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THE EDITOR WRITES

Penny Long

Sometimes our lives are very busy, like now, with everyone going back to school and back to work. At other times, like during the summer, we can take time to slow down a bit, to reflect, and to enjoy. This issue of *Witness* brings a bit of the summer into what we think of as fall, the beginning of September. Look for the portrait frames on these pages. They signify a special theme that we've developed in this issue. It's what happens when our passions are illumined by yielding our hearts to God. These stories illustrate the many passions

of our parishioners and how God is using them for His Kingdom ends.

Also in this issue we catch up with some old friends – and meet some new friends. As usual, we find out what's going on in the Purpose Areas, and any other news in St. Peter and St. Paul's. And of course we have substantial contributions from Prof. the Rev Bloomquist, whose column has been renamed, and from Pastor Paul. As the days shorten and our lives get busier, take some time to relax into the stories of this community of which we are all blessed to be a part.

Time to Think about the Building

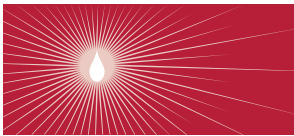
Witness Staff

Get ready, St. Peter and St. Paul's. It's time to start talking about the building.

"The Lord has given the building back to us for His Kingdom purposes, not for our own presumption of what God would want," says Fr. Dave. We will hear soon from the parish council about our way forward, and it will certainly involve some decisions and some serious thinking about fundraising. But, warns Fr. Dave, "If we mistake this project for the work that

God can only accomplish through his people, if we make this a primary focus rather than God's priorities, then we will be in danger of going astray." As he has often repeated, Fr. Dave adds, "Unless the Lord builds the house, they labour in vain who build it. The house that the Lord is building continues to be the character of His people."

Watch for news from your parish council. And it's never too early to start praying for wisdom and open hearts for doing God's work.



THE VARIOUS WAYS OF SCRIPTURE

Prof. The Rev. Greg Bloomquist

With the passing of the name “St. George’s Anglican Church Ottawa”, so, too, the name “St. George’s Scholar” must pass.

The editor of *Witness*, however, has expressed a desire that I as the author of the column continue to write something. So, in discussion with the editor, I suggested that I continue to author a column that would focus primarily on themes of Biblical interest, since that is indeed my specialty.

And so, for the title of my new column – a final goodbye to “Ask the Saint George’s Scholar” – I have chosen the following title: “The various ways of Scripture”.

Whence and why this title? In this first column, let me explain the title, and why it seemed to me appropriate.

The title is derived from the opening three words of the letter to the Hebrews (1:1), translated in the RSV as “In many and various ways God spoke of old to our fathers.”

A few months ago Pastor Don (Akitt) wrote to me – providentially for this column, I believe – with a query. He was wondering about the best way to translate the Greek found in this verse from Hebrews. In particular he was wondering about the first words of that verse: “In many and various ways”.

I responded that the phrase, often translated “in many and various ways” was actually comprised of two Greek words, *polumerēs* and *polutropos*.

The first word (*polumerēs*) means ‘consisting of many parts or kinds’. It suggests that in Scripture God speaks in a variety of different ways, in different contexts – both oral and written and with many words.

What is the significance of this? Quite simply this: rather than just overwhelming humans with a single mental image that will blind them to all else or simply humbling humans with the divine weight of His inspiration, God deigns to use human language and imagery to speak His Word to us. He spoke to Adam and Eve before there were any other humans with languages and He continued to speak to the people of Israel in both later developed languages of Hebrew and Aramaic. He spoke not just in the form of pronouncements and Laws from the mountain top, but in books of history and poetry (even love poetry!) and wisdom.

But, God does not limit His Word to our words simply to talk to people. God uses words intelligible to humans to bring His Word to people with a view to bringing those people into the fullness of relationship with Him. The author of the letter to the Hebrews says that this is how God spoke to Israel through the prophets, by using a variety of images and words to bring them back to the truth. The author of Hebrews will go on to say: ‘And now God has spoken perfectly to humans [all humans, and in their own words!] through His own Son. Listen to him, because in Him, you will find the fullness of God’s word for the fullness of that relationship with Him.’

The second word, *polutropos*, is also very interesting. And it adds a degree of mystery and excitement to how God speaks using our words!

For the word *polutropos*, though a kind of synonym for the first word, also has a twist to it. It suggests not only that God speaks in many ways and in various forms but also that God speaks in ways that are not always clear and may sometimes even be confusing or circu-

itous. You may have to struggle, like Jacob, to figure out what God is saying.

Now, remember. When the author of the letter to the Hebrews wrote, he wrote in Greek, like all the New Testament authors. And they were all writing for people who read Greek. The people who read the New Testament, even Jews by the first century, didn’t just read the New Testament in Greek. No, before the New Testament even existed they read many other things in Greek. This included the Old Testament in Greek, but also included a lot of other non-Jewish material.

And, in the first century, one of the most well-known texts in Greek, read by everyone, including the rabbis of Israel and their children, were the two great volumes by Homer, books that we now call the *Iliad* and the *Odyssey*.

Now, what is interesting about this is that the word *polutropos* is not only found in Hebrews 1:1 but in fact it is one of the first words of Homer’s *Odyssey*! The book that we call The *Odyssey* begins: “Tell me, O Muse, of the crafty man, who wandered in so many ways after he had sacked the sacred citadel of Troy.” In other words, ‘help me sing,’ Homer requests of his poetic muse, ‘about that crafty (*polutropos*) man Odysseus’. Yes, that’s the same word that occurs in Hebrews 1:1 talking about God’s Word in Scripture!

Why does the writer to the Hebrews describe God’s Word in Scripture – for him, our Old Testament – as “confusing”, “circuitous”, even “crafty”, like Odysseus? Because Scripture – especially the Old Testament! – is not easy to understand, and no one, least of all orthodox Christians, should think that it is. If it were, for example, the Messiah Jesus would have been readily

Walking with Church of the Messiah

Marilyn O'Neill

When the Lord put it on my heart to attend the last service at St. Alban's and join with the members of the Church of the Messiah on their walk to their new location at the Ottawa Little Theatre, I really had no concept of what that day would be like. I was going to support them on this journey and was hoping my presence would portray that.

I arrived about 20 minutes prior to the start of the service. The church was already starting to fill up and I was greeted with warmth and a gentle smile. As I sat in one of the pews towards the back of the church, I found my eyes wandering around that age old building of God and thinking of the many generations that had worshiped there. I saw many families of all ages coming together on that Sunday to take that

historic walk. And I saw a pastor filled with anticipation, a look of anxiety, yet brimming with a smile for everyone he came in contact with.

The service started and it was explained we would start our worship in St. Alban's and, while singing, be led out by Bishop Charlie and George Sinclair with their wives at their sides. We broke out in songs of praise to the Lord. We sang 'Ye Watchers and Ye Holy Ones,' 'Your Grace is Enough,' 'Holy is the Lord' and 'We Fall Down.' Collects were read, as well as prayers of intercession for the journey.

Then our Bishop came forward and the deconsecration was performed. The church fell silent for a moment, and then the procession began. Again, we broke out in song for the journey – "Joyful, joyful, we adore Thee," – and we started to fall out, continuing on to the strains of 'Be Thou My Vision.'

There were tears and people embracing and supporting each other. I too found tears in my eyes, and my heart ached. It was a time of grieving like I had not felt before. Then it was my turn to fall out and follow. As I walked through the door and down the street singing 'In Christ Alone,' the mood changed to one of joy and hope and jubilation. It was transformation in the works, and amazing to be part of.

We entered the Ottawa Little Theatre with voices raised to the tune of 'The Days of Elijah,' and I could hear the children singing behind me as we took our seats. The service continued as we were taught from God's word and shared in the Lord's Supper, and again I found myself looking around at this family of God and saw peace, joy, and hope for the future. I was so blessed to be part of that day.

For whatever reason, the Church of the Messiah did not get to keep its building but we at St. Peter and St. Paul's did. I know the Lord has plans for both of our communities, and our journey is far from over.

welcomed by all who knew Scripture so well, namely, the Pharisees. Yet, they proved to be implacable opponents for the most part. Scripture is not easy to understand: it takes work, spiritual work, and only the lazy think that by merely opening the text, they will understand everything written therein. Why? Because God has worked hard at making His Word known to a stiff-necked and stubborn and slow-to-understand people. He has used everything at His disposal to make Himself understood and to get His message across. And yet God's own people still didn't always understand. We shouldn't be surprised that we don't always understand. We are in good company!

But, we need to do better than they did. And we have a key to do so! By God's grace, we have been given the golden key for understanding His Word: His own Son, who continues to lead us in our attempts at understanding by the gracious Holy Spirit.

Secondly, and because God's Word is hard to get at, when we do "get it," there is great joy, great feasting, great insight. When Odysseus, having used every means at his disposal to return home, finally does get home, there is great joy, especially from his wife, Penelope. It's a little bit like the joy when a student in school suddenly

"gets" a math problem, or a science problem, or sees the connection between two ideas: Oh, wow, I get it now! And this joy gives a kind of energetic pulse that pushes the student on to learn even more. If it were easy, the student would become lazy; if the problem were insoluble, the student would become paralyzed.

Scripture is neither easy nor is it impenetrable... even the Old Testament! And so, in my column, I will humbly address, by God's grace, issues of understanding and interpretation of Scripture that will bring those "aha" or "oh, wow!" moments and that will spur us all on to even greater joy in learning of our God and of His good purposes for us.

Because, rather than just headed toward Odysseus' Greek island of Ithaca after many years of war and sailing, we are on a course toward a much more incredible city than any of Ithaca's or the world's greatest cities, one whose foundations were set before time and space themselves, where joy is made perfect in the perfect light of the Son. And Scripture will be our map. The journey may be arduous, the course not always clear, but we are disciples in the boat, and our Lord, the one through whom all things came into being, is there with us. Oh, wow! So, "rejoice, and again I say rejoice."

No More Robbing Peter to Pay Paul

The Rev. Paul Donison

I have a confession to make – a confession, but also a story of restoration and joy. I have been robbing the Lord, and I have felt its effects as a curse. By playing fast and loose with our family's tithe, I have experienced deep agony in regard to finances over the past ten years. But, as I shared with the congregation in my sermon on August 21st, by God's grace I have been convicted and empowered to recommit our full tithe to St. Peter and St. Paul's. The results have been nothing short of miraculous. The windows of heaven have opened for our family since that day of recommitment.

"Uh-oh," you may be thinking, "Pastor Paul is starting to sound like a white-suited, health-and-wealth-gospel preacher." I understand the concern, but no, I am not preaching such ignorance here. The way that my family has been blessed in our tithing is not by having more provision poured in our lap, but rather by having a change take place in my heart towards our possessions.

But before I get into that glorious experience of a changed heart, let me first share with you how we came to be robbing God; second, why it took me so long to realize what I was doing; and finally, how it all changed.

How did this robbery take place? Ten years ago, Monika and I finally came to the realization – and the maturity in our faith to receive such a realization – that tithing was not something that began once a person was "financially established." Tithing – giving ten percent of your income to the church – was meant to be part of our life, regardless of how much or how little our income was. The key was not how much we had. The key was that the first ten percent was God's (Leviticus 27:30-32).

We were at Regent College at the time, with enormous tuition costs and very little income. Yet, as we began tithing, we experienced the joy of obeying what God had instructed us with in his Word.

However, right at the beginning we

began playing "tithing gymnastics." Not long after starting our tithing discipline, we found a missions organization that we felt called to support monthly. Did we keep our tithe to the church in place and give above and beyond to this missions organization? The New Testament seems to promote tithing not as a ceiling to our giving, but rather as the starting point. The expectation is that we will give sacrificially beyond and above our tithe (see Acts 4:32-37 as one such giving story). In our case, we did not follow this New Testament pattern, but rather, we

“Will man rob God? Yet you are robbing me.”

deducted our missions giving from our church tithe.

As the years went by, every time we gave anything to another Christian organization we continued to deduct that amount from our tithe. Forgive the pun, but we were, in effect, robbing Peter to pay Paul. Most recently, we enrolled our kids at St Timothy's Classical Christian Academy, and since we are paying tuition (with the generous help of some congregants and my parents) and getting a tax receipt from this Christian organization, our church tithe was about to become practically nil.

Why did it take so long for me to realize I was robbing God? I was unwilling to believe the words of Malachi 3:8-10.

"Will man rob God? Yet you are robbing me. But you say, 'How have we robbed you?' In your tithes and contributions. You are cursed with a curse, for you are robbing me, the whole nation of you. Bring the full tithe into the storehouse, that there may be food in my house. And thereby put me to the test, says the Lord of hosts, if I will not open the windows of heaven for you and pour down for you a blessing until there is no more need." (ESV)

I didn't take this text seriously – a massive sin for a priest claiming to be biblically orthodox – because of some really

bad theology that is being preached these days, often by late night televangelists. The heresy of the 'health and wealth gospel' abuses texts like Malachi 3:8-10 and declares that if you believe (and fund that particular evangelist's ministry), then God will bestow upon you health and wealth in abundance.

