



The Grape Vine

Jesus said, "I am the vine, you are the branches" (John 15:5)

DE-CLUTTERING

Selling a house, now there's a fun thing to do. After 18 years we are downsizing. We have watched enough of those TV shows to know some key things that need doing. De-cluttering is the buzz word, tidying and fixing, freshening up with a coat of paint, and final staging are all basic requirements. A 60 year old house has lots of character qualities, but needs to be revived with new life to make it attractive to buyers. As we approach this lenten season, we can apply similar lessons to our own spiritual preparation.

Most of us store away junk which we think we may need some day but generally forget we have. Clearing out the clutter is a very cleansing experience. The same is true of de-cluttering our spiritual lives. What baggage are we carrying around that weighs us down and prevents us from offering our best? ...*let us throw off everything that hinders and the sin that so easily entangles, and let us run with perseverance the race marked out for us* (Hebrews 12:1).

One of the challenges is having these open houses and showings. We leave all the lights on to brighten the place, but of course that shows up the cobwebs and dirt which has to be constantly cleaned. People wander through your personal space making all kinds of comments. How does this translate into our personal lives? Are they an open house? If the Lord, or anyone for that matter, wandered through, what would they find...in the closet, under the bed, in the crawl space of our soul?

There are lots of ways to revive a tired looking room. A touch of paint, staging the furniture, a colorful plant are ways we can give it a fresh new look. Do you ever feel like that tired old room - empty, flat and even dead inside? Lent is a great opportunity for personal revival. At the root level this word revive means 'bring to life.' From the Latin root, 're' means again and 'vivere' means life. The KJ version often uses the word quicken, and the NIV, preserve. What part of our body, soul, and spirit need reviving?

Why not use this time to exercise some discipline in de-cluttering the baggage? A good starting point is our physical health and fitness. For those with a sweet tooth, like someone well known around here, how about cutting out all the sweet temptations, desserts, cakes and the like? For those who enjoy an alcoholic beverage, refrain! Completely. Take on doing some exercise - walking that extra mile, playing some sport, or whatever gets you moving. If we can't do these basic physical disciplines, the spiritual ones probably won't follow either.

And then we need to have a chat with our soul. When we are rolling around in the dust, how can we pick ourselves up? From Psalm 119, *My soul cleaves to the dust; Revive me according to Thy word* (v. 25). To renew our soul - our heart, mind and will, let the Word loose to accomplish God's purpose. May we say with the psalmist, *Oh, how I love your law! I meditate on it all day long* (v. 97). Reading a book is good, but even better, take on an in-depth study of one of the books or follow a theme through the Bible.

Your word is a lamp to my feet...living and active, sharper than any double-edged sword, it penetrates even to dividing soul and spirit...it judges the thoughts and attitudes of the heart. When God speaks we need to respond. Devote extra time to prayer, start a journal writing down what He is saying through his Word. Write prayer petitions and then check them off as they are answered. NB: Get serious about hearing and obeying.

Just like a flat tire needs air, so we need the breath of God to revive our flagging spirits. For spiritual revival, the Holy Spirit fills us afresh and *quicken*s our spirits. As we worship, read and listen to the word, declare our faith in the creed, sing praises, pray, fellowship or just go about our daily business, invite the Holy Spirit to revive our spirits so we come fresh and expectant into the Lord's presence. *Prophecy/ speak to the breath...*(Ezekiel 37:...) *...since we have confidence to enter the Most Holy Place by the blood of Jesus...let us draw near to God...* (Hebrews 10:19). When we pray, we don't need to beg, we speak with confidence making our requests known to Him. We address the problem and exercise the authority we have in Christ.

