

I pray that the God of our Lord Jesus Christ, the Father of glory, may give you (us) a spirit of wisdom and revelation as you (we) come to know him, so that, with the eyes of your (our) heart(s) enlightened, you (we) may know what is the hope to which he has called you (us) ... Ephesians 1:17-18a

Message from our Rector

Knowing that this special issue of the newsletter is about prayer and aware that I am writing this on Ascension Day, Paul's prayer for the church in Ephesus, the Epistle reading for Ascension, seems particularly appropriate for us at this time.

May God grant us wisdom as we get to know the God of Jesus Christ. May the eyes of our hearts be opened as we come to understand what God wants of us in this time and place.

As you enjoy a refreshing summer, I ask for your prayers for our church, its leaders and the wider community.

Blessings, pat (and Jack)

A Word from the Editor

At Visioning Day last fall, prayer was recognized as central to our purpose as a church community and a renewed focus on prayer was adopted as the top priority for 2017.

At a brainstorming session in March hosted by Karen Masson, participants felt that we have a collective responsibility to help each other learn to pray and to encourage prayer. And that providing concrete opportunities for increasing the visibility and power of prayer would be a big help. Contributing to this special issue of the *St. Paul's Post* is just one of the initiatives this group will undertake this year.

Special thanks to Bob Bassett, whose minutes of the brainstorming session for the basis for this introduction.



In This Issue

- ❖ Rector's Message
- ❖ A Word from the Editor
- ❖ Did You Know - Prayer Box
- ❖ Learning to Pray
- ❖ Contemplative Prayer
- ❖ Practices of Prayer
- ❖ Need Prayer?
- ❖ Adding Prayer to Your Day
- ❖ Answered Prayer
- ❖ For Your Information

Did You Know?

The small wooden box at the back of the church on the table with the bread and wine is a **Prayer Box**.

Anyone can submit completely private prayer concern using the small sheets of paper and pen available there.

Every week the box is brought forward as part of the offering. The box is prayed over as part of our worship and the contents are destroyed following the service. If you are uncomfortable asking for prayer, this might be just the thing!

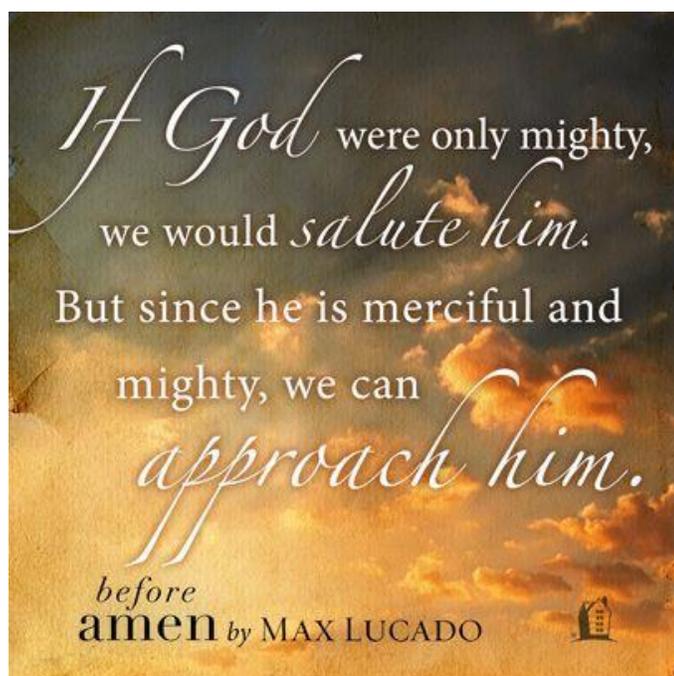


Learning to Pray

YOU are invited!

Before Amen: The Power of a Simple Prayer – A four-week Bible study focused on prayer based on Max Lucado’s book *Before Amen*.

In this video-based study we will learn a simple but powerful prayer to connect with God, let go of any doubts about prayer, trust that God hears our prayers, and embrace a prayer life that brings us peace and rest. The study is designed for a small group of no more than 6 people starting Thursday, June 22 (June 22, 29, July 6, 13) from 6:30 – 8:30 pm at the home of Karen Masson (320 Finner Court). For more details about the study and to sign-up please contact Sara Cardona (613) 558-1049, s.cardona.luna@gmail.com, or Karen Masson (613) 256-1318, karenmasson04@gmail.com. We would be delighted if you join us in this prayer journey!