The particularly sickening part of this heresy is how it responds to the questions like, "What if my cancer doesn't get healed?" or "What if I continue to remain in poverty?" The health and wealth gospel answer is: "because you don't have enough faith." When I hear that I want to scream out in holy discontent and righteous indignation. But in my rejection of this heresy I was guilty of "throwing out the baby with the bathwater" as I simply chose to ignore this text.

But then I was asked by ANiC to help create a series of videos on tithing and stewardship. As the scripts were being composed and as tape was rolling, I was convicted afresh that I had been scared away from taking Malachi 3:8-10 seriously. Was it possible to reject the heresy of the health and wealth gospel while fully believing that the Lord will bless those who give their tithes faithfully?

The same day of filming, we recommitted our full tithe to St. Peter and St. Paul's and to putting our missions giving above and beyond that. And brothers and sisters, since that day we have seen Malachi 3:8-10 come true in our home. No, the Lord has not increased our wealth or given us miraculously improved health. The way that Malachi 3:10 has become a reality for us is not through an abundance of possessions, but in a changed heart towards what we already have.

I have always been a worrier about money. I have always been anxious about how little we had. Yet, since we recommitted to full tithing – rather than tithing gymnastics with our missions 'deductions' – this anxious heart has been calmed. My wife Monika can attest to it: the Lord has "opened the windows of heaven" for us and "poured down for us a blessing" in changing my troubled heart in regards to our finances.

Dallas Willard Calls Christians to Modern-day Discipleship

Rob Rzepka

As remarkably contemplative and philosophical as Christianity can be, we are called to follow Christ not only with our beliefs but with a deliberate yearning to be more like Him in all aspects of our life. In this day and age, it is very easy to fall prey to veranda Christianity. Veranda 'Christianity' is defined as a church or body of believers that may have all the trappings of Christian theology and community but are ultimately passive in terms of practical, demonstrable action - whether spiritual or social.

We are so blessed to be in a community at St. Peter and St. Paul's where passivity is not the norm. As a vibrant and active downtown church whose activities include evangelism, mission work, worship, youth programs, spiritual formation (or 'cateche-

sis') and truly wonderful fellowship opportunities, St. Peter and St. Paul's does not accept the veranda Christianity model.

In an effort to build upon and further explore our mission statement, "Transforming broken lives into world-changing disciples", Fr. Dave, Fr. Archie and Pastor Paul attended the Refresh Conference at Wycliffe College, where they had the privilege to hear guest speaker Dallas Willard. Willard is a well known Christian theologian and philosopher whose work touches upon the subjects of Christian formation, discipleship and Christian living. Best known for his book, *The Divine Conspiracy*, Willard's mission is to shed light upon the oft-ignored fact that within the North American Christian tradition, discipleship building is no longer commonplace.

I asked Fr. Dave and Pastor Paul what impact Dallas' presentation had on them personally. The general sentiment was that Dallas' speech did not contain anything new, but rather it was an apt reminder of who Christians should strive to be - that is, disciples of Jesus Christ. St. Peter and St. Paul's has been on the road of discipleship for years, however Dallas' presentation was a refreshing reminder that the 'good life' does not consist of consumerism mixed with a dose of shallow, pleasure-based happiness.

The scriptures tell us that we were created to live a life that glorifies the Creator and it is only through knowledge of the Word and a deliberate, active Christian faith that we can be the salt and light that Christ calls us to be. Furthermore, knowledge of the Word and a yearning for spiritual development can only come through a personal apprenticeship with Jesus Christ himself. Those who object to this line of thinking cite cultural shifts as justification for the abandonment of discipleship training. Willard, on the other hand, presents an argument which takes cultural paradigms into consideration without ignoring the fact that truth in Christ is the same yesterday, today and tomorrow.

Willard's presentation has reinforced for our clergy a number of crucial decisions that St. Peter and St. Paul's has made over the last few years, such as joining the Anglican Network in Canada. More importantly, as imperfect as our church is, our clergy, leadership and parish community clearly understand that there is no way to confront passive Christianity without preaching the full Gospel of Jesus Christ. Cultural paradigms, although important, pale in comparison to the Master himself, who has called us to live as truly redeemed people.

As we strive to be more like our Saviour, our parish will continue strengthening programs such as A Place to Go, Christian Education, Alpha, and the myriad other opportunities to live out our faith in our congregation and in Ottawa. Gatherings like the Refresh Conference are an important tool for the continued reaffirmation of our mission to transform broken lives into world changing disciples. Although it is an ambitious mission, our faith and subsequent action for the sake of Jesus Christ will ensure that we as a congregation will make a difference in downtown Ottawa.

Looking at Money through the Eyes of Christ

Mary Hackett

Every Christian, at some time, faces the question of how they should manage their money, whether the amount be small or large. One of the books on stewardship available for parishioners to borrow is Christ's Perspective on the Use and Abuse of Money by Andrew Murray. This is a short book on acquiring the real Christian attitude about possessions which may motivate Christians to act on the Biblical teaching on tithing and free-will giving.

The author, born in South Africa in 1828, spent many years as a pastor and missionary. A staunch advocate of Biblical Christianity, he was best known as the author of many devotional books.

This book has four concise chapters:

1. *Christ's Estimate of Money*
2. *The Holy Spirit and Money*
3. *The Grace of God and Money*
4. *The Poverty of Christ*

It will be no surprise to readers to find that chapter one begins with Jesus teaching his disciples to learn from the example of the poor widow (Mark 12:41). The author's comment that Jesus still weighs every gift in the balance of God leads into a comparison between the world's attitude to money

and Jesus' evaluation. The world looks at the money and the amount; Christ looks at the person and the motive.

In chapter two, the teaching is on the role of the Holy Spirit in directing the early church on the place of possessions. Four distinct lessons are found in the first few chapters of Acts.

In the third chapter, on God's grace in relation to money, the author outlines the various lessons which the grace of God will teach us about giving, moving from learning to give, to giving liberally, to giving joyfully, to seeing giving as part of living the Christ-like life.

The fourth chapter, The Poverty of Christ, is the deepest and most profound. The reference to 2 Corinthians 8:9 raises questions that challenge us in terms of how much we are prepared to share in poverty in order to better serve those in need. (At least I think that is the challenge!)

Given the fact that we, as parishioners of St. Peter and St. Paul's, are being challenged in new ways to meet the financial needs of the parish, I hope that the collection of books and other resources on stewardship which will be displayed on the library table will be of use as we seek to know how God wants us to respond to this challenge.

Marcia: Being Yielded to God's Will

When our Marcia McClelland spoke at the Good Friday service about one of Jesus' last words from the cross, "Father, into your hands I commit my spirit," your Editor was convinced that the parish would be well served by knowing more about Marcia's practice of being yielded to God. What follows are excerpts from her Good Friday reflection and an interview conducted by our own Joel Reinhardt.

In the silence God taught me more about death – a death to self-seeking and self-indulgence, a sense that in every aspect of my life I was to cooperate with Him.

I thought when I gave my life to Christ several years ago, that I had given up my personal dreams and desires... but God let me know that I needed to re-commit everything unto Him.



Marcia with her Bible and Journal

By focusing on Him and His desire for my life, my needs will be tied to what He wills, and personal, unnecessary, earthly desires will diminish. I was to 'commit my spirit into His hands' not only at death as Jesus did, but in living as He did, being led by His spirit within me.

That is where I would find a 'success' measured by His standards, not by the world's standards. He wanted me to allow Him to be ever more deeply in control.

It's a challenge for me at times to remain in His will, and it's certainly not something I can do in my own strength. In my humanness, I may not always get it right, but I know it will be a joy just practicing His Presence and learning more and more to trust Him completely. —Marcia McClelland

An Interview with Marcia McClelland

Joel Reinhardt

Witness: How did you begin the practice of silently waiting on the Lord?

Marcia: I knew that prayer was important but I did not spend much time in silence before God. I remember being at an Alpha course and God speaking to me about committing myself to prayer, to make prayer an important part of my life. I also remember reading in the Book of Esther how Esther did not ask for anything from her king. All that she wanted was to be in his presence. She made herself available for him and wanted to be with him for whatever he wanted. And so that is where I started to think that I needed

to have the time to simply be in God's presence.

To me, praying for a long period of time was hard. But my ability developed over time. It started with 15 minutes, then half an hour, and now an hour can go by quickly. My practice now is to

“ If you love someone, you want to spend time with them ”

come into the parish for prayer early in the morning for an hour before the start of the work day and sit in silent prayer.

Over time I also developed an enjoyment of that prayer time and a desire for it. Now I look forward to that time every day.

If you love someone, you want to spend time with them, and that is what prayer is. I want to be there with Him every morning. It starts my day. And then throughout the day, if I am starting to develop a wrong attitude, I simply go back into prayer for some moments to be pulled back into the right attitude by God.

Witness: What does that time in God's presence look like?

Marcia: First I want to say that I am no expert on this, but it is what I have found works for me in seeking the presence of God.

At the beginning of my prayer times I spend about 15 minutes in silence, coming before Him and getting into His presence. To me, it is the time of connecting with Him and drawing into His presence. I usually start with a prayer and then just sit in silence. There is an inner strength and peace that He imparts. It is a rich time; it is a time that I would not trade for anything.

That time of silent prayer gives me strength throughout the day. I ask Him to go before me and prepare the way and help me to be ready for anything that he wants.

Witness: Is there an example where praying the scriptures has particularly impacted you?

Marcia: Let me tell you a little story. Probably about nine years ago I was driving and a man came and knocked on my window with a Bible, and so I rolled my window down and he said "Jeremiah 33:3, Jeremiah 33:3! Read it, NIV version!" I said "okay" and he ran back to a black van and took off.

I said, "Is this from you Lord or is this guy crazy? Is this for me?" So I looked up the passage and it says "Call to me and I will answer you and tell you unsearchable things you do not know." I thought to myself, "that is a pretty powerful word to be given." But I didn't know what it meant.

So I prayed into that for a number of years. Then last March I went on a

Liz and Ray: Christian Listening

Penny Long

Christian Listening is a form of active listening whereby someone who has a problem or wants to talk something out or make a decision can talk to someone who will listen to them without interruption,



Liz and Ray Brooke

will not give them advice, and everything that is said is completely confidential. "We are listening and praying to God at the same time," explained Liz Brooke.

"It's a gift to the person who is speaking, a gift of time," said Liz thoughtfully. "Most

of us are not used to people just sitting and listening to us, so when we listen to them it comes as a real surprise and they find that they are able nine times out of ten to actually see a way through for themselves."

Liz and Ray Brooke of this parish are the Canadian leaders for the Christian Listening ministry. They were part of the original six from then-St. George's who went to the Acorn Christian Healing

Foundation in England, which is led by the Rev. Dr. Russ Parker, to learn and receive their licensing from Acorn. The other four were Fr. Dave, Fr. Archie, and Beth and Andy Gilman, who are now in BC.

When they first came back they ran sev-

“The healing ministry is where my heart has always been.”

eral courses. At then-St. George's there were 300 people in the church all being trained at once, the largest training course that has ever been held.

"Since those early courses," reflected Liz, "we have tried to run others but there just didn't seem to be the interest. But all of a sudden God has just been opening doors." There are now two more trainers in Toronto, and Andy and Beth have done some teaching on the west coast. And word seems to be getting around. "We're really getting very excited because all of a sudden, it seems from nowhere, God has said OK, this is it, we're off, and it's amazing!"

Liz and Ray are about to embark on a trip to Vancouver Island to help Andy and Beth do a course at Qualicum Beach. "Then we're going across to Whitehorse, which I'm really excited about because I've never been that far north before and I only hear good things about it. We're doing a course there for a community of several churches. They looked us up on the web."

Liz beams when she talks about the Christian Listening ministry. "I'm ecstatic. The healing ministry is where my heart has always been. And so when that side of it closed down, I started to question my *raison d'être*. Now everybody seems to be in the right place and we're off. I just can't wait to see what God's going to do!"

"God wants everyone to be healed, and this is one step on the healing journey."

The main way St. Peter and St. Paul's can support the Christian Listening ministry at the moment, says Liz, is through prayer. If you would like more information about Christian Listening, just ask!

retreat. They gave us homemade book marks. My bookmark had Jeremiah 33:3 written on it. I dropped everything I was holding and I knew why God had brought me on the retreat and given me that scripture through that man. God does things like that. The more we spend time with Him and make ourselves available for him, He will speak to us.

Witness: When you hear God speak, is there a way in which you know it is Him and not the influence of your own desires?

Marcia: A lot of times you have to pray into what you are hearing. If I am asking him to help me make a decision on something, I pray into what I am hearing, rather than taking it simply as a "yes or no," "do or don't do." If I feel like I have gotten something from Him in regard to an answer, then I will spend more time praying on it, testing the spirit.