During this Lent season, I encourage you to use the resources offered. Every Sunday a different speaker will address us on aspects of "revival" and there will be the questions for personal stretching and use in the growth groups. Most successful get healthy programmes, have a buddy system to provide support and accountability. Find a spiritual "buddy" to keep on track - (continued on page 2)

ST PAUL GOES URBAN

(continued from page 1)

whether it is your spouse, in a house group, or finding a prayer partner. The 47 day daily devotional written by our local pastors is another way to get into the Word. All this leads up to Easter week - the Passover or Seder meal on Maundy Thursday, the Good Friday services - led by Bishop Rob at COOL and the City wide gathering at Pearkes Arena, and then the glorious Easter Sunday celebration of our Lord's resurrection.

We may not be selling or renovating a house, but we are all responsible for our own well being in the Lord. I pray for each of us personally, for Church of Our Lord together, to have a thorough spring cleaning of body, soul and spirit this Lenten season.

Hymn 585
Revive Thy work, O Lord...

Pastor Rod



John Stott, writing in "the Message of Acts," asks the question, "What important lessons may we learn from Paul in Corinth and Ephesus **about the** where, the how, and the when of urban evangelism.

a. The secular places he chose

In both Corinth and Ephesus, Paul began in the Jewish synagogue; that was his custom. The equivalent to the synagogue in our culture is the church. In our day we still have to evangelise the religious, people on the fringe who are attracted but not committed. The gospel must be proclaimed to them.

But we must not limit our evangelism to the religious and neglect the irreligious. If religious people can be reached in religious buildings, secular people have to be reached in secular buildings. Perhaps the equivalent to Paul's use of the house of Titius Justus (Acts 18) is home evangelism, and the equivalent to his use of the hall of Tyrannus (Acts 19) is lecture evangelism. People will come to a home, to listen to an informal talk and engage in free discussion, who would never darken the door of a church, and there is an important place for apologetic and/or explanatory Christian lectures in the local college or university or in some other neutral, public place.

b. The reasoned presentation he made

The verbs to 'reason' or 'argue' and to 'persuade' punctuate Paul's evangelistic preaching in both Corinth and Ephesus. Thus both in the religious context of the synagogue and in the secular context of the lecture hall, Paul combined argument and persuasion. Paul's presentation of the Gospel was serious, well reasoned, and persuasive. Because he believed the Gospel to be true, he was not afraid to engage the minds of his hearers. He did not simply proclaim his message in a 'take it or leave it' fashion; instead, he marshaled arguments to support and

demonstrate his case. He was seeking to convince in order to convert, and, in fact, as Luke makes plain, many were 'persuaded.'

Arguments, of course, are no substitute for the work of the Holy Spirit. But then trust in the Holy Spirit is no substitute for arguments either. We must never set them over against each other as alternatives. No, the Holy Spirit is the Spirit of truth, and He brings people to faith in Jesus not in spite of the evidence, but because of the evidence, when He opens their minds to attend to it.

Later in Acts 26, when Paul makes his defence before King Agrippa, the fourth generation of a royal family that had tried to destroy the infant Jesus, beheaded John the Baptist, and put James, the first leader of the Jerusalem church, to the sword, he uses three verbs to describe Christ's commissioning of himself as Saul. All are in the first person singular of direct speech, although respectively in the past, future, and present tenses. *I have appeared to you...I will rescue you...I am sending you.*

The first reminds us that we can have no witness without having first encountered Christ personally. The second, while not guaranteeing our immunity from suffering, does mean that our testimony will not be silenced until our God-appointed work is done.

The third holds the key to our understanding of the apostolic nature of our mission. In words echoing Christ's commissioning of the Twelve on the first Easter Day (John 20:21), it reads literally 'I myself apostle you.' And what was Paul, what are we being sent to do? In essence, *to open their eyes* (Acts 26:18a). Yet this opening of the eyes did not mean intellectual enlightenment, but conversion: *to turn them from darkness to light, and from the power of Satan to God* (18b). For conversion

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(continued from page 2)

includes a radical transfer of allegiance and so of environment. It is both a liberation from the darkness of satanic rule and a liberation into the sphere of God's marvelous light and power. In other words, it means entering the Kingdom of God. Further, the blessings of the Kingdom are the *forgiveness of sins and a place among those who are sanctified by faith* in Christ. The promise of forgiveness was part of the apostolic Gospel from the start (Luke 24:47; Acts 2:38; 3:19; 13:39).

