

The Anglican Fellowship of Prayer - Canada

Diocesan Representatives' Handbook

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Please pass this complete kit on
to your replacement should you be
unable to continue to serve as the
A.F.P. Diocesan Representative
Thank You

The AFP Diocesan Representatives' Prayer - Canada

O Father, grant your blessing,
that I may fulfil my ministry as a Diocesan Representative.
I can hope to do this only because You are with me to help me.
Help me to grow in prayer and by your Spirit give me the right words;
so that I may encourage and teach others to pray in the knowledge
that they are children of a loving heavenly Father
through Jesus Christ our Lord who ever lives to pray for us. Amen

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Latest Revision, September 13, 2012

The Anglican Fellowship of Prayer Diocesan Representatives' Handbook

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INTRODUCTION AND ORGANIZATION

Introduction

1. The Anglican Fellowship of Prayer - Canada (AFP-C) as an organization was formed in the mid 1980's for the purpose of encouraging and supporting prayer throughout the Anglican Church of Canada. Its formation had the encouragement and support of the International Anglican Fellowship of Prayer headquartered in the USA.

Organization

2. AFP-C is guided by a National Director and an Executive Committee. The Executive Committee consists at a minimum of the National Director, a chairperson, a secretary, a treasurer and a membership recorder plus others as may be decided upon by the committee for the smooth functioning of the committee and organization as a whole. The committee strives to have produced a newsletter three times a year and a prayer letter twice a year. A Diocesan Representative in each diocese is appointed in conjunction with and under the authority of the diocesan bishop to be the main means of encouraging and supporting prayer in each diocese.
3. AFP-C has no paid staff and no fixed office facilities. All work is carried out by members of the Executive Committee and others on a volunteer basis. A postal address accessed by a member of the committee is maintained to provide conduit for letter mail and a web site is maintained to provide information to all who are interested and e-mail links to Executive Committee members.

The Mission of Anglican Fellowship of Prayer

The Anglican Fellowship of Prayer has three major missions in its ministry.

- 1) To encourage prayer in the life of the church.
 - 2) To be a teaching resource helping people to grow in the life of prayer.
 - 3) To build links between praying people.
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The Motto of the Anglican Fellowship of Prayer

Prayer Unites

The Anglican Fellowship of Prayer Partners' Prayer

Lord Jesus, give to your church a renewed desire to pray, that together we may know your will, be filled with your love, and experience your grace and power for the healing of your world, to your glory. Amen

Questions You May Be Asked About The Anglican Fellowship Of Prayer:

What is the Anglican Fellowship of Prayer?

The Anglican Fellowship of Prayer in Canada (AFP-C) is a prayer organization for both men and women in Canada. It is affiliated with AFP in the United States, with other countries welcome.

What does the Anglican Fellowship of Prayer do?

The Anglican Fellowship of Prayer seeks to increase and strengthen the companionship of prayer throughout the world. We believe that the essence of the life of the Church is the relationship between Jesus Christ and its members. That relationship is, first of all, a prayer relationship. Prayer is the hub of the wheel that moves the Church in its worship and its work.

Since prayer is essential to the vitality and the ongoing life of the Church, the Anglican Fellowship of Prayer seeks to share with others in the spiritual empowering of the Church by

- teaching people how to pray
- developing effective prayer groups
- offering opportunities for contemplative prayer through quiet days and retreats
- providing information, education and nurture for those who pray
- calling the Church always to give prayer its rightful priority
- serving as a reliable resource on the life of prayer
- promoting a spirituality based on biblical principles.
- supporting, cooperating with, and uniting the Church through prayer.

How does the Anglican Fellowship of Prayer–Canada fulfill this ministry?

Through its diocesan representatives, their committees, parish representatives and others interested in prayer, Anglican Fellowship of Prayer-Canada helps parishes to get prayer groups started and sponsors parish, deanery or diocesan schools of prayer, retreats, quiet days and prayer conferences. The organization also provides literature on prayer by means of printed and electronic media, including a Newsletter and a suggested list of topics for prayer titled Prayer Prompter. Conferences on prayer may also be held from time to time.

Where does the Anglican Fellowship of Prayer-Canada have diocesan representatives?

There are normally diocesan representatives in every diocese of the Anglican Church of Canada. The Anglican Fellowship of Prayer-US also has representatives in many dioceses of the Episcopal Church and there are representatives in Bermuda, Bahamas, and Jamaica.

When did the Anglican Fellowship of Prayer begin?

The Anglican Fellowship of Prayer became an officially constituted organization in the U.S. in 1958 under the leadership of Helen Smith Shoemaker, Polly Wiley, Bishop Austin Pardue of Pittsburgh (U.S.), Bishop Frederick H. Wilkinson of Toronto (Canada) and Bishop Cuthbert Bardsley of Coventry (England). The movement which led to the Anglican Fellowship of Prayer began during World War II with a small fellowship of Episcopalians led by Helen Smith Shoemaker and Polly Wiley who met for prayer on the second floor of St. Thomas' Church in New York City. Spontaneous prayer was considered an innovative thing at the time and the original members had to discover their own paths into intercessory prayer. From these small beginnings, Anglican Fellowship of Prayer has been widely recognized as a pioneer leader in the small group movement. AFP-Canada started in 1983 when Betty Gracie was appointed Canadian Coordinator by the International Executive of the AFP and then gathered around her a small support group which included her husband Tom, an Anglican priest. At that time Betty was chair of the Toronto Diocese's

Bishop's Prayer Committee and had previously invited the Executive Director of AFP International to Toronto to give prayer workshops. Betty's title of Coordinator gradually evolved into that of Canadian Director and the support group into the Canadian Executive Committee. The Canadian Director reported to the International Executive Committee until the year 2000 when the AFP in the US and the AFP in Canada became two separate associations whose National Council (Executive Committee in Canada) along with the National Councils of other nations send delegates to a reconstituted International Executive Committee. The agreement which covered the AFP internationally was rewritten in 2000 and is called "The Articles of Association of the Anglican Fellowship of Prayer".