Witness: When you are listening to God and are feeling him speaking something that is contrary to your own desires, how do you surrender your own desires to Him?

Marcia: It comes down to "not my will but yours be done." I have made mistakes in my decision-making but I always try to err on the side of what I sense God is telling me, even if I don't desire it. And when I make the wrong decision I know it right away and I go back and say to the Lord "I am sorry I didn't hear you correctly. Pull me back and let's start all over again."

There are other times when you are not really sure, but you still have to act. But if you make the decision and continue to pray into the situation, God will direct. At some point you have to step out in faith and pray for God's guidance.

Witness: Do you find that this prayer discipline keeps you on course spiritually?

Marcia: It is not only about keeping yourself on course spiritually; it is also about being available for Him. If He knows that you are available, then He can use you. If we are not attuned to Him, then we will miss out. But you have to be disciplined and make it a very sacred bit of time that you will not skip. The goal is to pray unceasingly. That is the goal of all Christians.

Jith: Webmaster

Catherine Fraser

Eleven storeys up in the air, machines hum, a digital clock counts down a processing operation, and multiple large screens flicker, side by side. Are we in some high-tech university lab? An aeronautic command centre? Not quite.

Jith Paul's condo, high above the streets of downtown Ottawa, is abuzz with the persistent activity of the owner's company, Treepot Media. Jith, a former electrical engineer (and member of our St. Peter and St. Paul's family), made the shift from a successful career in the tech industry to the creative, alluring and yet inherently tough film industry. His filmmaking and photography work spans genres and audiences.

With a trusty iPhone glued to his palm, Jith operates his media company with steadfast determination. You may have seen him in the service, or seen his work on the St. Peter and St. Paul's website, where he is ubiquitously present behind the scenes of the church's electronic media and digital offerings.

Jith has begun to build a powerful voice, both within the creative industry and among our church family. Jith notes that his faith has probably influenced the choices he's made in his work, stating that he is frequently "drawn to projects with a social or humanitarian cause."

Since beginning as the church's "de facto webmaster and video content generator" in 2006, Jith has challenged the congregation to embrace new approaches to information-sharing, community building and media delivery. Some of these include posting sermons online for parishioners and the public to enjoy on their own time, and maintaining an online calendar for quick reference by parishioners. The "democratization of information" made possible by the website enables the church body to participate in posting, updating, or simply

accessing essential information in the way that they might access other kinds of online information, such as bus schedules or class times.

With the church's recent investment in new web-based content management, Jith emphasizes that the site is not and should not be controlled by him alone, or even by the church office alone. He explains that it is "a tool that can be utilized by everyone," used by any church member hoping to promote their program or event.



Jith Paul

Jith's hope is that all members of the church, ministry leaders and volunteers will continue to jump on board,

to take part in the opportunities for web development, site maintenance and growth into new web ventures, such as social media and networking.

This is particularly critical as we witness the growth of our youth and young adult demographic. This generation, along with an increasingly tech-savvy population at St. Peter and St. Paul's, is hungry for the ability to connect to their church body in the same way they connect to their other social and community networks. Jith eagerly anticipates the exciting new directions that the growing population of youth and young adults will take us towards, as they are uniquely positioned to lend their voices to our future in web, video and social media.

Jith's ongoing commitment to establishing and maintaining St. Peter and St. Paul's online presence, while teaching and extending this knowledge to others, provides limitless options for development of our online resources. Running with his vision for the website, Jith has been able to use his passion to serve his church family. If implemented to their full potential, these tools provide an unprecedented opportunity for us to share our ministries and passion for the gospel with the larger community of Ottawa.

Norm and Audrey: Missionaries to Angola

Joan Gregorich

Norm and Audrey Henderson, our missionaries to Angola, arrived at their mission destination of Lubango in January of this year after more than a year of language study in Portugal. Assigned to the CEML missionary hospital (Centro Evangelico de Medicina do Lubango) but still without work visas, they have been restricted to observation and informal involvement at the hospital. So busy have they been, however, that it's difficult to imagine how work visas will make life any different for them.

Ever the technology guy, Norm's main role at the hospital has been dealing with IT, satellite communications, and voice-over-IP phone issues. He has also become the resident expert on the hospital digital X-ray system and blood chemistry analyzer, and even cleaned up a donated incubator. Handyman skills at the ready, he has also helped with the renovations of their apartment and completely rewired a missionary doctor's house that was hit by lightning.

Getting to know hospital procedures, Nurse Audrey has faced challenges in bedside care, taken up many teaching opportunities, and helped to establish new procedures for post-partum patients requiring surgical repairs. There are also many occasions when she can speak Jesus' hope and peace into the lives of patients, helping them deal with their fear and pain and showing them that Jesus cares. A minor accident with a motorcyclist in a parking lot was resolved favourably, much to everyone's relief.

Invited to attend a Spiritual Life Conference at a church-run ranch three hours from Lubango, Norm and Audrey were reminded by the speaker to make time for the Lord and not to be anxious, but to make their requests known to God with prayer and thanksgiving. Daily answers to prayer have encouraged them, as well as their



Norm and Audrey Henderson

prayer partners here at St. P&P's.

A big answer to prayer was a trip to Namibia in June to pick up their new Toyota HiLux truck, after it had been modified to withstand gruelling road conditions. After a border crossing that took five hours because of all the goods they were transporting, including household appliances, they dodged trees, cows, and mud holes for another five hours in convoy with two other vehicles before sighting the illuminated statue of Cristo Rei – Christ the King – heralding their arrival home in Lubango.

Recently installed in their newly renovated apartment in the Missionary Aviation Fellowship fourplex downtown, Norm and Audrey are now setting up their new home. They were elated at the arrival of their container from Canada in July and were particularly glad to see their Canadian mattress! With tools now in hand, Norm can start building furniture for their new home.

Another praise item is that their long-awaited work visas have now been approved. Although the details are not yet clear, Norm and Audrey expect to pick up their visas in Angola in September. In mid-September, they will be making a family visit to Ontario, revolving around the anticipated arrival of their son David's first child.

As you think of the Hendersons, please remember to pray that all will go well for the provision of their work visas, that their new vehicle will be fully funded soon (donations can be made to Missionary Aviation Fellowship), and that their September travels to Canada and arrival of their second grandchild will proceed safely.

Sherry: Puppets with Purpose

Christine Hunter

Anyone who has seen Sherry Baker in action with her puppets – perhaps at this year's parish retreat at Camp Iawah – recognized a gift used with skill and experience that both entertains and teaches. As it turns out, Sherry has been puppeteering for some 25 years. Her puppetry is described as of the bunraku type. Bunraku is an ancient form with Japanese origins in which the puppeteers are visible, unlike, for instance, hand puppets or marionettes.

Having begun puppeteering as a pastime when her children were young, Sherry quickly realised its value as a learning tool because "... everyone pays attention to puppet shows," and she went on to do shows at her church and then to join a puppet troupe and perform in elementary schools, using the puppets to teach children about disabilities.

In a Christian context, her desire of course is to get people to really hear the gospel. She feels people often "tune out when they hear the old familiar words" whereas the novelty of a puppet show holds their attention. Sherry, with Beth Shirey's help, performed a skit to entertain the passersby on the church grounds on Canada Day. She particularly remembers one family that was drawn into the presentation by their young son but all of them got

to hear about Jesus and the difference He makes in our lives.

Sherry buys the puppets from a supplier in the US. They come already costumed, but she sometimes buys other costumes at local thrift shops. And one puppet in action at Iawah had the privilege of wearing a dress belonging to one of Pastor Paul's children.

She has five puppets for use at St. Peter and St. Paul's. One of them is a dragon, which was a great character to feature when we were St. George's! Now Sherry has to consider other characters that would fit well with our new



Sherry Baker and Beth Shirey Show Off Some Puppets

name. Also on her mind at the moment is putting on a show of *The Lion, the Witch and the Wardrobe*. This would be a big undertaking but she will go ahead when she is sure of God's leading.

Sherry writes the skits herself, but is happy to get input from others who help perform them. If you'd be interested in learning more and perhaps getting involved, Sherry would be glad to hear from you. You can email her at sherryb486@hotmail.com.

Adrian: Working toward the Landmine Ban

Witness Staff

Adrian Gregorich recently returned from Cambodia where he was working with Jesuit Service Cambodia on the Cambodian campaign to ban landmines. He talked to Witness about his experience.

Witness: Could you please tell us how you came to work in Cambodia?

Adrian: I completed an MSc in Human Rights at the London School of Economics last December. I had already started the big job search, but it's not that easy getting a job in my field. It's the old catch-22: they want you to have two years' experience, but it's difficult getting an entry-level job that will give you that experience. I applied for the Canadian International Development Agency's Young Professional Program, to work with an NGO called Mines Action Canada. I was thrilled to be chosen for their YP team this year, and even more excited to be assigned to Cambodia.

Witness: Why the big excitement about going to Cambodia?

Adrian: During my first year studying at Carleton University, I took a seminar course in human rights. That summer I backpacked through southeast Asia and spent some time in Cambodia, where I saw first-hand the devastating effects of landmine explosions on civilians. That experience really moved me, and I promised myself that I would return to Cambodia some day and contribute to the world-wide movement to ban landmines. During second year, I switched my major from English to human rights and political science, and that started the journey toward keeping that promise to myself.

Witness: How is your interest in human rights connected to your Christian faith?

Adrian: I believe Christians are called

to be peacemakers, helping to resolve conflict, heal fractured relationships, and stand up for people who are oppressed. My passion for social justice and human rights comes out of my Christian faith and has led me to make this the focus of my academic studies and volunteer work and internships. My own personal role in combating oppression is directed at helping those who

“ This is what Jesus did. ”



Adrian Dons Safety Gear on a Visit to a De-mining Site

are the most vulnerable to violations of human rights. This is what Jesus did. He had a deep compassion for those who were most marginalized, talked to them, and helped them, despite social norms of the time.

“ That experience really moved me... ”

Witness: What kind of work did you

do in Cambodia?

Adrian: I had several jobs. Early on I was very involved in meetings and events in preparation for the eleventh meeting of states parties to the international Landmine Ban Treaty, which will take place in Phnom Penh in November. I researched and created public-infor-

mation exhibits, attended meetings as a note-taker, and did briefings and a press conference. This was an excellent introduction to the landmine-ban movement and the Cambodian campaign.

I was also their principal researcher, looking into subjects like international investment in landmine and cluster munitions production. Production of these weapons is big business and a world-wide ban won't be effective until production stops.

My favourite part of the work, but also the most difficult, was meeting landmine survivors and hearing their stories. I visited training centres where they learned skills to help them make a living, and I travelled the countryside with an interpreter to research the services that were available to landmine victims and other disabled people. This work involved interviewing personnel at service agencies as well as landmine survivors. Their

stories were always heart-rending: not only the serious physical injuries they had sustained, but the difficulties they face afterwards, trying to make a living and fit into family and community life in a country where life among the poor is already so difficult. I valued working in a faith community that sees this work as God's work.

Witness: What comes next for you?

Adrian: I'm leaving on Saturday for eight days in Beirut, where I'll be supporting the campaigning work of the Cluster Munitions Coalition at the second meeting of states parties to the Cluster Munitions Convention. After that I'll be back home and searching for my next job.

Peg Herbert: *Help Lesotho*

Joan Gregorich

Peg Herbert founded Help Lesotho in 2004 with the goal of alleviating poverty and mitigating the effects of HIV/AIDS in poor rural communities in the mountainous country of Lesotho through education and training. Working primarily with children, youth, and their teachers and caregivers, Help Lesotho is engaged in a variety of activities, including student sponsorships, school-twinning projects, leadership training, anti-AIDS clubs, and grandmother support groups. The construction of two beautiful community centres in Pitseng and Hlotse has provided much-needed facilities for the work. Many members of our church support the work of Help Lesotho in a variety of ways, from being part of the prayer support group, to sponsoring a child or granny, knitting warm caps, gathering school and camp supplies, and fund raising.

During the school summer holiday, Help Lesotho runs its annual leadership training camp: six days filled with music, sport, crafts, games, plentiful and nutritious food, and the core HIV, gender equity, and leadership training sessions. Despite unrelenting rain and wind, 250 youngsters laughed and learned together under the theme "Leaders Never Give Up!" at camp last January. Plans are already well under way for this year's camp, to be held for the first time in December.

Peg's lengthy trips to Lesotho always involve school visits and grandmother support days. Travel to remote mountain schools is arduous and sometimes treacherous, but the enthusiastic welcome visitors receive makes these difficulties pale. Peg often arrives bearing gifts from twinned schools back home, including personal letters from students and teachers, school supplies, socks,

and home-made posters to brighten classroom walls. Fund-raising projects at some Canadian schools have also helped revitalize the crumbling buildings of their twinned schools in Lesotho. What a joy it is for teachers and students there to see roofs rebuilt, floors repaired, walls patched and painted, and new blackboards provided.