Today our faithfulness to this apostolic Gospel, while at the same time presenting it in a way that resonates with modern men and women, rests, in John Stott's eyes, on a fourfold message: two events (Christ's death and resurrection), as attested by two witnesses (prophets and apostles), on the basis of which God makes two promises (forgiveness and the Spirit), on two conditions (repentance and faith, with baptism). We have no liberty to amputate this apostolic Gospel, by proclaiming the cross without the resurrection, or referring to the NT but not the Old, or offering forgiveness without the Spirit, or demanding faith without repentance. There is a wholeness about the biblical Gospel. Acts 2:40-41, 47 adds belonging to the Messianic people to these promises. For the new life in Christ and the new community of Christ always go together.

It is striking to see how Paul's testimony before Agrippa sharpens the focus of the words he attributes to Jesus in a way that is lacking in both his conversion experience and his encounter with Ananias. But rather than fault Luke for putting words into Jesus' mouth - he is, after all, a Gospel writer, not a historian - we should perhaps tweak our own testimonies so that the essential, apostolic message gets across.

c. The extended periods he stayed

Paul spent two years in Corinth and three years in Ephesus, and in both cases his teaching was comprehensive and thorough. His use of the lecture hall of Tyrannus was specially remarkable. With the help of an additional text we can pinpoint the exact time of day Paul taught there for two years: 11 in the morning until 4 in the afternoon. This would have coincided exactly not only with the availability of the hall but also with the public work schedule of this Ionian city. Citizens arose at sunrise to work in the cool of the morning hours and then lunched and rested for five hours until the evening breezes would once again make work tolerable. While it is said that more Ephesians were asleep at 1 p.m. than at 1 a.m., Paul was not one of them, working at his day job until 11 as a tent-maker, and then exchanging leather work for lecture work before going back to his occupation. Assuming that he kept his Sabbath, Paul would have logged 3,120 hours of gospel preaching during the two years he used the hall!

All roads led to Ephesus, and the local chamber of commerce would have been pleased with the bonus of a Christian preacher and teacher in a city that already offered bargain buying and selling, family reunions, therapeutic baths, games in the stadium, drama in the theatre, and goddess-worship (Diana). Evidently many dropped in on Paul's 'lectures,' some listened and were converted, returning to their cities, towns, and villages as born again believers and spreading the new faith as far as the Revelation cities of Smyrna, Pergamum, Thyatira, Sardis, and Philadelphia.

This is a fine strategy for our own university and capital cities. If the Gospel is reasonably, systematically and thoroughly unfolded in the city centre, visitors will hear it, embrace it and take it back with them to their homes.

Perhaps the sight of our own Pastor Rod sitting in a booth as 'The Doctor Is In' of 'Peanuts' fame in the midst of the crowds at last year's Humboldt Valley Street Festival might serve as a successful model for this kind of urban evangelism.

As John Stott concludes his thoughts on this subject that I have culled from his book, he takes aim at the shallowness of much of contemporary evangelism. It tends to be too ecclesiastical (inviting people to church), whereas Paul took the Gospel out into the secular world; too emotional (appeals for decision without an adequate basis of understanding), whereas Paul taught, reasoned, and tried to persuade; and too superficial (making brief encounters and expecting quick results), whereas Paul stayed in Corinth and Ephesus for five years, faithfully sowing Gospel seed and in due time reaping a harvest.

May we do the same.

Pastor Peter

CRIDGE CLUB SCHEDULE

APRIL

- 7** Kerry Mason, BA, MA – "Understanding Native Art"
- 14** Rev Charles Dorrington – "Re-discovering Life"
- 21** Tim Cormode – "Adventure therapy for young people with disabilities"
- 28** Heather Murray – Travelogue: "South Pacific – Vanuatu" (New Hebrides)

CLASSIC HYMN SING:

Sunday 2 pm on April 3.
Refreshments provided.
Everyone welcome!

