



We were blessed by the music and presence of Terry and Brenda Martin and Rick Martin of the Rising Above Band.

The leadership was humble and wise. Nobody was "hanging from the chandeliers," as I had expected, but all were welcoming, loving and genuine. I learned more about the gift of tongues and how to strengthen that

gift from Gene. I learned about prophecy from Jane; I had never had any teaching on that before. Dianne drew close and we shared many things. Alison was always quietly joyful. Perry was a fine leader in study and worship, accompanied by the humble incumbent of Epiphany, Vincent.

It was very comforting to hear the stories of other Christians, shared publicly in "open mic" time during the evening Gospel Jambo-rees, and privately around the dining table. The music, provided by 3 members of the *Rising Above Band*, was lovely and gifted, and lifted my soul. I have so missed uplifting, charismatic music since leaving our parish in Kingston in 2000. I've had to worship with the Pentecostals to experience that joy.

So, I think I needed the comfort and encouragement of a quiet few days with other Christians, not a rousing crowd.

I have returned home encouraged to memorize more scripture, which is difficult at my age. I'm so grateful that I learned the Canticles as a young choir girl. I at least can repeat them.

Thank you to all who led and guided us. I pray we get to do it again! If I don't see you again on this earth, I know I will in heaven.

Betsey McNear, Kenora ON.

Lectio for Living

Rev. Dr. Donald P. Richmond

Scripture is crucial for personal growth and effective ministry. If we are going to be and become the people and Healing Ministers that God calls us to be, we will need to read and reflect upon what God, in God's written word, says. We will need to know what Scripture says, means, and how to properly apply and communicate its priorities, principles and practices. This requires time, growth, grace and grit.

Without necessarily being specialists in Scripture, the Collect for Proper 28 (the Sunday closest to November 16), also known as the "Scripture Collect" composed by Archbishop Thomas Cranmer in 1549, provides a broad outline for engaging with the biblical text and deriving the most benefit from it, for ourselves and for others. It prays:

Blessed Lord, who hast caused all holy Scripture to be written for our learning: Grant that we may in such wise hear them, read, mark, learn and inwardly digest them, that, by patience and comfort of Thy holy Word, we may embrace and ever hold fast the blessed hope of everlasting life, which Thou hast given us in our Savior Jesus Christ. Amen.

These encouraging words that address our blessed Lord provide us with an insightful outline for effective meditation and application of God's written revelation. In this Collect, we note five basic princi-

ples and practices of Christian meditation, the form of reading and reflection called *Lectio*. These are:

We must **HEAR** the Word. Although the various books that comprise our Bible were written at a time when many people were pre-literate or illiterate, the hearing of the word remains an important practice in both private and public worship. Hearing, as redundant as it sounds, helps us hear more effectively. Reading aloud has the unique capacity to help us listen more attentively. When reading Scripture, and our Prayer Book, speaking the words aloud can help reinforce the message and, sometimes, even help us discern the meaning. This applies to healing ministry. People come to hear the Word of God for them, for their need, in the context of compassionate prayer and care.

We must **READ** the Word. Biblical illiteracy and ignorance are rife today. Not only is it neglected by many people outside of the Church, it is neglected by many people inside the Church. In an age of relativism, subjectivism, and emotionalism, where many embrace the dysfunctional lunacy of "my truth" as their guiding light, it is essential that we read and reflect upon what God says about life's most pressing problems. When people ask for healing prayer, they are needing far more than personal presence, personal concern and personal prayer. They are, in

fact, asking to hear a word from God. They want to know "where God is in all of this," and what God has to say about their situation. Reading the Word, and reflecting upon it, helps us to know God's thoughts - for ourselves and, when asked, for others. Reading and reflecting upon the Word, and applying it to our lives, prepares us for effective prayer.

We must **MARK** the Word. That is, we should attend to its objective instruction and subjective application. Properly understood and interpreted, the written word is always communicating something with us, providing us with new perspectives and new opportunities. We should note this. We should remember this. We should seek ways to personalize this. And, when we listen in order to learn and live, we will be more effective in our lives and ministries.

We must **LEARN** the Word. Learning is often accomplished by living. Reading is important. Reflecting is important. Marking is important. But growing in God is not only about head knowledge. Rather, essentially, it is about heart learning - learning by living. It is internalizing something to the point of it becoming second nature. What we have "heart" learned becomes our lifestyle, mindset, and heart condition. Being thus familiar with the word, we are far more able to effectively ap-

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Life in the Spirit: Whitsuntide Readings, Part 6

Rev. Canon Gene Packwood

Last time we looked at readings from 2 Samuel, Ephesians and Exodus. Now we come to Day 6 of the Whitsuntide Readings: Numbers 11:6, 17, and 24-29, and 2 Corinthians 5:14-6:1 in the morning, followed by Jeremiah 31:31-34 and 2 Corinthians 3 in the evening.

Numbers 11:6, 17, 24-29

In this passage from the Pentateuch, which we don't often encounter in charismatic conversations, we are reminded of an important principle of ministry and the Holy Spirit. Life in the Spirit is intended by the God and Father of our Lord Jesus Christ to be a matter of *mutual* ministry. God took some of the Spirit that was on Moses and put it on the seventy elders so they could *share* the ministry.

This makes perfect sense when we consider such New Testament passages as, "A manifestation of the Spirit is given to each person for the common good" (1Cor. 12:7). And God distributes them "to each person as he wills" (1Cor. 12:11). Note that the gifts are distributed to *each* person. Not just to some. Not just to men, or women, or the ordained. This is what God did with Moses and the seventy elders, as a result of which, "As the Spirit rested on them, they prophesied, but they never did it again" (Num. 11:25)

God distributed the Gift of Prophecy (1Cor. 12:10) to the elders as he willed and for that particular occasion. The other gifts he would have distributed have not been recorded, but we can safely assume they would have been

from the 1 Corinthians list of Manifestation Gifts (1Cor. 12:4-11), the Romans Motivational Gifts (Rom. 12:6-8), and the Ephesians list of Ministry Gifts (Eph. 4:11-12) as the occasions demanded.