Here’s some feedback from Karen, who, with Sara, has reviewed this series:

“Sara and I watched the first DVD session from *Before Amen* by Max Lucado.

In this video Max asks the question: *Will your world be different if you pray?* The answer is No. the world is not going to suddenly change or your circumstances may not instantly be better, but you will be different. You will be calmer knowing you are not alone in your

circumstances. You have Jesus as your companion to walk along the road of life with you to encourage you to keep going!

Max also asks *Do you want to learn to pray?* He suggests that there is no better place to start than watching Jesus as he prayed, and watching him closely.

Personally, I want to find strength in prayer; to banish fear in prayer; to defy storms in prayer. I think taking the bible study, *Beyond Amen*, will help me learn how to do that.

Into our complex world, Jesus calls us to prayer. His invitation is simple and gentle. Be honest. Be yourself. There are not a lot of rules. Just talk to your Heavenly Father and be CONFIDENT he hears you, he loves you, and He is good. Prayer is simply a heartfelt conversation between God and his child.

Contemplative Prayer

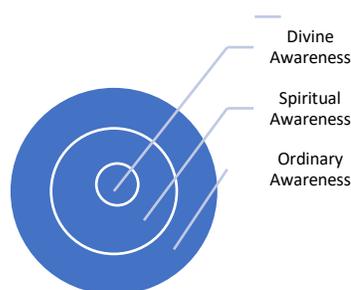
Contemplation is spiritual wonder. It is spontaneous awe at the sacredness of life, being. It is a vivid realization of the fact that life and being in us proceed from an invisible, transcendent and infinitely abundant Source.."

Thomas Merton

New Seeds of Contemplation

Spiritual wonder happens not through ordinary awareness but rather with the faculty of “spiritual awareness” where one “sees with the heart”

Jesus spoke about this kind of “seeing” most clearly in the Beatitudes where he proclaims, *Blessed are the pure in heart for they shall see God*. He also made many comments contrasting this kind of seeing and the blindness of ordinary awareness --for example, to Nicodemus: *Truly, truly I say to you. Unless one is born anew he cannot see the kingdom of God.*



Seeing with the heart can happen during prayer “in secret” where, as Jesus says, *God who sees you in secret will reward you*. It can also happen with eyes

open to the world, considering the lilies of the field and the birds of the air, for example. Such experiences engender a deep sense of loving connection with God and with all that is, the capacity to keep the great

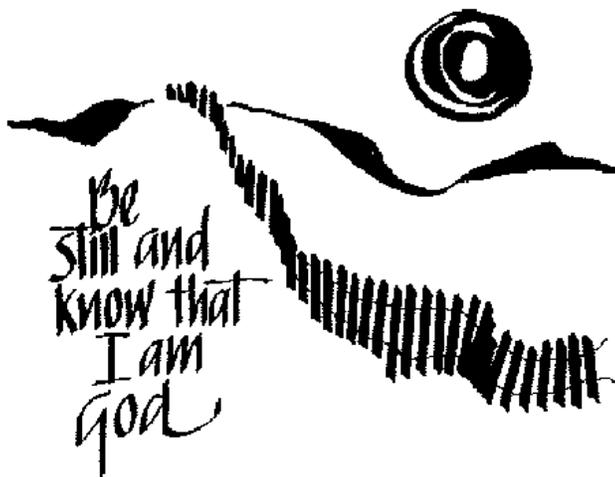
commandment and the desire to follow the way of Jesus living and working so that all might have life in abundance.

Christina Kinch, director of the Contemplative Justice Network in British Columbia describes a contemplative person as follows:

... one who humbly walks on a road towards an awakened life. One who sees the world and themselves through loving eyes. One who sits with suffering and has the strength to maintain an open heart. It's about being with one's self, others, God...it has to do with an inner knowing that comes from being engaged in our own inner work.

How, then, does one develop this capacity when we are so easily blinded by the kingdoms of consumption, personal reputation, power and politics? Saint Paul tells us that "the Spirit helps us in our weakness; for we do not know how to pray as we ought, but the Spirit himself intercedes for us with sighs too deep for words." There are several prayer practices that open us to this work of the Spirit, the counselor, within us and the gift of inner authority that Jesus had.