FROM THE ARCHIVES

Sylvia Van Kirk, Heritage Coordinator archives@churchofourlord.org

Celebrating the Spiritual Legacy of 150 Years

Next year 2012 will be the 150th anniversary of the incorporation of the City of Victoria. Although Fort Victoria and a growing community existed before this, August 2, 1862 is the date our fair city was officially founded. Church of Our Lord can boast a number of city leaders among its parishioners, including the first mayor Thomas Harris and Charles Hayward. Hayward not only built Church of Our Lord but was the mayor from 1900-1902 when the causeway was built and the mud flats filled in behind.

The following article appeared in the newspaper in 1936 as the City was preparing to celebrate its 75th anniversary. It is a timely reminder that there should be a spiritual dimension to the festivities, that our Christian legacy is worth celebrating. I would welcome any ideas people might have as to how we can mark this anniversary, especially in conjunction with other churches.

They Served Mankind

Next year [1937] Victoria will celebrate the seventy-fifth anniversary of incorporation. It will be a time for reviewing civic growth and the development of community services; for recalling the sturdy pioneers of still earlier times, and for paying tribute to the heroic figures of the past whose lives are an inspiration to the citizens of today. In a period of Pacific Coast history when personal courage was a common possession of all - for it is the men of vision and daring who lead the way into the wilderness - time only serves to accentuate the high principles dominating the lives and actions of those who gave leadership to their fellows. The perspective of the years places some of those leaders more prominently than others, and it is to be expected that their contributions to the material foundations of the communal structure will be properly depicted. But all the truly great of our history were not engaged in the affairs of government, or in the barter, trade and industrial pursuits of the infant colony. There were those who were called to a less spectacular field; to the ministration of the welfare of the souls and bodies of their fellow-men. Theirs was a labour of love and devotion; theirs the nobler part. No celebration can be complete without acknowledgment of the great service that they rendered so unselfishly in life, and the magnificent traditions that they have bequeathed to those who followed them.

Among those who have left cherished memories, and whose influence is still alive in the hearts and minds of men, are such names as Bishop Modeste Demers and the Sisters of the Catholic Order of St. Ann, who came to nurse and to teach; Hon. J.S. Helmcken, M.D., who not only won renown as a legislator, but who endeared himself to generation after generation as a physician and

friend, and Bishop Edward Cridge, of the Reformed Episcopal Church, whose saintly life and varied services to Victoria typify the characteristics of those men and women who placed the welfare of others above their own.

Rt. Rev. Edward Cridge was born in England on December 17, 1817. In 1854 he was appointed chaplain to the honorable the Hudson's Bay Company's post at Fort Victoria, where he arrived in the Spring of the following year, and commenced his ministry by preaching to a small congregation in the fur-trading post on April 8, 1855. That sermon was a simple and direct declaration of his faith in the Saviour, and an exhortation to all to follow in the footsteps of the Master. From that day until his passing to his Heavenly rest, in the Spring of 1913, he continued, without deviation, to point the way to Life Eternal, and by his every action encouraged others to follow in the example of virtue and self-sacrifice that he set. His days were full of labour. He it was who started the Royal Jubilee Hospital. One day he found a sick man stretched on a mattress in his garden. He had been brought there by others, who were confident that the desperately-ill man would be given care, comfort and medical help by the gentle chaplain. The plight of the unfortunate invalid brought home to the clergy man the need for a hospital. He took steps to organize such an institution, and since that day Victoria has never lacked nursing facilities for the sick. He and his angelic wife gave scholastic training for the children, and he acted in the voluntary capacity as inspector of schools when the Colonial Government established places of public education. It was he who read prayers at the opening of the first form of representative government when the Legislature of Vancouver's Island was established in 1856, and he acted as clerk of the historic session.

Throughout the years, during troubles and differences that would have bowed and broken a lesser man, Bishop Cridge continued undaunted and undismayed, placing implicit faith in a Higher Power - his only purpose in life being to aid others. And when he at last went to his rest, among his papers was found an unposted letter to the ministry of all denominations in Victoria, urging them to rise above the differences of religious forms to work unitedly for the common purposes of all professing Christians.