Peg Herbert

For many students, their continuation in school is only possible because of Help Lesotho's support, which may come in the form of a sponsorship to cover the cost of school fees, books, and uniforms; food vouchers; help with accommodation; or involvement in out-of-school training activities. Peg is in Lesotho right now, and her letter to HL supporters last week described an orphan girl who, though only in Grade 7 herself, cares for two younger brothers. All three children are on the verge of starvation and the girl was recently discovered to be pregnant, a condition

she was attempting to hide so that she could continue to attend school and write her final exams. Rape and other abuses of girls and women are common in the areas Help Lesotho serves, and much of HL programming is directed at gender equity training and helping girls to stay safe and get the education they need to build a more hopeful future.

After four long years of construction, full of frustrating hold-ups and delays, the Seotlong Centre in Hlotse was finally ready for occupancy early this year, and on January 24, the Help Lesotho office moved from damp, overcrowded quarters to its spacious new home in the centre. "Every visitor and every staff is delirious about the space and the beauty of the buildings and the property," reported Peg in a letter. Girls of the Basotho Girls Leadership Corps moved into residence at the centre in January, and the first grandmother support day was held there in February, with more than 60 grannies in attendance. How the grannies enjoy these special days together, sharing their stories of grief, learning the truth about how HIV/AIDS wreaks such havoc in their families and communities, and receiving encouragement and support for the care of their grandchildren.

With the rapid growth of the organization, Peg's role is changing. Committed to the goal of training national leaders and developing projects that are locally based and championed, Help Lesotho has recently hired Ntate Shadrack Mutembei as country director, freeing Peg from many of the executive and administrative responsibilities she has had in Lesotho. Now she will be able to devote more time to travelling and speaking in Canada and elsewhere, forging new partnerships and recruiting more donors in support of new and expanding programs.

Dancing Waters:

Murray and Ann O'Coin's Ministry at Tyendinaga

Liz and Ray Brooke (with input from Murray and Ann O'Coin)

Long-time friends of St. Peter and St. Paul's, Murray and Ann O'Coin bring the life and person of Jesus Christ to the Mohawk community of Tyendinaga. These lands on the shores of the Bay of Quinte were awarded to the Mohawks by the British Crown as compensation for their support during and after the American Revolution and their descendants have called the land home ever since..

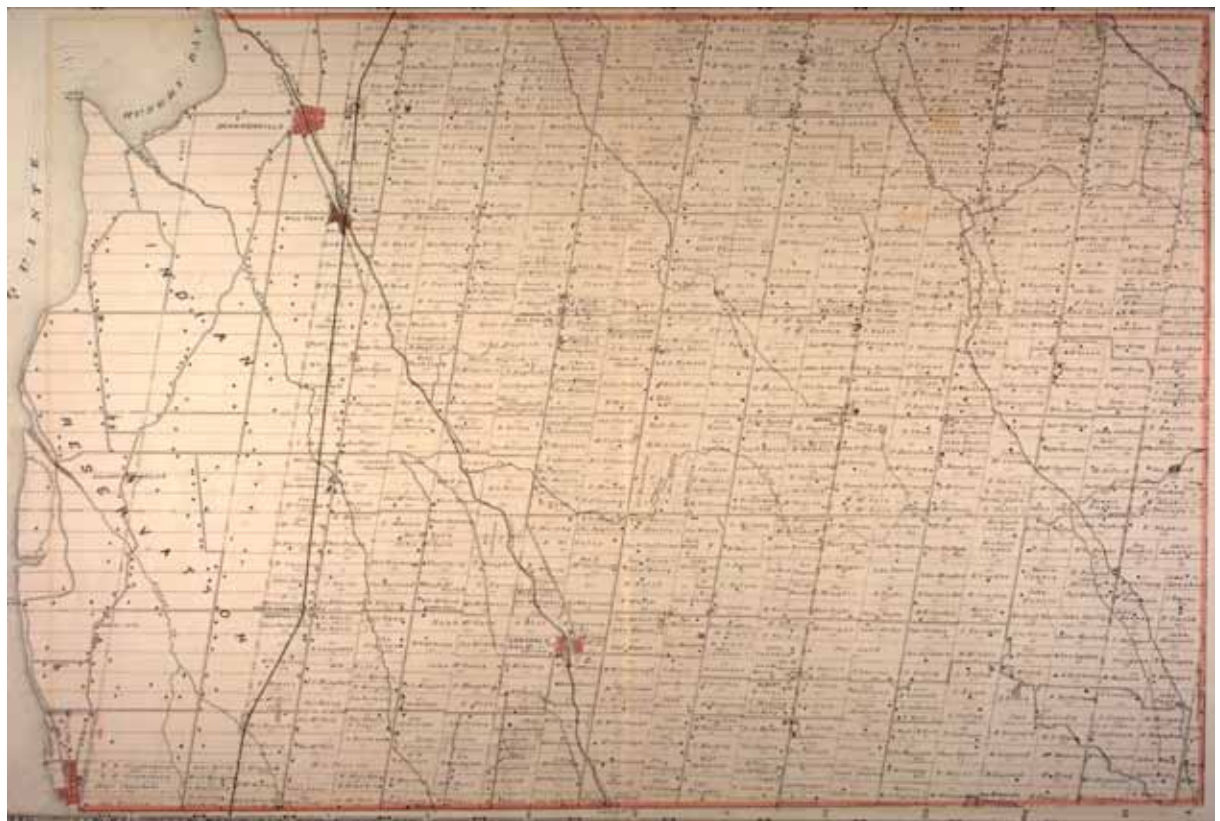
It is here in Tyendinaga that Murray and Ann began their ministry of Dancing Waters over six years ago. Using community members as well as people from the surrounding Christian community, they offer a unique and sensitive ministry to bring the work and word of God to the Mohawks. Dancing Waters' major tool is the astounding impact that time spent with loving people can make, whether they meet them in the local school, at a fair or social, a youth club or powwow. It is the time they spend with children and adults alike that is the vehicle for sharing the hope and love of Jesus Christ. Murray is one of only a few Christian Mohawks involved and is consequently culturally and socially sensitive to the Mohawks' needs.

When Murray met Mike at one of their

outreaches, he knew that much of the emotional distress the young boy experienced could not be addressed in a small group setting. So, a mentoring relationship was established. Once a week the two would get together to go canoeing, fishing, or to simply sit by the bay to drink hot chocolate and chat. It was here that they learnt of the home life that led to the bullying and acting out at school. Mike's parents both suffered from addictions and were unable to provide a loving and safe home, so he spent most of his time hearing that he was "getting in the way" and was "dropped off at his grandparent's".

Mike stories of when he was young and his own journey of learning that he is loved, he is special and there are people who love and want to be with him. After many hours, love and prayers the progress came in slow, small steps, but it did come. Hope was restored for the young boy and, although there were still many difficulties at home, he began to see signs of Jesus at work in his life and in the life of his parents. The most special thing for Mike was when he was given an award at school for his improved behaviour.

Ann met Shelley through another sum-



Township of Tyendinaga

Here, he found some relief until his grandparent died and the last that was good and safe in his life disappeared.

The voices of "I don't want you," or "You are too much trouble" rang in his ears and the rejection and neglect was paramount. Murray was able to tell

mer program and was fortunate to keep in touch with the family through other community outreaches. One morning in a discussion at a park, this young girl talked of the troubles plaguing her and what was giving her sleepless nights and tummy aches.

Her parents were separated and she was not able to have the time with her father she would have liked. Her mother worked, so she and her siblings were often left alone, and during this time there was no peace in the house. Fighting, which was now becoming physical, seemed to happen on a daily basis.

As Shelley talked and Ann listened, one thing became clear. She was unhappy with the chaos and confusion in her life and she desperately wanted things to change, but she didn't see any hope; there was no silver lining for her. The problem for Shelley was that, as she is a "good girl," always polite and good at school, she wasn't on anyone's radar. No one seemed to hear her cries.

It is Ann and Murray's hope that they will be able to bring that same kind of hope to Shelley as they did to Mike, but they need help. Their ministry is not funded by any church or organization; indeed, their livelihood, family and ministry all depend on donations.. Recently there has been a drop-off in donations which now threatens to stall their essential work. They are looking for individuals and groups who are willing to invest in the lives of the families of Tyendinaga. Dancing Waters has an established ministry relationship with Sanctuary Ministries of Toronto. Ways to help support Murray and Ann can be found on the Donations page of Sanctuary's website: www.sanctuarytoronto.ca.

If you would like to support and communicate with Murray and Ann, their email address is dancingwaters@sanctuarytoronto.ca. They would also be pleased to send out, to anyone who requests it, a periodic newsletter describing their work and mission.

Joyce Addison Ordained in Canterbury Cathedral

Marilyn Rennick

Sometimes daydreaming about travel doesn't mean that one actually does travel. I had been wondering about making an overseas trip this summer, but wasn't sure that I would do so. An email from former parishioner Joyce Addison telling me that she was being ordained in July at Canterbury Cathedral and asking if I was travelling this summer made up my mind for me.

Joyce and her son, Christian, came to Ottawa from England and spent seven years here. During this time, through Alpha, and through St. George's, both came to faith. It was here that Joyce's faith deepened and here that Joyce received her call to ordained ministry.

Milder winters and Regent College took Joyce and Christian to Vancouver for another seven years. Working and studying part-time, Joyce finished her theological studies at Regent and the Vancouver School of Theology while Christian completed a degree in Human Kinetics at the University of British Columbia. Following her graduation, Joyce was led to pursue possibilities for ordination back home in England. After several interviews, Joyce was offered and accepted a position as Curate at Maidstone St. Martin's in Kent.

The Archbishop of Canterbury, the Most Reverend and Right Honourable Dr. Rowan Williams, presided, assisted by the Bishop of Dover. Music by the Cathedral choirs and other Cathedral musicians provided the backdrop for the worship. Joyce was supported by members of her family and various friends, including Trish, from Vancouver, and me, represen-

tatives of her two Canadian church communities. In addition to the vicar from Maidstone St. Martin's, several members from St. Martin's also attended in order to welcome Joyce to their community.

Trish and I travelled back to Maidstone with Joyce and Christian to attend Joyce's first service at Maidstone St. Martin's (<http://www.stmartinsmaidstone.org.uk/>). St. Martin's is a "new" church, having recently celebrated its fiftieth anniversary. According St. Martin's description,



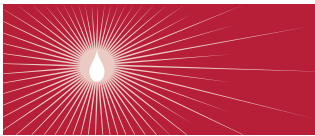
Joyce with Rowan Williams

"Our worship is a mixture of traditional and modern, with the celebration of the Eucharist (Holy Communion) at its centre." It is this vitality, their "variety of worship", doing "...the traditional well..." [and their willingness] "...to take risks by incorporating other styles of worship..." which

drew Joyce to the parish. Her first service was "Café Church", an informal gathering around tables with coffee, tea, muffins, and crafts for everyone. The service of worship took place in this context and proved to be surprisingly (for me) meaningful.

Joyce reports, "I'm beginning to fall into a loose routine - am enjoying the car, going to Morning Prayer and I love "deaconing" in the Sunday services... I get to lead Bible Study in September, I preach once a month and have begun participating in funerals and baptisms. I'm also getting acquainted with church admin so it's all go but not overly busy."

Joyce sends her greetings to everyone. Her ordination to the priesthood will be at Petertide next year. (Petertide refers to the entire week that follows the feast day of St. Peter and St. Paul, which in 2012 will fall on June 29th.)



Evangelism

“Are You Trying to Tell Me Something?”

How God Answered Steve Mosey’s Question

Beth Shirey

ALPHA is actually an anagram, and typically the first “A” stands for “Ask anything.” But in one parishioner’s experience, it stands for, “Are You trying to tell me something?”

Steve Mosey experienced his first Alpha Course at Holy Trinity Anglican in Vancouver. Three years ago he moved to Ottawa, began attending St. George’s, and took the course again when it was offered in fall 2009. An earnest participant, Steve says, “Upon completing my second course, I felt very comfortable with the people and felt the Lord prompting me to become more involved in church activities,” including the following fall as a table co-leader in Alpha.

As Steve remained open to God’s inner workings, God led him to new areas of ministry and leadership. “Since taking Alpha, I’ve seen the Lord open many new doors in my life. Last summer I had the opportunity to represent [then] St. George’s at the 2010 Alpha Conference for the Americas in Naperville, Illinois. During the conference I met a Canadian who was involved with Prison Alpha in Kitchener and had attended international prison Alpha workshops.” Steve learned that the Alpha ministry is running in almost 50 prisons across our country. “After meeting him and seeing Prison Alpha, and books almost jumping off the shelf

in front of me, I finally asked God, “Are You trying to tell me something?”