Sue Evans



Practices of Prayer

Centering Prayer

Centering Prayer is a receptive method of silent prayer that prepares us to experience God's presence within us, closer than breathing, closer than thinking, closer than consciousness itself. This method of prayer is both a relationship with God and a discipline to foster that relationship.

Centering Prayer is not meant to replace other kinds of prayer. It adds depth of meaning to all prayer and facilitates the movement from more active modes of prayer - verbal, mental or affective prayer - into a receptive prayer of resting in God.

From www.contemplativeoutreach.org.

This approach to prayer is basically a form of meditation which specifically embodies the essence of Christian spirituality described variously as humbling oneself like a child; dying to oneself, being born from above, selling all one has, etc.

We use a sacred word only as needed to recall the intention to surrender to the presence and action of God within. This generates a "deepening capacity to be fully present while abiding in the state of attention of the heart." (*The Heart of Centering Prayer. Bourgeault p187.*)



Lectio Divina (divine reading) is an ancient Christian practice that was first used by the Jews to explore the inner meaning of scripture. The intent is to enter into conversation with Christ in order to prepare for the gift of contemplation. It includes four "moments":

Receive: Read a passage of scripture with the intention of entering into a conversation with Christ. Notice what word or phrase stands out for you and repeat it prayerfully.

Reflect: Be attentive to what speaks to your heart.

Respond: Express to Christ your thoughts and feelings as honestly as possible, just as you would to a very close friend until conversation gives way to communing.

Rest: Then, move into silence to simply rest in God.

Welcoming Prayer

As spiritual awareness deepens within us, we recognize places where we are less loving and hospitable towards others and towards ourselves. The Welcoming Prayer Practice is a very practical method of taking "the 'letting go' gesture imprinted during the time of Centering Prayer and carry it actively into daily life." (*Bourgeault, p.90.*)

There are three steps in this method.

Focus and Sink In: When you experience a powerful reaction that co-opts your thoughts, whether negative or positive, you focus and sink into your awareness of the physical sensation of these feelings.

Welcome: Accept this physical sensation as a legitimate part of yourself and welcome it. Gradually the sensation will dissolve.

Let Go: Simply and briefly surrender your feeling state to God and pray the following”

I let go of my desire for security and survival.

I let go of my desire for esteem and affection.

I let go of my desire for power and control.

I let go of my desire to change the situation.

Once, these feelings have dissipated and you experience interior freedom, then take the time to reflect on how to respond lovingly to the situation.



Creative Practice

Pursuit of an activity with the intention of surrendering to the creative power of God working in and through us can awaken and deepen spiritual awareness and develop a felt sense of living and working contemplatively with entrainment of mind and heart.

Richard Wagamese, a gifted Canadian First Nations writer speaks like many artists about creating from this place of spiritual awareness:

Today, once again, I surrender my gift to Creator and ask that it be directed, channeled through me, every word, phrase, sentence guided by Her intention. Then I sit and write and watch the Great Mystery expelled upon the page. This marvelous gift has become my life by virtue of my always remembering where it comes from and claiming only the discipline, dedication, sacrifice and commitment as my own. All else is Creator's. If art is not spiritual, it suffers from our human limitations. (Embers, p.43)

We are all artists in some way. Through these various prayer practices, one grows bit by bit in the understanding that all life in all circumstances is infused with sacred possibility and one's calling is to participate in some mysterious way in God's ongoing creative activity in one's own place and time. God's gift to us of God's self in this obscure but certain way, then, is God's answer to all prayer. Indeed, this is enough.

Prayer Beads

Since ancient times, people have used pebbles, or a string of knots or beads to keep track of prayers offered to God, and provide a doorway into silent prayer.

Some form of prayer beads has been found in virtually every major world religion. In its simplicity, this tool allows God's Word to sink deeply into the soul and become prayer in us.

Using the beads is an answer St Paul's challenge to 'pray without ceasing'. Praying the bead begins in faith; the power of faith ultimately carries us into deeper levels of prayer, bringing us into contemplative prayer, helping us really think about and be mindful of praying, of being in the presence of God using of mind, body, and spirit.