This fascinating glimpse of ancient Life in the Spirit includes the delightful detail of Eldad and Medad, the two recalcitrant elders who didn't go out with the other seventy. They remained in camp, and prophesied there. This was reported to Moses. Joshua, Moses' assistant, disapproved of their behaviour and asked Moses to stop them. Moses, however, replied, "Are you jealous on my account? If only all the Lord's people were prophets and the Lord would place his Spirit on them!" (Num. 11:29)

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LIVING, continued

ply it in healing ministry. When we hear, heed and mark the word, we become far more able to hear and mark what God may want to say within the context of healing prayer.

We must INWARDLY DIGEST the Word. We are meant to chew and chew and chew on the word until it becomes us. As is said, "we are what we eat." Healthy followers of Jesus Christ regularly feast upon the word. Once ingested and digested, we

are far more able to speak into the situations people are facing, and for which they are seeking prayer. It is a joy to have a Prayer Book which includes set prayers for almost every life situation. We should know and use these as much as possible. But, this said, praying Scripture, praying the promises of God, is at times most helpful. People in need are hungry to hear God's promises. Healing Ministers must know the word well enough to speak the word.

For reflection: Are you seeking to learn and live by the "two books" of Anglican faith and practice: the Bible and Prayer Book? If not, when and how will you begin?

The Rev. Dr. Donald P. Richmond, a widely published author and illustrator, is a retired Anglican priest. This article is an excerpt from his longer work, "Restore Thou Those."

WHITSUNTIDE, continued

Amen! An excellent Life in the Spirit prayer for our time, too!!

2 Corinthians 5:14 – 6:1

There is no direct reference to the capital-S Spirit here. It is, however, imperative that we remember that the root, foundation and context of a Life in the Spirit is Jesus, and love. We read:

“For the love of Christ compels us” (2Cor. 5:14).

And, “We love because God first loved us” (1John 4:19); furthermore, “If anyone says, ‘I love God,’ and yet hates his brother or sister, he is a liar. For the person who does not love his brother or sister whom he has seen cannot love God whom he has not seen. And we have this command from him: The one who loves God must also love his brother and sister” (1John 4:20-21).

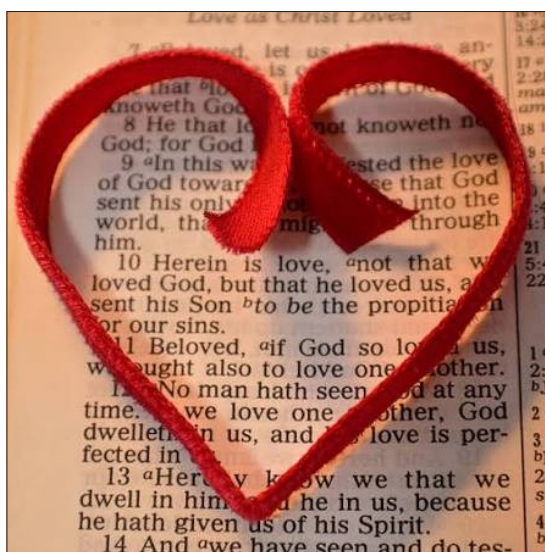
Putting that love into action in the power of the Holy Spirit in the lives of our sisters and brothers makes us the ambassadors for Christ God intends, and demonstrates that we have not received the grace of God in vain (2Cor. 6:1).

Jeremiah 31:31-34

Again, no reference to the capital-S Spirit here, but it is “the Lord’s declaration,”— two of 162 occurrences in Jeremiah out of a total of 231 in the Bible — that, “I will put my teaching within them and write it on their hearts. I will be

their God, and they will be my people. No longer will one teach his neighbour or his brother, saying, ‘Know the LORD,’ for they will all know me, from the least to the greatest of them”— this is the LORD’s declaration (Jer.31:33-34).

Note that it is to be *written on their hearts*, which is exactly what happens when “God’s love has been poured out in our hearts through the Holy Spirit who was given to us” (Rom. 5:5). And, “He



has... given us the Spirit in our hearts as a down payment” (2Cor. 1:22). And, “God sent the Spirit of his Son into our hearts, crying, ‘Abba, Father!’” (Gal. 4:6).

2 Corinthians 3

The theme continues in the final reading from 2 Corinthians: “You show that you are Christ’s letter, delivered by us, not written with ink but with the Spirit of the living God — not on tablets of stone but on tablets of human hearts” (2Cor. 3:3).

The message written on the tablets of our hearts is of the life-giving Spirit, glorious and freeing, removing the veils which inhibit our spiritual sight and transforming us from glory to glory.

So, today we encounter Moses’ wish that everyone would prophesy, that love will be our prime motive, and that the message of love would be written on and in our hearts — supernaturally divine love letters from hearts beating in time with the heart of Jesus.

I invite you to read these passages and, while doing so, pray to be filled with the Holy Spirit as The LORD wills.

Here’s a good prayer from the *Book of Common Prayer* for more Life in the Spirit along these lines:

OGOD, who by your Holy Spirit gives to one a word of wisdom, to another a word of knowledge, to another the gift of tongues, and yet another the gift of prophecy: may I/we daily increase in your Holy Spirit, more and more, that your Church may never be without the Gifts of the Holy Spirit active in our midst, through Jesus Christ our Lord. Amen.

(BCP, p317)

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...*

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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)

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