Because Steve remained bold and trusting enough to continue asking that question, God answered by showing him how his faith could be multiplied. “Following the conference, the Lord

prompted me to get involved with the prisons here in Ottawa, so I contacted Dave Atkins, who has been running Prison Alpha at the Ottawa-Carleton Detention Centre (OCDC) for over ten years. OCDC has approximately 500 male and female residents in minimum and maximum security, as well as protective custody. I began my first prison security training course last January and the rest is history. I hope to use the prison ministry volunteer opportunity to help spread the Gospel message of hope to those in prison.”



Steve Mosey

Steve serves as an Alpha minimum security prison volunteer, which involves room and audio-visual setup, praise and worship singing, leading group discussions and facilitating personal prayer. He visits the OCDC every second Saturday afternoon for four hours.

Steve describes a typical prison Alpha session: “There are usually six or seven of us volunteers and one brings her acoustic guitar for praise and worship time. It’s quite a sight to witness more than 20 men standing in orange jumpsuits singing and praising Jesus at the top of their lungs!

“Some inmates have been Christians who have returned to their faith since attending the course; others have been drawn to the course after witnessing the

changes in the other inmates and hearing their testimonies. All of the inmates are very thankful for the time that we spend with them and always applaud us as our names are read. The small group discussions and prayer time are extremely

“... the prisoners want us there...”

rewarding as the inmates share their opinions on faith topics and give personal testimonies.”

personal testimonies.”

Steve witnessed several baptisms there in June. “We used large-sized laundry tubs filled with water for full immersion baptisms.”

“After praying for one offender about his family and an impending hearing date, he stood up and gave me a huge hug. There’s an outpouring of emotion that I did not expect to see from prisoners.”

Working in a prison setting seems daunting, even for a tall, vital young man like Steve, but as he has continued to ask God the “A” question, God has been His mighty fortress. “Volunteering at OCDC has forced me to leave my comfort zone and step into a completely new environment,” he admits. “But it helps to know that I was called to this ministry and that the Lord will provide everything I need to be effective in this role.”

As usual, God has provided a community in which Steve can use his spiritual gifts to serve and bless others. “Since beginning in January, I’ve met many kind volunteers who really care about the offenders, and I’ve always felt safe. I don’t know everything about Prison Alpha, but I do know that the prisoners want us there - you can see it on their faces.”

By his openness and example, Steve has taught others who have little physical freedom what it means to be truly free in Christ. And he has found new blessings in the answer to the question, “Are You trying to tell me something?”

ALPHA Express: A Fast Track to Faith

Al Fleming

We're blessed to be a downtown church nestled smack dab in the middle of the downtown core of the fourth largest metropolis in Canada. We're blocks from the halls of power in Canada's parliament. We're neighbours to the machinery of government and the captains of commerce in our nation's capital. We're surrounded by the to-and-fro of daily life in all its busyness.

In such a fast-paced world, it's not just the buses that run on an express schedule. There's room enough for faith in Christ in this high-speed world, and we set out to prove it to those in the downtown core.

ALPHA Express took our tried and true approach to evangelism and accelerated its delivery in order to accommodate the needs of workers in the downtown core. Part of the shot in the arm that our ALPHA ministry received lately has included bus shelter advertising at strategic Bank St. locations coupled with good old fashioned outreach: passing out flyers to pedestrians at heavy traffic locations like key intersections and bus stops.

It's amazing the impact you can have passing out flyers on blustery winter mornings only to find participants in ALPHA showing up as a direct result of this chance interaction. (Or is it? The Holy Spirit would suggest otherwise!)

In its more traditional form, ALPHA runs in the evenings over ten weeks, with each night consisting of a shared meal, viewing of a video presentation, and small group discussions over one-hundred and eighty minutes.

With *ALPHA Express* we designed a program that consisted of twenty-five minute talks through which participants would eat their own lunch followed by thirty minutes of small-group discussions. The entire process took about fifty-five minutes each week.

While presenter Nicky Gumbel has become renowned far and wide for the enriching value of his *ALPHA* series of talks on video and DVD, our own Pastor Paul Donison in his inimitable style delivered punchy, informative, engaging and

provocative live presentations for *ALPHA Express*.

These always hit the mark with the participants and with a sense of timeliness, if not downright urgency. We knew there was a story to tell and it was delivered vigorously to an audience hungry for it. These live talks were so successful that they will be featured again at this fall's regular *ALPHA* course.

True, the table time was a bit more of a challenge, given the limited period for debate and exploration of the subject matter. Survey data from the participants suggests, though, that the approach for accelerated *ALPHA* delivery has merit and meets the needs of busy people seeking to enrich their faith experiences.

We'll continue to offer the traditional evening *ALPHA* programming at St. Peter and St. Paul's, including a course this fall. But as a downtown church deep in the heart of the urban world with all of its brokenness, there remains a call to do as much as we can to be the salvation storefront in Jesus' name.

The next *ALPHA* course at St. Peter and St. Paul's will run on Tuesday evenings at 6:30 p.m. from October 4th to December 6th and will feature live talks by Pastor Paul Donison.

Operation Andrew

Anne Crawley

Many Christians (including myself) feel awkward, to say the least, about speaking of their Christian faith to their non-Christian friends, family and co-workers. We don't know what to say or how to say it; we don't want to impose our beliefs on others; we don't want to offend anyone – indeed we can find many excuses for not sharing our faith. With OA's simple but profound steps, we can all feel more confident.

I first heard about OA in 1998 in preparation for the Billy Graham Mission that was going to take place in Ottawa. You have probably seen the leaflets in your church pews for the last couple of months with the five steps listed, but in case you thought it was just another bookmark or a

scrap of paper for your children to colour on to keep them quiet, I will refresh your memory with the five steps:

1. *Look Around* – your mission field is right where you live, work, or go to school.
2. *Look Up* – God changes people through prayer. Pray each day for those on your list; God will give you opportunities to share His love.
3. *Look Out* – for ways to cultivate friendships.
4. *Look Forward* – Begin to talk with each person on your list about attending church with you. Choose a specific date, pray, and invite them. Offer to bring them with you.
5. *Look After* – those who respond to Christ or show any interest in the Gospel. They need your encouragement. Continue to love and pray for those who do not respond. Remember to encourage all of those on your list to attend church with you regularly if they do not already have a home church.

And who is this Andrew guy? Andrew is one of the group of 12 (disciples, that is), and was one of the first disciples to make the decision to follow Jesus. In John 1:41-42a we read the scripture passage that Operation Andrew is based on: "The first thing Andrew did was to find his brother Simon and tell him, 'We have found the Messiah' (that is, the Christ). And he brought him to Jesus".

This month at St. Peter and St. Paul's we are setting aside two Sundays for the congregation to bring the guests on their list: September 11 (today) and 18. On these two Sundays we can expect a tighter form of our Sunday worship in which the message will be geared to our visitors. They will hear the Good News and will have an opportunity to make a commitment to Jesus Christ.

If you haven't already begun the first steps, time is short but it's not too late. Obviously we are not limited to something like OA in order to share the gospel, but this is a special focus where the congregation as a whole can work and pray together for the furtherance of the gospel.

Indeed, I am where I am in my Christian faith and walk in part because someone had the courage when I was 13 years old to invite me to 'come and see'.

Community Life

Stephen Ministry Update

Joy Gillett

During the first week of August, Neil Stephens, Lynda Ellis, Liana Gallant and Bev Hunt travelled to Pittsburgh, Pennsylvania to join over 350 participants in a week of training to become Stephen Leaders. They've returned to Ottawa, fired up to begin the development of this comprehensive pastoral care program for the community.

In 1975, Kenneth Haugk, a Lutheran pastor and clinical psychologist, started the ministry by training nine members of his congregation. Since then, it has grown into an international ministry that is found in more than 10,000 congregations in 150 denominations.

Stephen Leaders are pastors and/or lay leaders who direct the Stephen Ministry in the congregation. Their role is to recruit, train, and provide regular support and supervision to Stephen Ministers. Stephen Ministers are lay people who provide one-to-one Christ-centered care, which is done on a strictly confidential basis.

What kind of training do Stephen Leaders receive? Stephen Leaders receive six packed days of training in Pittsburgh which deliver a wealth of information through lectures and videos on how to set up a program, practical experience in small groups, and valuable discussions with congregations who are already using the program. Confidentiality and supervision are key components. The sessions help participants navigate the extensive collection of resource material required to establish the program, do the training, and ensure good ongoing support and supervision in their home church.

What about the training for Stephen Ministers? These parishioners receive 50 hours of Christian care-giving training in their own congregation. A team including clergy and caregivers can give more care on an ongoing basis to more people than the clergy alone.

What are some typical care giving situations? People may come for Christian pastoral care who are struggling with grief, divorce, cancer, hospitalization, chronic illness, loss of a job, disabilities, spiritual crisis or other life challenges. Note that this program is not a substitute for the practical support and care that many are already offering such as taking people to doctor's appointments or providing meals to new moms. Stephen Ministry should be seen as one of the many opportunities to serve one another. As the program unfolds, it will become part of a larger vision for pastoral care in the community.

What are the next steps for the St. Peter & St. Paul's Stephen Ministry? To start with, a foundation is being established and the leadership team built. Recruitment will begin shortly, seeking those individuals who feel called to serve. The leadership team plans to offer a preliminary course on Christian care giving this fall. The pastoral care program itself is scheduled to commence in the new year.

Watch for more information!

Women's Breakfast Under New Leadership

Joy Gillett

"I hunger to hear about God's work in others' lives almost as much as I hunger to tell everyone about the work He has done in mine," enthused Ruth Malloy, one of the two new leaders of St. Peter and St. Paul's Women's Breakfast ministry. "The power of community and diversity within the community, where we may hear from each other and support each other, is irreplaceable."

During the June 2011 Women's Retreat, Ruth Malloy realized that the women's breakfast ministry could be ending. And she didn't want it to. So

Ruth connected with Sara Carruthers and discovered that the two of them shared a calling to seek out God's heart for this ministry. Ruth and Sara are praying and asking for God's leadership.

What's going to be different with this ministry under its new leadership? Some welcome innovations will include a NURSERY – great news for busy moms looking for spiritual encouragement, companionship and a bit of a break. If people would like to volunteer for this ministry, they are welcome to contact Ruth.

The FOOD is going to be handled a bit differently – people can bring whatever they'd like, a kind of 'breakfast potluck.' This should be tasty and fun with lots of variety without being excessive work for two or three people.

The breakfast might START a little later – good news for later Saturday risers. Lastly, Ruth and Sara are looking for opportunities to incorporate more PRAISE AND PRAYER into the time of fellowship.

Ruth and Sara are very excited about the fall line-up. Notably, they've asked a MAN to come and speak to the group at one of the fall meetings! The female population of the church is interested to hear what Neil Stephens said to the men's group on Jesus' relationship to women in the Bible, so Ruth and Sara asked him to speak. This brave man may be out-numbered 30 to one!

The fall line-up also includes two presentations related to Neil's: Mary Hackett will speak about how God has used her in her life to make a lot of firsts; and, Verena Baxter will talk about how God has worked in her life.

All women of St. Peter and St. Paul's are warmly invited to come on out! If you have a friend

visiting, bring her along. It's going to



Ruth Malloy and Sara Carruthers

be interesting, a bit different and a great place to connect with people in a relaxed environment. The breakfast takes place in the lower hall on the last Saturday morning of every month, September to June.

New Ministry for Young Adults

Joan Gregorich

Young adults at St. P&P's can tap into a nascent ministry being led by Brian and Lynda Ellis. It's all about helping people in this age group feel at home here and encouraging them in their Christian journey. "Very few of the people involved now are native Ottawans and very few are native Anglicans, and we want to help them integrate into the church and into the city and to build community among themselves," says Brian Ellis.

Composed of people in their twenties or early thirties, single or married but without children, the group operates fairly informally, with social events planned as the opportunity arises. Activities so far have included skiing, kayaking, and a cottage weekend, with a Christian concert on the horizon. Because young adults can be quite transient, there are also occasions to welcome newcomers, help each other out with moves, and say goodbye to people leaving for other ventures.

There is a strong interest among the group in Bible study, with one study currently under way. "There are some serious students, and they're interested in going deep. Some may want to plug into general church Bible studies, while others may be more focussed on their own age group," says Brian.

Some members of the group have expressed an interest in being mentored by an older Christian, an aspect of the ministry that will continue to develop as this interest grows and mentors become available. Young adults are also encouraged to explore ministry options at church and put their gifts to work. A Place to Go (the church's Friday night drop-in program), children's church, and the music ministry have

all benefitted from the participation of young adults, and there are many more avenues of service that can be tried out.

Anyone interested in joining the group can speak to Brian or Lynda Ellis, and listen for announcements on upcoming activities.

There IS Such a Thing as a Free Lunch!

Rachel Bloomquist

Every September brings a huge influx of students and others who are new to Ottawa who walk through our venerable doors on Metcalfe St. We'd like them all to know that we are happy that they are with us, and to offer them a welcome in Christ's name.