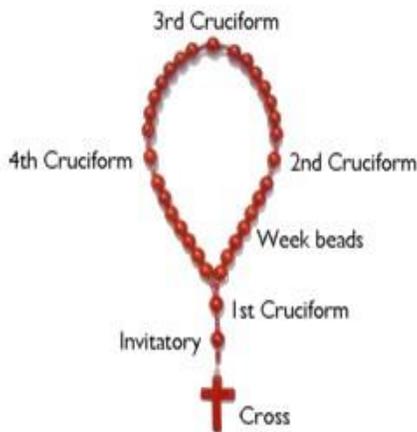
The Prayer Beads remind us of the sense of completeness or wholeness that we gain from a deep relationship with God, achieved through our personal prayer life, and through our communal prayer life with the church.

Benefits of of Praying the Beads

- ✝ Breaks the time of prayer into smaller segments and aids concentration.
- ✝ Pressure of the fingers on the beads helps to keep the mind from wandering.
- ✝ Following the beads helps one to be conscious of the shape of prayer without taking focus away from the act of praying.
- ✝ The structure of the beads on the string and the audible repetition of the words brings structure to the prayer, an aid to discipline.
- ✝ The beads which remain to be prayed are an encouragement to continue until the end.



Anatomy of the Anglican Prayer Beads



Anglican Prayer Beads are often also referred to as the Anglican rosary. This rosary is about the size of a loose bracelet.

- ✝ The circular shape symbolizes the wheel of time. Prayer, which moves us around the circle of the beads, represents the Christian's spiritual pilgrimage through time following Christ as Lord and Master. The circle is a symbol of God's unending love and of our unity as Christians.
- ✝ The total number of beads is 33, the number of years of Christ's life on earth, reminding us that Christ is the source of our faith.
- ✝ The **Cross** recalls the saving grace of God; that God acts in our lives to bring us into the Kingdom of God. It speaks of the lengths God is willing to go to reach us. It is our entry into the circle of prayer.
- ✝ The **Invitatory** bead calls us to prayer. It encourages us to trust God; to offer our worship, our praise, our whole life. It leads into the main prayer string, where we offer prayers of praise and thanksgiving to God.
- ✝ The four **Cruciform** beads form the shape of a cross, again reminding us of the centrality of Christ in our lives, a symbol of Christian faith and salvation
- ✝ The four sets of seven beads are called **Weeks**. They symbolize our offering of our time and lives. The number 7 is traditionally associated with spiritual completion and perfection in Hebrew and Christian mysticism. This is not static perfection, but the ongoing work of God in all of us. These beads represent the seven days of creation, the days of the week, the seasons of the liturgical year (Advent, Christmas, Epiphany, Lent, Holy Week, Easter, Pentecost) and the seven sacraments of the church (Baptism, Confirmation, Eucharist, Anointing, Marriage, Ordination, Reconciliation).

Many different forms of prayer can be used with the beads. Or you can make up your own set of prayers.

A pamphlet providing several alternatives for praying the Anglican rosary and detailed instructions for using it are available on the St. Paul's web site. [Click here](#).

If you are interested in following this practice and need a set of beads, speak to Deane or Wendy.



NEED PRAYER?

Take advantage of the **Prayer Box**. See page 1 of this newsletter.

On Sunday morning, speak to the **intercessor of the day** (their name will be on the cover of the bulletin) to have a concern added to the Prayers of the People.

Rev. Pat or a member of our Prayer Team can **pray with you following a service**.

You can arrange a **private prayer time** with either Rev. Pat or a Prayer Team member

The **Prayer Circle** is a group of faithful prayer warriors ready to pray for your concerns.

Confidentiality assured. To take advantage of this ministry, please speak to Rev. Pat. She will contact the group on your behalf.

To request prayer on behalf of someone else, make sure you have their permission first – and don't forget to pray for them yourself!

If you feel called to **participate in any of these prayer ministries**, speak to Rev. Pat.

Adding Prayer to Your Day

Rejoice always, pray without ceasing, give thanks in all circumstances; for this is the will of God in Christ Jesus for you. 1 Thessalonians 5:16-18 ESV.

I have to admit that, like many of us, I'm sure, I sometimes struggle to pray. Most of us, if we are honest, would love to have a better "prayer life". Even with the best intentions, we can be distracted. Here are some things that have helped me to pray more in all kinds of situations.

Writing to God. In difficult times, I have found it hard to pray, so I have written to God about how I have been feeling. I have felt the presence of God powerfully at these times and felt God's tender loving care.