In the festivities of a few months hence prominence should be given to the works of men such as Bishop Cridge, who devoted their lives to the welfare of their fellow-men, and fashioned imperishable values into the foundations of the communal life.

LORD TEACH US TO PRAY

In Luke chapter 11, verses 1 to 4, the disciples are asking Jesus to teach them to pray. Now this may seem to be an odd request, because on the Sabbath when Jesus and the disciples went to the synagogue there were numerous prayers given by the Rabbi. What then did the disciples mean when they asked Jesus to teach them to pray? Were there not enough prayers given by the teachers, the Pharisees, the Sadducees, the Levites, and all the religious lawyers to compensate for every occasion that could arise? However it seems that the prayers of Jesus went further than any religious teaching of the day. Jesus' prayers were a one on one basis with God the Father. When Jesus prayed things happened, people were healed, people were saved, people saw the light of God enter their lives and make drastic changes in their lives, people rejoiced in the knowledge that God loved them and was one with them.

In my childhood I grew up in a Christian home and I learned to pray. I remember each night that I knelt at my bedside and said prayers that were taught me by my grandmother who raised me. I thought that everyone knew how to pray, I believed that everyone was a Christian. As I grew older I realized that being a Christian was a person who was set apart from the world and its pleasures. When I personally accepted Christ as my Saviour I was 25 years of age and I began to realize once again that not everyone who called themselves Christian, was a Christian.

In part of my ministry in Church of Our Lord, a new Christian came to me and asked me how to pray. Another realization took place, because I thought all Christians knew how to pray. What to do - how to teach a new Christian how to pray? Well the answer came to me clearly from a voice within and it

said teach them the Lord's Prayer and the 23rd Psalm and I will take it from there. So I instructed this new Christian in the Lord's Prayer and the 23rd Psalm and told them that after that, the Word would come to them about what else to pray for, and this is exactly what happened.

Now we come to the story of the disciples asking Jesus to teach them how to pray, how to have a personal relationship with God. Rod has preached on this subject and I am only reinforcing what he had to say from my point of view.

Jesus begins by saying,
"Our Father who art in heaven."

This is the beginning of a true personal relationship. It places us on vertical relationship with God. We are opening the door of our heart to receive the blessings that God has for us.

"Hallowed be Thy name."

Here we become noticeably in tune with God and make His name Holy. Leviticus chapter 11 verse 44 says, "For I am the Lord your God: you shall therefore sanctify yourselves, and you shall be Holy: for I am Holy:" When we make God Holy we become Holy ourselves.

"Thy Kingdom come."

The Jewish nation were always looking for the coming of the Kingdom of God, it was to be a day of rejoicing when all the Jewish Nation would be received into the Kingdom and the gentiles would be cast away. The Jewish nation had forgotten the commandments of God, that they were, "To be a light unto the gentiles," so that they could lead all nations into the Kingdom of God.

"Thy will be done in earth, as it is in Heaven."

Here we have Jesus making the will of God equal in earth as it is in Heaven. This was a new concept for the nation of Israel. For centuries they had felt that they could not get close to God except through the daily sacrifice routine. Here was Jesus making it possible for God's will to be done in earth as it is in Heaven.

"Give us this day our daily bread."

Most of the Jewish labourers worked to receive payment for their work each day of their lives. This pay they would spend to keep food on the table for their families. It was a hard life and if they missed a day of work they knew that their family would suffer the consequences. God in His great mercy had always said that the widows and the poor must be looked after by those who had the means at their disposal to do so. Those who were rich in goods must look after those in need. Deuteronomy 15 verse 13 is a command from God, "You shalt open your hand wide unto your brother, to the poor, and to the needy, in your land." In this manner everyone shall partake of his daily bread from God.

"And forgive us our debts (or trespasses) as we forgive our debtors (or those who trespass against us)."