This past year, under the leadership of Kathleen Lauder, a new table has appeared at the back of the church. Each Sunday, one of a team of church members is there, ready to welcome newcomers, to offer a package of information about the variety of activities of our church and to invite visitors to a Newcomers' Lunch, held in the fall or in the early spring.

If you are new to St. Peter and St. Paul's you are most welcome to attend the next Newcomers' lunch, to be held on Sunday Sept. 25th, after the 10.30 service in the lower hall. The lunch is not only delicious and free of charge, but a great opportunity to meet some of the ministry staff and regular parishioners of the church, and to hear a bit about who we are and what happens on a weekly basis.

The best way to let us know that you are coming is to sign up on a clipboard which is available Sundays at the Welcome Table or to send your RSVP to Rachel Bloomquist by email: rachel_bloomquist@sympatico.ca.

If you have been coming to St. Peter and St. Paul's for some time, please join this ministry of welcome, and encourage newcomers to pass by the Welcome Table at the back and take us up on our invitation to lunch.

Becoming Men After God's Own Heart

Al Fleming

Whoever uttered the famous quote "it's a man's world," may not have known what they were thinking. The truth is it's not a man's world. It's God's world, and one for which He's crafted and shared a perfect plan.

Realizing these plans and becoming the man God intended each male to be is another story. Where does a fellow begin to know this? How can men get a grip on their lives and work to become a clearer, richer and nobler individual, friend, spouse, father and disciple of Christ?

These are meaty questions that I'd been asking myself as a fifty-something man who was seeking to undertake a mid-life review. I'd been through enough seasons to know that if I were to even begin becoming that which God and the Holy Spirit were calling me to be, I needed to clear the spiritual decks.

That's where The Quest for Authentic Manhood was so helpful to me. It gave the means to undertake a structured, biblically-based journey to unravel the answers to questions that I believe are universal to men.

What makes a man a real man? How do you become a real man? Is there a magic moment when it happens? How should authentic manhood express itself today? Most importantly, what are the things that impede men's ability to achieve this?

The Quest is a 24-week journey of personal discovery, introspection and re-engineering. It's a practical program filled with sharing of personal stories, meaty discussion and encouraging fellowship. In many ways, it's surely not for the faint of heart. It's a steep climb with some stops at stations in your life many men might wish to forego. But the process can deliver incredible results if one will permit it to.

Where else can you examine your development as a man, identify and reflect upon the wounds which hurt you and ultimately hold you back, and learn the means through which these wounds can be healed? Men discover the importance

of mentors for encouragement, the power of Dad, the means of raising healthy sons and daughters, and the proper role for men in godly marriage.

These are powerful lessons. The Quest is powerful medicine. And the Lord knows that this world needs powerful, spirit-filled men – real men, authentic men, who seek to possess and share life-giving spirits and warrior hearts, men modelled after God's perfect man, Jesus Christ.

Over the almost half a year of the journey that is The Quest for Authentic Manhood, we looked at the seasons of our lives thus far, revisited the incredible heights and profound depths of our walks thus far – and learned a valuable lesson which, if willingly applied, can change our lives and the lives of those around us: Life is not just what happens to you. Life is what you and God made happen.

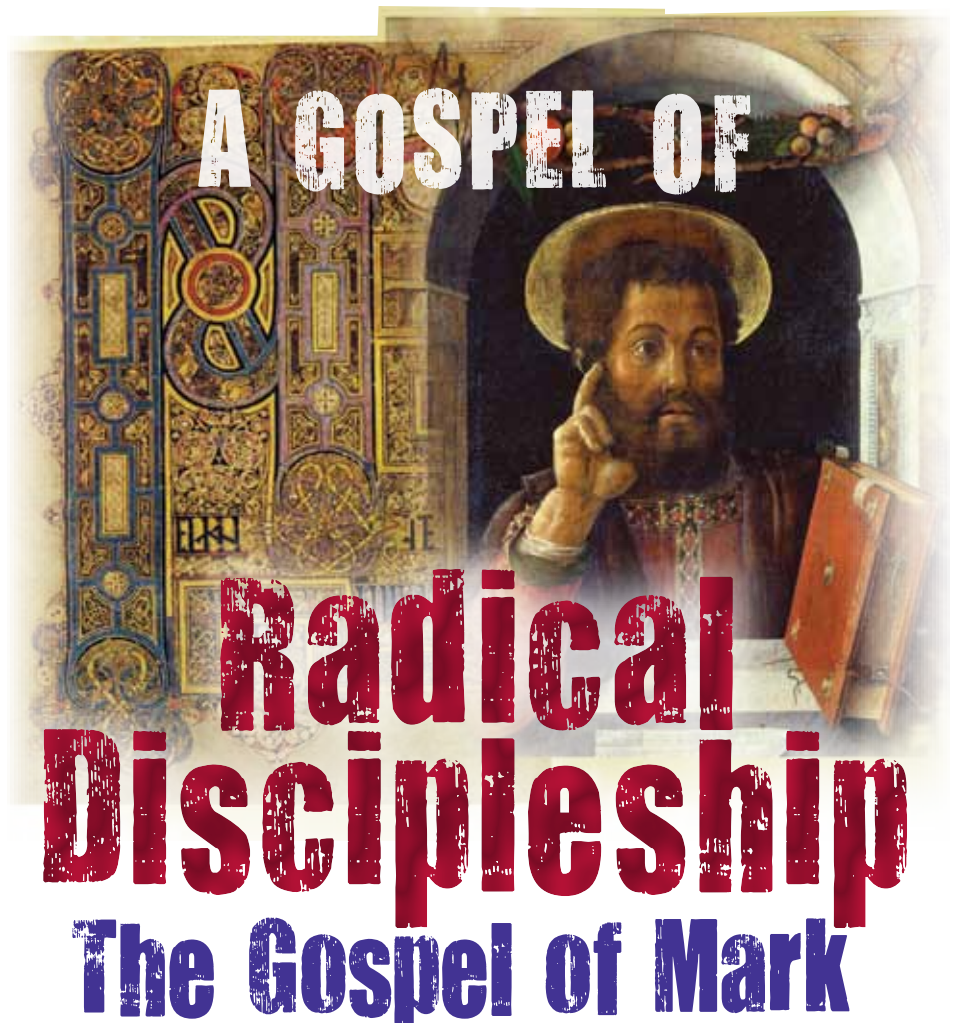
Each man's journey and story are unique, personal, deep, and theirs alone; what draws men to the Quest is intimate to each participant. What moves them onward after completing the first leg of the Quest is hopefully a desire to share its realities with those around them.

The Quest is for any man wishing to live a more purpose-filled, objective-driven, accountable, fulfilling life. It's for any man who is seeking to enrich the lives of his family and his community while he focuses on the ultimate prize which lies beyond the momentary pleasures of this world.

The Quest for Authentic Manhood will be held Thursday evenings from September 22, 2011 to March 19, 2012.

The second phase of the The Quest, *Winning at Work and Home*, a 16-week study, will run Thursday mornings from October 20, 2011 to March 1, 2012. This phase focuses on the two areas that are central to a man's life: career and family. It will begin to build the walls of manhood through study dealing with a man's chief responsibilities. It explores how a man can enjoy and engage in his work and how he can relate to a woman in a whole new way.

Contact Len Habinski or the church office for further details.



Presented by: The Rev. Dr. L. Gregory Bloomquist

**Sundays at 9:15, September 11 to November 13
St Peter & St Paul's Anglican Church Ottawa, 152 Metcalfe St.**

Of the Gospels that are extant – 4 canonical Gospels (Matthew, Mark, Luke and John), as well as a variety of non-canonical Gospels (e.g., Gospel of Thomas, Gospel of Peter, Infancy Gospel of James, etc.) – the canonical Gospel of Mark is probably the earliest. It records the events of Jesus' public ministry, from the time of his public appearance at his baptism, to his death and mysteriously empty burial tomb. What is revealed is a call to radical discipleship – that is, learning to follow Jesus Christ into places that we do not necessarily want to go. "If any want to become my followers, let them deny themselves and take up their cross and follow me." (Mk 8:34, NRSV).



Discipleship

New Youth Program Getting Ready to Launch

Marilyn O'Neill

A weekly program for our youth (grades 7 to 12) has been pulled together with the launch targeted for today, September 11th. Also, a retreat is currently in the works for the weekend of September 30th.

Although still a work in progress, a few eager folks have stepped up to develop the program in consultation with the youth.

John Kennedy will be starting the sessions and also meeting with parents and those interested in participating in any way following the 10:30 service today in the lower hall. If you are able to help in any way, whether it be every Sunday or one Sunday a month, behind the scenes or for special outings or occasions, please come to this meeting. If you are unable to stay then please contact John Kennedy or Kris Nanda.

Christian Outreach

Christmas Dinner Seeks Volunteers, Leaders

Joy Gillett

Christmas Day dinner is a tradition of 43 consecutive years for the former St. George's! A small army of about 200 volunteers feeds 300 hungry people in three sittings. The team provides up to an additional 100 meals as take-out for those who request it. The event is publicized around town, and many people come year after year. Often guests do not have other plans for Christmas Day and want to be around others and enjoy a good meal.

Who are the intrepid individuals that make this joyful event happen year after year? About half are members of St. Peter and St. Paul's, whereas the other half are other volunteers who have heard about the dinner in one way or the other and want to be involved, including many faithful volunteers who come out year after year. Volunteers contribute many different skills and abilities such as organizing, coordinating, decorating, baking, coat check, serving coffee, tea and treats, performing live music, serving and cooking the meals as well as the thing everyone loves – clearing tables, doing dishes and the great Boxing Day

clean-up.

The plan for this year is to follow the same format as last year and approach Knox Presbyterian Church to co-host the dinner. No one has been confirmed yet as the "head honcho(s)" – but if anyone has any suggestions for a couple or group of persons who may like to coordinate, they may speak to Lori Rees, Purpose Area Leader for Christian Outreach. Help is always appreciated!

Last year, organizers created a new web page which described the duties involved in the various areas. This allowed people to see where there was a need and to sign up. It helped keep track of all the volunteers. The new web site made the church office staff's job a whole lot easier as they simply directed potential volunteers to the web site.

What is needed for help? How and when can interested people sign up? Lori reported that volunteers are always appreciated, and the earlier they sign up the better, particularly a coordinator(s). Later in the fall, Lori and her team will update and re-open the web site for signing up.

Lori shared that it's always fun to pull together a group of friends or family to cover a shift: "It's truly a nice thing to take part in and allow to become a tradition. We already see this happening."

Consider volunteering for this special event. And stay tuned for more details!

Farewell to the Dijkemas – but not Goodbye

Monika Donison

Recently we said farewell (not goodbye) to the Dijkema family. In anticipation of their leaving, intrepid reporter Monika Donison asked them for all the news that's fit to print. So just in case you missed their farewell blessing, here it is.

Witness: The folks at St. P&P's have heard lately that your family will be leaving us for a time. Where are you moving and why are you moving there?

Dijkemas: We are moving to Hamilton. Brian has taken a new job with a Christian think tank called Cardus, which is based there. In some ways, it's a return for us. We both went to school there and we lived there for almost ten

years. We moved to Ottawa from Hamilton almost five years ago for work and family, so going to Hamilton will be a homecoming of sorts.

Witness: When are you leaving and when do you hope to be back in Ottawa?

Dijkemas: We'll be leaving sometime in August in order to give the boys some time to adjust before they head off to their new kindergarten. It's our hope that we'll be back in Ottawa for September 2012, just in time for the boys to enroll at St. Timothy's Classical Academy!

Witness: Are Micah and Elias looking forward to the move?

Dijkemas: Yes, they are. We've been talking about our move as a family for some time now, and the boys are curious to learn more about the place where they were born. They're a little nervous about going to kindergarten there -- they'll really miss their friends

from church, their teacher Marilyn, and our neighbourhood – but overall they seem to be approaching the move as an adventure. They're especially looking forward to going to school on a school bus!

Funny enough, they are expecting a parrot and a dog when they get to Hamilton. We told them that we are hoping to get a house with a bigger back yard than we have currently, and they assume that that means they can get a dog and a parrot. Needless to say, no promises were made.

Witness: Nicole what are your plans for the next year?

N. Dijkema: I will spend the first couple of months adjusting my family into a new city. Then I would like to work part-time, hopefully in my previous job as a public health nurse. I'm also really looking forward to reconnecting with

(See "Dijkemas" next page)

Hub of Hintonburg: What the Wickhams are Doing Now

Roger Short

If you are, like me, an average member of the congregation of St. Peter and St. Paul's Church (formerly St. George's), you may have wondered over the past year or two whatever happened to the Wickhams.