The Ironing Prayer. I am not a fan of ironing, but I almost look forward to it since I turned it into an opportunity to pray for my family. As I iron their clothes, I pray about situations facing them and sometimes feel God prompting me to think differently.

The Fridge List. I have written a list of people's names on my fridge to pray for them every time I open the fridge. You would be surprised how many times you end up praying each day!

The Prayer Room. I have just moved to a new house and I am decorating a "prayer space" with photos of family and friends to remind me to pray for God to intervene in their lives. Over time, praying in this place becomes a refuge, as the peace of God can be felt. For several years, I have been praying for a friend to become a Christian. And she has in recent weeks!

A Mile with Jesus. Ask Jesus to travel with you by car, by train, walking locally with a map. When I have done this, God has shown me the love He has for EVERYONE and has led me to pray for complete strangers in ways I would never have considered.

We will find it easier to connect with God at some times rather than at others. The secret to prayer is to persevere, to keep praying on all occasions and with thanksgiving.

Whatever you face today, I am certain that inviting God into the situation will transform it.

- Karen Masson



We know through Scripture that in every age God has faithfully answered the prayers of his people. And God continues to do so in the lives of ordinary people, including us! Here are two stories.

George Mueller

Mueller was a Christian evangelist and Director of the Ashley Down orphanage in Bristol, England who cared for 10,024[1] orphans in his life. He lived his life through faith in Jesus and in the power of prayer.

The work of Mueller and his wife with orphans began in 1836 with the preparation of their own rented home at 6 Wilson Street, Bristol for the accommodation of thirty girls. Soon after, three more houses in Wilson Street were furnished, not only for girls but also for boys and younger children, eventually increasing the capacity for children who could be cared for to 130.

Through all this, Mueller never made requests for financial support, nor did he go into debt, even though the five homes cost over £100,000 to build. Many times, he received unsolicited food donations only hours before they were needed to feed the children, further strengthening his faith in God.

For example, on one well-documented occasion, they gave thanks for breakfast when all the children were sitting at the table, even though there was nothing to eat in the house. As they finished praying, the baker knocked on the door with sufficient fresh bread to feed everyone, and the milkman gave them plenty of fresh milk because his cart broke down in front of the orphanage!



Mueller's Testimonial

I live in the spirit of prayer.

I pray as I walk, when I lie down, and when I rise.

And the answers are always coming.

Tens of thousands of times have my prayers been answered.

When once I am persuaded that a thing is right,

I go on praying for it.

The great point is never to give up till the answer comes.

The great fault of the children of God is, they do not continue in prayer; they do not persevere.

If they desire for anything for God's glory, they should pray until they get it.

George Mueller, 1805-1898

Submitted by Wendy Shaw

Some Trust in Horses, Some Trust in Chariots...

I make no claim to be anything like as faithful and close to our Lord as George Mueller, but even I have been saved by the power of prayer on a number of occasions. I want to tell you about one of these events.

I was driving along the Queensway in Ottawa with my two daughters and their friend. It was Saturday evening rush hour. It was winter. I was driving too fast in the passing lane.

Suddenly, the drivers in front of me slammed on their brakes and I hit a patch of black ice. I began furiously trying to keep my vehicle under control as we spun out across all the lanes of traffic to towards the shoulder. And I started to repeat under my breath like a mantra "Lord help me, Lord help me" over and over.

And I noticed that there were suddenly NO VEHICLES in the other lanes! In the "slow" lane, I banged into an articulated bus – right in the centre part, where it's all accordion rubber! We bounced off and swerved back across the lanes towards the central barrier, where we came to a stop in the very narrow shoulder, with smoke issuing from under the hood. No one was injured; we were all just scared. And the traffic started whizzing past us again. The driver of the bus we bounced off had stopped to make sure we were all OK – and his bus was empty; he was en route to the garage at the end of his shift!

The car was a write-off. We were fine. God is good.
Amen.

Deane Zeeman

SOME TRUST IN CHARIOTS
AND SOME IN HORSES,
BUT WE TRUST
IN THE NAME OF THE
LORD OUR GOD.