Jesus goes on to say that, "For if you forgive men their trespasses, then your heavenly Father will also forgive you: but if you forgive not men their trespasses, neither will your Father forgive your trespasses." Here we have a horizontal approach to God. We had a vertical approach in the first phrase which says, "Our Father who art in Heaven," and now we have the horizontal approach which brings us in touch with our neighbours. In our Prayer Book on Page 87 it states, "Hear what our Lord Jesus Christ says, Thou shalt love the Lord thy God with all thy

BAFFLEGARB

heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto is, Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets.” Then we find it necessary to Love both God and our neighbour and in this manner we approach near to the throne of God.

“And lead us not into temptation, but deliver us from evil.”

Here we have something that has baffled many theologians for centuries. God is a God of Love, then why would He lead us into temptation? Rod in his sermon said that God does not lead us into temptation, but he does test us, which is an entirely different thing. Saint Jerome when he was translating the Bible into the Latin tongue said that unfortunately he made errors in his translation, and I personally believe that this is an error in this translation. When we go back to the Greek version the translation is, “And Abandon us not to Trial, but preserve from evil.” In the Aramaic version of the New Testament, the Peshitta, we find the translation as, “And do not let us enter into temptation.” We are surrounded by temptation and so we are asking God to deliver us from this evil. I personally believe that the translators of the King James Version of the Bible should have translated the phrase as, “And Leave us not in temptation.” This makes more sense.

“For Thine is the kingdom, and the power and the glory, for ever. Amen.”

Jesus complete the prayer by giving glory to God and stating that the everlasting kingdom is here for all time and available to those who believe in Jesus.

This is the prayer that Jesus gave to His disciples and it is a prayer for all seasons, a prayer for all occasions, and a prayer that we can use over and over again, and in doing so have a personal relationship to God our Father, and reap the benefits and blessings God has for all His people.

Bishop Rob

About 5 years ago I thought I should find out what computers were all about and what possible use one could be for me. People I asked had answers like, "You can do your banking on one" or "There is a lot of information at your fingertips". "Big deal", I thought, "I prefer to walk to the bank and anything I want to know I can find at the library".

Well my curiosity as usual got the better of me, so I decided to ask an expert to demystify computers for me and went into a local computer outlet.

I boned up on some computer jargon before entering like "Megs" and "Gigs", "download" and "firewall" so that I wouldn't look like a newbie.

I asked the tech to explain the first one I saw as to what it could do for me.

He broke into a "here's a live one" smile and rubbing his hands together unleashed a torrent of verbiage way over my head. He said things like, "you can burn a disk on it" and "you can interface with others on it". I kept nodding like a bobble-head on the dash of a 1957 Chevy not daring to ask a question and reveal my clueless condition.

"He must be nuts", I thought, "why would I want to burn something on it, maybe that's what a firewall is for?" and "why would I want to get into someone's face?".

I left the store more befuddled than ever and convinced that computers were a scam conceived by people who seriously needed a life.

Trying to demystify Christianity can be just as puzzling to seekers as computers were to me. They often hear "Christian" jargon confusing to listeners and they might conclude that we are nuts also.

Maybe something like this could help: Re-express the Gospel to yourself in simple language till you feel comfortable with it, just ask yourself, "what do I really believe about God and His plan".

I never did get convinced that computers were of any use, but my wife bless her soul bought me one to save me from obsolescence and "old fogeyhood". I have learned one thing though and it's this: To err is human, to blame it on the computer is more so. (Now where is the stupid "send" button?)

Ted

LORD I WANT TO THANK YOU

Sylvia McGillivray

Lord I want to thank you
for joys we have each day
for blessings that assure us
in answers to our prayers

We know you truly love us
no matter what transpires
for You are our Redeemer
who loves us every hour

As we look up and see Thee
we know Your loving care
is ever with us always
as in Your life we share

The blessings of our Father
that come to us each day
as we bow in worship
and thank our Lord always

For all the things
we've experienced
that bring us close to Thee
and bless our hearts eternally
to know You're coming soon

Rejoice for Jesus loves us
He answers us each day
as we peruse the scriptures
our hearts are full of joy

Because He is our Saviour
who died upon the tree
and now is risen ever
our Counsellor to be

The one who gave us true life
our King and Master be
forever and forever
until His face we see



REVIVE US AGAIN

William P. Mackey

We praise Thee, O God!
For the Son of Thy love,
For Jesus Who died,
And is now gone above.