As you may remember, the Rev. Jennifer was our Assistant Priest for eight years. She and her husband Alan and their two sons Nathan and Elliot were a vital part of the life of our Christian community. Jennifer had her priestly duties working with and complementing Father David, plus a number of distinct ministries at St. George's. She was of course part of the process of discernment which led us to join the Anglican Network. Alan also ministered in a number of ways, while their two boys joined the boisterous post-service swarm of children clambering over the pews!

I remember well how shocked I was when Jennifer announced that she felt led to move on to a new ministry. Their impact was clearly in evidence at their farewell service, when many spoke of how their lives had been blessed by her ministry and the family's participation in the church community.

So what became of the Wickhams? A few weeks ago I was fortunate to meet up with Jennifer and learn something of what they have been up to, which I understand comes under the general heading of "church planting". To me this conjured up images of signs put up in a new suburb announcing that a new Anglican Network Church would be starting services in a brand new local school rented for Sundays. It might mean that the priest and their family would move into the area.

Well, Jennifer's plan is quite different. (Perhaps I should not call it Jennifer's plan.) First of all, she is not working in a new suburb full of young families. She is in one of Ottawa's oldest neighbourhoods, Hintonburg. It is roughly north of the Queensway along Wellington Street, west of the O Train and east of Holland

Avenue. This has always been a working class neighbourhood but with some streets of fine, old brick homes similar to the Glebe. It is on the cusp of becoming a trendy area, with new upscale businesses appearing next to Giant Tiger and the used car dealers. It is attracting some young professional families who want character filled city life without the Westboro prices.

It is into this neighbourhood that the Wickhams have moved. They have bought one of those old, brick homes and along with it have come the many significant challenges of such homes: old paint, failing systems, sagging floors etc. The boys are settling into local schools, Alan is off to work each day while Jennifer works to start a new community of Christians.



Hub's new logo.

The community is called Hub, and with a small band of supporters, it is reaching out into Hintonburg. Jennifer described the approach as one of building community with a series of small steps involving serving, socializing and worshipping. Hub does meet on a weekly basis for worship at the Wickhams. Jennifer and her team are offering reading help to local children at the local library on Saturdays. She is also hosting small social gatherings for people she has met on her street and beyond. These approaches, she believes, will be more effective in reaching people than the traditional Sunday service. The purpose is not to draw in already committed Christians but rather to witness by living and doing in the community. It reminds me of how I visualize the early church as it spread to small communities around the Mediterranean. People saw Christians in action.

This is a big commitment for the Wickham family. It has meant a big change in lifestyle and community plus financial implications with the repairs on the old house. I commend the family and this new ministry to your prayers. If you want to send prayers or good wishes you can email Jennifer at: revjwickham@rogers.com.

(Dijkemas cont'd)

many old friends and co-workers and enjoying the lengthened spring and fall seasons which are so absent from Ottawa!

Witness: We at St P&P's want to support you in prayer. What can we pray for?

Dijkemas: First, that we find a good place to live in Hamilton, and that we're able to either rent or sell our house here in Ottawa. Second, that moving will be relatively stress-free. Also, that Micah, Elias and Sidney will adjust well to the new city and their new surroundings.

Please pray as well that Brian's work transition will go smoothly and that Nicole can find a job that meets her needs; and finally, that the year away be one of spiritual refreshment for our family. We're making the move with that hope specifically in mind.

Don't worry, St. P&P's, you've not seen the last of the Dijkemae!

Visits by Two Bishops Postponed

Witness Staff

This fall would have seen visits by two bishops: Bishop Michael Nazir-Ali, who visited us last fall, and Bishop Jwan Zhumbes, the Bishop of Bukuru. Pastor Paul explains, "We were planning on having Bishop Jwan visit in June 2011, but his visa was denied. We were piggy-backing on his trip to Pittsburgh for school – he's studying in the same program I'm enrolled in – and multiple entry-point visas get tricky."

The new plan is to find an ideal time in 2012, and to just fly Bishop Zhumbes here direct. No dates have yet been confirmed.

As far as Bishop Nazir-Ali's planned October visit, the main organization sponsoring his trip cancelled the trip due to financial constraints. "We were very discouraged by this cancellation," says Pastor Paul, "but Fr. Greg and I are looking into planning a visit for Bishop Michael. We hope he will be available to come sometime in 2012."

Stay tuned for more news as it develops.

Parishioner Profile: Marie O'Neill – Soli Deo Gloria

Erika Robinson

Marie O'Neill has been attending St. Peter & St. Paul's for 12 years, as long as she has been living in Ottawa. Her life has had its difficulties and its rewards, and she is aware of all that God has done for her and is still doing. Recently, during the Prayers of the People she was asked to think of things for which she is grateful. Her prayer of thanks was like blowing bubbles of gratitude as a child blows



bubbles through a little hoop of soap. She is still blowing them, and they are still floating around her.

Marie invited me to her home in downtown Ottawa for the interview. She lives in a tiny apartment that contains an art studio, an art gallery, a music studio, a craft workshop, a meditation sanctuary, a library, and her home. It all fits in, and it takes time to observe how all the elements are carefully organized to work together to make a comfortable, uncluttered space.

Marie's early life is remembered as a fairly happy time. She loved school, loved learning, and loved the nuns who taught her. Her favourite teacher, Sister Helen, became her mentor and lifelong friend.

Sister Helen thought Marie should attend Normal School (teacher training college) in order to train as a teacher, and got her a job teaching for the English Catholic School Board. Marie loved teaching elementary school, especially grade two, which she taught during the last ten years before her retirement at the age of 52.

In the meantime, she married at age twenty, and gave birth to four children in five years. Later a fifth child was adopted.

She remembers the time of raising the family as twenty years of a happy blur.

After her marriage broke up, Marie packed up her van and drove off for a new start. As three of her children live in Ottawa, that was her destination. It was a good move, and Marie started anew on many fronts, including worshiping at St. George's with her daughter, Kathleen.

About five years ago, one month into a planned three-month trip to Lesotho, Marie had a stroke. Although she was not incapacitated, there was a great loss of energy that took time to regain. She stayed with Jeanette and Jim Deyell until she recovered enough to be at home. Marie is grateful that she was able to receive the medical help she needed.

One day Marie's cousin Audrey called looking for a bed and breakfast to stay at with her daughter, Molly Cheadle. Marie invited them into her little home and Molly fell in love with the building. She decided to get her own apartment there while she received treatment for cancer. She was a vibrant person whom many of you may remember from when she attended St. George's with Marie. Molly began to visit the Hospice at Maycourt on a weekly basis, and Marie went with her and liked it.

Since Molly's death, Marie has volunteered weekly with the day program that the hospice offers. The program offers social and cultural activities, even some spa time. Marie plays games, hangs out, lunches, and plays a laid back piano after lunch. She meets courage personified in the people she sees there every week.

While travelling, Marie had begun to paint in watercolours; in Ottawa she was nudged to paint icons because she loved seeing them. She used egg tempera as a medium and painted in the traditional way. Marie's cataracts interfered with her constructing her colour palette; this and other impediments stopped the icon painting. She may get back to it. For now she is working on a sketchbook using watercolour and ink. I think she keeps the occasional page for good thoughts. She uses her art studio, which gets eastern light, for this.

Another new thing Marie has begun is Christian meditation. Twenty minutes in

the morning begins the day for Marie. Her favourite chair faces the icons, her art gallery, so she has visual cues. The room is transformed into a meditation sanctuary during this time. Marie values this discipline as it has deepened her spiritual life, and strengthened her spiritual gifts, such as patience. It is not an easy discipline, but the rewards are keeping her at it.

Often when Marie prays, she places a prayer shawl in her lap, or knits a few stitches while praying over a shawl that is not yet finished. She first heard of prayer shawls when one patient at the hospice refused to hang up his scarf and explained that it was his prayer shawl. So now she and Jeanette Deyell and Liz Brooke knit these shawls to give to people who might appreciate them. All are prayed over as they are knitted.

Also included on Marie's prayer list are the prisoners she corresponds with on a bi-monthly basis. On the whole a newsy letter is what is wanted, and Marie finds this an easy way to share her faith. And it keeps people on her list even after they are back in society, when they still need prayer more than ever, even though she does not know what is happening with them.

Over her 74 years Marie has done many things. Some activities have been left behind: she no longer quilts or crochets, or does other needlework. It seems that leaving activities behind is mostly about taking on new activities. Marie keeps her library in her iPad. She reads a variety of books, from mysteries to Henri Nouwen. She "stalks" all six grandchildren on Facebook, and plays Scrabble a couple of times a week with Hazel Buckingham. She loves her computer and delights in having lived during a time of great technological inventions, and likes keeping up with the changes around her.

Although Sister Helen died long ago, Marie still values the truth that she learned from her, that love conquers all and that God leads us, with patience, the way we should go. Marie is overwhelmingly aware of what God has done for her. What she does now is done "Soli Deo Gloria", to the glory of God alone. This is her motivation and can be found with her signature in her artwork.

Cautious Hope in the “Arab Spring”: A Prayer for the Re-building of Libya

*Rebekah Sears,
Witness Foreign Correspondent*

After 42 years of a cruel and harsh dictatorship, Colonel Moammar Gaddafi has finally been forced to step down as Libya’s leader. This follows uprisings and protests in Tunisia and Egypt, and across the region, referred to as the “Arab Spring.” Many of these uprisings are leading to changes in leadership, while others, like Syria’s, continue to be in crisis.

These changes in leadership, especially in the case of Libya, give reason to be hopeful for the future, for the people who had been living under political oppression for decades. In Libya, NATO members, including Canada, are meeting with the rebel forces that fought against Gaddafi’s regime, in order to help build a strong government that supports the people rather than ruling by oppression.

However, regime changes in Libya and other countries around the region also give many reasons to be cautious. In order to defeat Gaddafi, groups of rebels from across the country and many Libyans living abroad united and joined forces with NATO forces. In the process, civilian dissenters reacted through the taking up of arms as a response to Gaddafi. The rebels remain united for now, but in the aftermath, will the groups of rebels be ready to govern the country together in peace, without taking up arms against each other?

In the late 1980s, when rebel groups in Afghanistan united to defeat the Soviet sponsored government, with the help

of American and other forces, the unity did not last long. Though unified with the common purpose of defeating the Communist government, the different factions were soon fighting each other, leaving the country divided and vulnerable to groups like the Taliban.

This is a critical time in the history of Libya – to rebuild a country with a just and peaceful government, to build traditions of peace, justice and human dignity. At this time it is essential that we keep the people of Libya in our prayers.

We need to pray for a sustainable peace – a peace that includes and yet goes beyond the absence of conflict, but that penetrates into the hearts and minds of those working in the re-building of the country.

We need to pray for the people of Libya – for those who lost friends and family in recent fighting or under the oppression of political dissenters.

We need to pray for peace between pro- and anti-Gaddafi demonstrators, and for a just and peaceful transition.

We need to pray for religious and ethnic minorities – for their safety in this transition.

As Libya and other countries across the region enter this new chapter in their histories, we need to be cautious, but also hopeful, “For nothing is impossible for God.” (Luke 1:37). Let us keep the people of Libya in our prayers and find our hope in the power and grace of God.

True Colours

Marie O’Neill

This past summer I was blessed with spending two weeks at a cottage in Sioux Narrows on Lake of the Woods in northern Ontario. Wildlife abounded and I frequently saw deer and saw and heard loons on the lake. On a particular morning as I took a walk, a nondescript, black and white butterfly fluttered about and finally landed at my feet. Looking closely, I was amazed at the tiny stripes of red and blue edging its wings. It no longer looked nondescript. Later, as I was sketching it, I pondered how many people cross our path and we have no idea of their true colours until we take the time to stop, and get to know them.



Photo: Marie O’Neill

A Beautiful Butterfly

Newcomers Dinner



Another St. Peter and St. Paul's

St. Peter & St. Paul King's Sutton

Thanks to Roger Short for snapping a picture of another St. Peter and St. Paul's on his travels through the UK.

What Happened to the Nigeria Trip?

Witness Staff

You may be asking yourself why you're not hearing all about Fr. Dave and Pastor Paul's trip to Nigeria. It was supposed to happen this fall. Unfortunately, it has been postponed to the new year. "Our host, the Right Rev'd Jwan Zhumbes, Bishop of the Diocese of Bukuru, located immediately south of Jos, is being sent by his Archbishop to Israel for a conference during the time that Fr. Dave and I were planning on visiting," explains Pastor Paul.

The new plan is to travel at the end of February, but that is still dependent on changing their flights and visas. More news will be shared when it is available. In the meantime, prayers for those flights and visas to be worked out would be appreciated, as well as for safe travel for our two priests as well as the Bishop of Bukuru in his own travels to Israel.

Celebrating 125 Years

Nancy Ross

One hundred and twenty-five years of worshipping as an Anglican community was celebrated in style at our Parish Dinner in June. The hall sparkled with wonderful table decorations and echoed with the sound of song. Reminiscences and laughter were shared over platefuls of food as we enjoyed a slideshow of photos and a montage of videos of parishoners sharing their thoughts on what makes St. George's (now St. Peter and St. Paul's) such a unique place. It was good to celebrate God's faithfulness to us over the years. Thanks to everyone who made it such a successful evening.