Psalm 20:7

For Your Information

Schedule of June Services

June 4

8 am Holy Communion
9:15 am Sung Eucharist (organ and choir)
11 am Iona-style Anointing / Eucharist (Praise Team)

June 11

8 am Morning Prayer
9:15 Morning Prayer
11 am Service of the Word

June 18 **Summer Schedule begins**

8 am Holy Communion
10 am Eucharist; Praise Team-led
Outdoor service, weather permitting
Followed by the Church picnic on the lawn with children's activities

June 25

8 am Holy Communion
9:45 am All My Relations Service with Eucharist
Guest Speaker: Audrey Lawrence
Organ and keyboard-led
The Service will begin in a tent on the lawn with teaching and prayer lead by our indigenous neighbours and drumming from the Lanark Drum before moving into the church. Strawberries and bannock will be shared at a time of fellowship following the service.



When we say "all my relations", it's meant in a teaching way, to rekindle community. We are part of the great, grand circle of humanity, and we need each other.

— Richard Wagamese, One Native Life.

In the spirit of the Truth and Reconciliation Call to Action # 59, related to educating ourselves as part of the church parties to the Settlement Agreement, St Paul's has started a small group composed of church members and interested people from the local community. We are dedicated to listening; interested and committed to trying to open people's hearts and minds and; to bringing the Parish along at whatever speed is the most appropriate.

Our goal has been endorsed by Parish Council which granted the group \$1000 from the Outreach portion of

the 150th Anniversary Campaign Fund, seed money for the projects and events being planned.

The group which originally numbered 6 people, began by educating ourselves before expanding to reconciliation events for the wider community. Over the past several months, our mailing list has grown to 15. The service on June 25 will begin at **9:45 a.m.** It is a collaboration with the All My Relations @ St Paul's group in honour of Aboriginal Day of Prayer. See the *June Schedule of Services* (p. 7) for details.

Other events in the works include hosting a Birch Bark Canoe event on the St. Paul's lawn in August and promoting the [Pikangikum clean water project](#) at local events.

For information about what the Anglican Church of Canada is doing, consult [22 Days for Healing and Reconciliation](#) on their website, anglican.ca.

Worshipping Together Pilot Project

Our pilot project will begin on **September 3 at 10:30 a.m.** Thanks to the commitment and efforts of the Combined Service Worship Committee (Rev. Pat, Matthew Bassett, Jim Hugesson, Wendy Shaw, Bob Mosher, and Deane Zeeman) we have an outline of how this will unfold Sunday by Sunday. See you at 10:30 a.m. in the fall!

Liturgy	Sundays in September	Sundays in October	Sundays in November	Sundays in December
1st Sunday Iona-style Anointing for Healing and Eucharist <i>Healing Song</i>	Sept 3: Pentecost 13 Blessing of Pets <i>Outdoors, weather permitting</i>	Oct 1: Pentecost 17 Matthew 21: 23-32 Parable of Two Sons	Nov 5: All Saints <i>Reports from Diocesan Synod</i>	Dec 3: Advent 1 Mark 13:24-37 Son of Man / fig tree
2nd Sunday Eucharist BAS p 185 <i>Anthem</i>	Sept 10: Pentecost 14 Matthew 18:15-20 Where two or three are gathered	Oct 8: Thanksgiving	Nov 12: Remembrance Sunday Mathew 25: 1-13 Parable of Bridesmaids	Dec 10: Advent 2 Mark 1:1-8 John the Baptist 5 p.m. Advent Evensong
3rd Sunday Supplementary Eucharist <i>Reflection song</i>	Sept 17: Pentecost 15 Matthew 18:21-35 The Unforgiving Servant	Oct 15: Pentecost 19 Matthew 22:1-14 The Wedding Banquet	Nov 19: Pentecost 24 Matthew 25: 14-30 Parable of Talents	Dec 17: Advent 3 Christmas Pageant
4th Sun Eucharist BAS p 185 <i>Anthem</i>	Sept 24: Pentecost 16 Matthew 20:1-16 Labourers in Vineyard	Oct 22: Pentecost 20 Matthew 22: 15-22 Paying taxes to Caesar	Nov 26: Reign of Christ Matthew 25: 31-46 For as much as you did it to the least of these	Dec 24 8 and 10:30 am Advent 4 7 pm and 9 pm Christmas Eve
5th Sun Iona Wee Worship or Supplementary Eucharist <i>Reflection Song/Anthem</i>		Oct 29: Pentecost 21 Matthew 22:34-46 Stay awake/blessed slave		Dec 31 New Year's Eve Day Service of Intentions