Refrain

*Hallelujah! Thine the glory.
Hallelujah! Amen.
Hallelujah! Thine the glory.
Revive us again.*

We praise Thee, O God!
For Thy Spirit of light,
Who hath shown us our Savior,
And scattered our night.

Refrain

All glory and praise
To the Lamb that was slain,
Who hath borne all our sins,
And hath cleansed every stain.

Refrain

All glory and praise
To the God of all grace,
Who hast brought us,
and sought us,
And guided our ways.

Refrain

Revive us again;
Fill each heart with Thy love;
May each soul be rekindled
With fire from above.

Refrain

ON BEING ALONE

My little 9 year old neighbour, having
been raised by Christian parents, told me,
'It would be nice to have a sister or
brother, but I don't mind -
I'VE GOT GOD!'

That goes for me, too.
I'm alone, but NOT LONELY.

While Everyone Sleeps

Z.G.

Nearly midnight
I sit & knit, Solitude, Peace.
I am the only living thing,
No sound.

My thoughts come from nowhere.
They meander & manifest
through the crevices of my mind.
Cerebral activity.
No human hears what I am thinking.
No-one there to share.

Worrisome problems evolve.
Unwelcome.
Misty first, but sometimes
clearing into solvency.
Welcome then.

Ordered thoughts.
What of tomorrow?
What best to do?

Memories funny or sad
unprovoked appear & disappear.

Thoughts that develop into verse unfold.
Often untold as they dissolve again
into oblivion.

Such a tangle in my brain.
Ideas. Decisions.
Mostly just visions
evaporating like dreams.

I sit & knit.
I enjoy solitude.

Cridge Memorial College Non-Accredited Courses

(Via correspondence: Christian History & Systematic Theology.)
 Fridays 10 am to noon. Call Rob Badham at 250-74-3731 for more information.

GROWTH GROUPS

- Mondays at 2 pm:** MONDAY AT MARY'S. Call Jack Krayenhoff at 250-381-6556.
- Tuesdays at 7 pm:** HOUSE GROUP at Rolande Daly's (Downtown). Call Rolande at 250-385-7162 or Brian Smith at 250-217-3212.
- Tuesdays at 7 pm:** HOUSE GROUP at Jack & Joan Krayehnhoff's (Saanich). Tel: 250-381-6556.
- Tuesdays at 7 pm:** HOUSE GROUP at Martha Prytula's (James Bay). Call Martha at 250-598-0100 or Richard Montgomery at 250-483-6741.
- Wednesdays at 10:00 am:** LADIES' BIBLE STUDY with Lynne Ellis. Tel: 250-652-6496
- Thursdays at 7 pm:** HOUSE GROUP at Mari-Etha MacInnis's (Fernwood). Tel: 250-598-4286.
- Fridays at 6:30 pm:** HOUSE GROUP at Krista Teame's (Uptown Quadra). Children welcome. Tel: 250-478-0737.
- Fridays/Saturdays:** HOMEBUILDERS. Come & find out how to build a stronger marriage. Contact the Hagels at 250-380-9433 or the Murrays at 250-595-2428.



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 Tel: 250-380-0022 or 250-818-7677

LEADING INFLUENCE MINISTRIES

Chaplaincy Ministry to our MLAs



Rev. Tim Schindel
 Tel: 250-483-5403
www.leadinginfluence.com



ACNA Victoria Church Plant
 Drawing people into communion with Jesus Christ and one another and sending them in mission to bless our neighbours.

Rev. Josh Wilton & Rev. Andy Withrow
 250-661-4141 www.tablechurch.ca



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"To know and love our Lord to go and grow His church"