Photos: David Robinson

My Love Affair with Morning Prayer

Beth Shirey

When “The Kids” (those in our congregation who are young enough to be my children yet, in many ways, wiser than I) invited me to join them for an early Morning Prayer time in the church, my first thought was, “Lord, I love you, but do I love you at 6:30 a.m.?” That is the time I would have to wake up in order to catch the bus downtown for a 7:45 start time. Not wanting to appear unspiritual and be one-upped by these young whippersnappers, I tried it.

The first thing that was handed to me when I arrived was a striped kneeling pad. I thought that they were there simply to accessorize the upholstered chairs in the chancel; I didn’t think anyone actually used them.

Then they handed me something called a BCP, a tiny book full of tiny words. I knew at that moment why Morning Prayer was practiced almost exclusively by The Kids; small fonts call for young eyes. I also knew then what BCP stood for: “Babyboomers Coping with Print.” My kneeler for an electron microscope!

The Kids gave me one helpful piece of instruction before we launched into the liturgy. “Page three.” Suddenly, praise, confession, repentance, and supplication unfolded before me in the words of Holy Scripture.

“O worship the LORD in the beauty of holiness: let the whole earth stand in awe of him.”

“If we say that we have no sin, we deceive ourselves, and the truth is not in us: but if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”

Each of us had the freedom to participate by reading aloud a verse of our choosing. I was carried away by the richness of God’s truth, expressed in

one accord with my Christian brothers (at that time I was the only woman) in the safety of this place where the Spirit dwells.

Then our leader moved us into the General Confession, which we read together using ancient words which tripped up my tongue; words like, “Restore thou them that are penitent; according to thy promises declared unto mankind in Christ Jesu our Lord...” The unfamiliar syllables combined with the eight-point font left me lagging, but as I persevered I discovered deep meaning and a comforting rhythm.

After the Absolution, our hearts, which were once again convinced of the freedom of forgiveness and the joy of salvation, worshipped using the words of Psalm 95: “O come, let us sing unto the Lord; let us heartily rejoice in the strength of our salvation...”

Then followed the First Lesson, an Old Testament reading. There is lots of Bible in Morning Prayer. We don’t just read a few verses, but whole chapters, and in so doing we benefit from context. Over time we have been working through the Old Testament, from the Pentateuch to Books of History, the Prophets, and so on. What has and still astounds me is how deeply the stories have spoken to my heart and even paralleled my own personal stories. God’s Word captured us, even before our first cups of coffee or tea!

The “Te Deum Laudamus” is pure worship on behalf of ourselves, the Church, and even those who have gone before us: “The glorious company of the Apostles praise thee; the goodly fellowship of the Prophets praise thee; the noble army of Martyrs praise thee...” With such praise formed on our lips, the heart follows in its time, and God waits for both, knowing that to “acknowledge thee, the Father, of an infinite Majesty”

is a discipline. And that is the substance of Morning Prayer; disciplining our minds, our hearts, our lips, and our attitudes so that the whole person is turned toward the Trinity.

The Second Lesson is a New Testament Epistle – again, a whole chapter. We take turns reading scripture, a humbling prospect as we feel accountable that its utterance be bold and clear.

Then we are carried by the Benedictus, which reminds us that God keeps His promises to us, and that His greatest and best Promise is His Son. Sometimes we recite the prescribed verses and prayers responsively, sometimes in unison. The former gives us the sense of being shepherded, the latter a sense of our agreement in community. After a few times, my tongue caught on; the words wrapped around me, the rhythm comforted me, the ancient words ushered me into blessed fellowship with worshippers present and future.

After the Creed and the Lord’s Prayer, portions I gladly grabbed hold of as they were familiar from the beginning, we fell to our knees in prayer. Depending on the suggestion of our leader, we either used the forms in the Prayer Book or we prayed “free form.” Either way, the prayers uttered in agreement with my fellow worshippers felt powerful and effective. Over time, we shared tears as well, as we took heavy burdens to the Cross, exchanging our yokes for Christ’s. The pairing of Scripture and liturgy expressed in community kept us focused, grounded, humble, and best of all, biblical.

Someone once said, “The Prayer Book does not order the service; it feeds the soul.” Morning Prayer has moved from a chore to a habit to a meal. Come dine with us!

Meet the (New) Robinson Family

Penny Long

When Peter and Simone (pronounced Simona) started out their life together, they never expected to find themselves in an ANiC church.

Peter is an ordained minister in the Plymouth Brethren tradition, the church in which he was raised, and where his father was a pastor for over 40 years. Peter describes his decision to leave that tradition and join ANiC. "For me it was a big decision but it was born out of a lot of prayer," explains Peter. "I had a growing desire for liturgical worship. There's a real richness there that I find irresistible. And more and more, I appreciated the episcopal style of leadership and accountability. I just thought there's no way I could join the Anglican Church of Canada in light of various decisions they're now making."

But when he read in Christianity Today about the Common Cause partnership, which became the Anglican Church in North America, at that point, says Peter, he knew that was something he wanted to be a part of.

"It was in January of '09 that I first wrote to Bishop Don Harvey. I'm also a PhD student in theology at St. Paul University, and Greg Bloomquist is my director. So I had talked about Anglicanism with him and what was emerging as ANiC. And it was he who said "Well, why don't you contact Don Harvey?" A few weeks later Peter got "a gracious response" back, "so two and a half years later we showed up at St. Peter and St. Paul's."

"It was a lot of praying," says Peter. "But it would really come welling up within me."

As with other clergy, the road that led Peter and Simone to St. Peter and St. Paul's, and thereby into ANiC, involved some sacrifice. But, explains Peter, it was the right thing to do. "We left a very

loving church that was very kind to us. And it means we're going bi-vocational. But we have a sense the Lord has really called us into ANiC."

"My full spiritual life, where I really understood who God is, was in the



Peter, Simone and Victoria Robinson

Brethren background," Simone explains. "So when Peter said that, I did not understand where and what that would mean for us as a family. But then I saw it growing deeper, the commitment in him."

During the time that Peter and Simone were

praying about joining ANiC, they joined another Brethren church. Simone says wistfully, "I loved that church. That church was very good to us, and I think it will always have a special place in our heart because Peter went through cancer while he was in that church. It gave

us all that made us feel good in our daily life: it gave us income, it gave us church family, friends, a place in the community where we were. I really wrestled. And then the day he announced it in the church, I was just sobbing in the pew."

But, "Today I really rejoice. God is unfolding something in this setting and connection. I can see it now."

"I think what excites us [at St. Peter and St. Paul's] is we see a lot of ministry opportunities. We love ministry. That's why we came together in our marriage," Peter enthuses. "We see a lot of things happening, and right in the heart of the city, which is cool."

Peter and Simone met when Peter was overseas serving in missions with International Teams of Canada. Simone has a degree in psychology, and was teaching psychology and managing the career counseling centre at a university in her native Austria, a job that she loved. Now Simone has two jobs. In her home business she sells environmentally-friendly cleaning products. "It took us by surprise how God blessed that," she explains.

"And I love to work with women. I love to encourage women – that's my absolute passion – and to support them with tools that make their lives easier. At the same time, I got my certificate as a life coach, and that kind of is the bridge from the psychology to here, and that goes hand-in-hand with encouraging women."

Simone also does speaking engagements at churches, such as a recent one on burnout prevention in Montreal, and she recently spoke at a retreat on the fruits of the Spirit.

Simone has also started a networking group for Christian business women.

“ We are certainly wide open to church planting. ”

It's B2B, which usually means Business to Business, but in this case it's Blessed to Be a Blessing. During the meetings, Simone chooses a Scripture passage and then those assembled look at applying it to their businesses.

Peter and Simone, with their daughter Victoria, live in Orleans with their three pets, a dog and two frogs. Despite the sacrifices they have made, and some recent health problems for Peter, they have plenty of fun. On Saturday evenings they like to watch America's Funniest Home Videos. Peter skis and enjoys watching sports. And all three of them are avid readers. Simone plays the harp and the piano, and Victoria also plays the piano. "And Dad plays the radio!" quipped Victoria. And Victoria takes dance lessons. She's a talented girl, currently appearing in a musical called Children's Letters to God, in which she sings and dances. "I think it's really exciting," says Victoria, "because we're performing six times in churches and then an extra four times at Centrepoint Theatre." The practice sessions for the two-hour musical can be up to six hours long.

"I think we're the most popular family in the neighbourhood because of all the parties and celebrations," says Victoria. The most recent was a picnic on their driveway, with invitations prepared by Victoria. "We'd love to host an Alpha in our home this coming year," says Peter.

Musing over the question of how God will use their family within ANiC, Peter says, "We are certainly wide open to church planting." Peter would enjoy the process of starting a plant, networking with the mother church, and then eventually seeing the new church stand on its own. "I also enjoy teaching," he says. The PhD he's currently working toward he hopes to see awarded, by God's grace, in about a year. "That's something God has really put on my heart for the last 20 years, so there must be something to that." How the Lord will weave the threads together remains to be seen, but Peter feels that it is within ANiC that He will do it.

The Women's Retreat:

"You Wouldn't Believe it [the gospel story] if I Told You"

Marilyn Rennick

Twenty-seven women from St. Peter and St. Paul's gathered together for the weekend of June 10th to 12th at Guelph University's Kemptville Campus (formerly the Kemptville Agricultural College) to find out what Archdeacon Desirée Stedman's enigmatic theme for the 2011 Women's Retreat meant. It was "back to school," living in a student

cially Lynda Ellis for her leadership in organizing the retreat.

"I thoroughly enjoyed the women's retreat and Desirée's teaching, along with her humility." (Marcia McClelland)

"Holiness is a butterfly that cannot be attained by pursuit - it alights on you when you pursue closeness with God and strive to honor how that closeness touches your soul." (Lori Rees)

"My favourite part was all the spontaneous laughter and fellowship." (Kathleen Lauder)

"I think we were blessed to have Desirée with us for the weekend. Enjoyed her sessions very much. She gave us lots to think about." (Janice Mobbs)

"I would not have believed if [Desirée] had told us. Lots to keep on thinking about." (Erika Robinson)

"The speaker was excellent... [The] prayer - great! Lots of opportunity." (Nicole Gagnon)

"Loved the fact that the town was close by, and the grounds were good for a brisk morning walk." (Liz Brooke)

"I smile and chuckle every time I remember something of our time together. Desirée was delightful, insightful, brilliant and very funny! I especially enjoyed the opportunity to reconnect and newly connect to our amazing women of St. Peter and St. Paul. Almost every decade was represented and I was able to at least make one connection with everyone representing each decade!" (Valerie Gooding)



Photo: Marilyn Rennick

Joy and Patricia

residence and eating cafeteria style, but the overall reaction to the venue was positive. The quiet, rural setting just on the outskirts of Kemptville provided a restful environment. (A Saturday-afternoon wagon tour impressed us with the scope of the agricultural operation which supports the courses offered.)

Desirée's talks focused on holiness and were well received. Worship was led by Kate Hodgson.

The following excerpts from comments received from some of the women who attended give a flavour of the weekend. Please note that some of the comments have been edited and suggestions for improvement are being compiled to give to the organizing committee to be passed on to the next planning committee (2013?). Thanks are due to those who helped with the weekend, espe-

People You Need To Know

These are some of the key leaders at St. Peter & St. Paul's, and therefore some of the people you need to know. The parish council is made up of the Rector, wardens, treasurer, vestry clerk, lay members of synod, and members at large. In St. Peter & St. Paul's, each of the members at large has a portfolio, and we refer to them as Purpose Area Leaders. As you find your way in to St. Peter & St. Paul's, you will find our church secretary and parish administrator very helpful. If you want to enroll your child in Junior Church, join a house group, volunteer in one of the church ministries, or if you have any other questions, they can direct you to the right person.



The Rev. David Crawley, *Rector*



The Rev. Paul Donison,
*Associate Minister for
Discipleship*



Marcia McClelland,
Parish Administrator



Brian Wheeler, *Treasurer*



Janice Mobbs, *Vestry Clerk*



Beth Shirey, *Church Secretary*



Larry Ross, *Rector's Warden
Lay Synod Member*



Marilyn O'Neill, *People's Warden
Lay Synod Member*



David Robinson,
Lay Synod Member

Photo: Marilyn Remnick



Lori Rees, *Member at Large:
Purpose Area Leader
- Christian Outreach*



Dan Baxter, *Member at Large:
Purpose Area Leader - Discipleship*



Lynda Ellis, *Member at Large:
Purpose Area Leader - Community Life*



Al Fleming, *Member At Large:
Purpose Area Leader - Worship*



Sherry Baker, *Member at Large:
Purpose Area Leader - Evangelism*

Photos by David Robinson (except where noted)