What about Anglican Fellowship of Prayer today?

The Anglican Fellowship of Prayer seeks to respond to the worldwide Call to Prayer issued by the bishops of the Anglican Communion at the 1978 Lambeth Conference: "Since prayer, both corporate and personal, is central to the Christian life, and therefore essential in the renewal of the church, the fulfilling of the Christian mission and the search for justice and peace, the Conference gives thanks for all who are endeavouring to increase and strengthen the companionship of prayer throughout the world, and joins in calling the whole Christian community to shared personal prayer daily and corporate services of prayer on regular and special occasions."

It was intended that Anglican Fellowship of Prayer associations in each country be associated through an International Executive Committee composed of an equal number of members from each country, hoping that other countries would join. In practice today there are only two functioning parts: Canada and the U.S.A. The two organizations now function separately.

How is the Anglican Fellowship of Prayer funded?

The Anglican Fellowship of Prayer-Canada has no endowments and is completely dependent on current giving and volunteer work for all the different ministries that it undertakes. The Anglican Fellowship of Prayer is registered with the Canadian Revenue Agency in Canada under the tax act as a charitable organization, and all donations are tax-deductible to the extent prescribed by law.

Note: This page can be used by the Diocesan Representative to record members of the Diocesan Committee.

Local Area Committee

Chair

Secretary

Note: This page can be used by the Diocesan Representative to record Parish Representatives in the Diocese.

**Lay Parish Prayer Representatives List
By Deanery, etc.**

Parish	Name	Address	Phone	Prayer and Bible Study Group
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SECTION I - THE AFP DIOCESAN REPRESENTATIVE

1) AFP Diocesan Representative Guidelines

Introduction

1. The AFP Diocesan Representatives (DR's) are the front-line personnel of the Anglican Fellowship of Prayer. You are the one who has the opportunity to work with people in your diocese. You have been appointed by your diocesan bishop to encourage and help further the life of prayer within your diocese.

AFP Diocesan Representative Requirements

2. The main requirement for a diocesan representative of the Anglican Fellowship of Prayer is a personal commitment to prayer and a desire to see other people grow in their walk with Our Lord. Whatever you lack in training, experience and knowledge can be compensated for by inviting other members of the Body of Christ into a diocesan AFP committee and as workshop or retreat leaders.

AFP Diocesan Representative Responsibilities

3. **Prayer.** Nothing can take the place of your faithful prayers for the progress of this ministry, both in your own diocese and in the larger church. AFP Rep's are also asked to support each other.
4. **Encouraging others to pray.** Some of the ways you can do this are outlined in this handbook, starting prayer groups, and by arranging for retreats, quiet days, prayer workshops, prayer vigils and prayer conferences. Articles on prayer in your diocesan paper are another helpful approach.
5. **Annual Consultation with the Diocesan Bishop.** You were appointed to this ministry by your bishop and it is important that you keep in touch with him or her to make sure that your ministry is in line with his/her priorities. If you have been actively promoting prayer through any of the means mentioned above, be sure to tell your bishop what you have been doing. (See Appendix A at the back of this section for a letter from a representative describing her visit with her new bishop, and the goal sheet she presented to him.) Remember too that your bishop can help you in a number of ways:
 - a. by writing a letter to the clergy to commend your ministry (or a particular aspect of your ministry) ,
 - b. by celebrating the Eucharist or speaking at a diocesan prayer conference or quiet day,
 - c. by helping you to find seed money for a diocesan conference or other project,
 - d. by helping you to attend any prayer conferences which may be of value and the DR's Consultations (if only by pointing you in the right direction to apply for funding!) In looking for this kind of help, however, be aware that you are more likely to get help if you are either completely new to the work or are seen to be actively promoting prayer through one means or another in your diocese.
6. **Support for Bishop.** Always support your bishop in this difficult and demanding position with your own prayers, and encourage others to do the same.
7. **Getting to know the clergy.** Send them a letter introducing yourself (See Appendix B at the back of this section for a letter from a DR). If you have time, go and visit them to talk about how the Anglican Fellowship of Prayer can help their church.
8. **Commending Anglican Fellowship of Prayer.** You will be sent a package of newsletters, as they are produced, to distribute. These can be given out at any AFP events you are organizing (ask for more if required), but otherwise may be left at the diocesan office, at churches or given to prayer groups. If there are people that you think should receive the newsletter on a regular basis, send their names and addresses

to the Executive Committee member responsible for the membership list and they will get the regular mailings. Many pamphlets about the work of Anglican Fellowship of Prayer and prayer in general are also available to give away free or at a low cost to interested people.

9. **Display Table.** A display table at your diocesan synod is a good way to make contacts. Suggestions for making this a success can be found in Section 1-7).
10. **AFP Finances.** Finally, Anglican Fellowship of Prayer has no endowments and is always in need of financial assistance. We operate on a low budget with a lot of volunteer help. When the opportunity arises, please be prepared to commend the needs of this ministry to diocese, parish councils, and concerned individuals with which you are in contact.
11. **Attending Conferences.** The Anglican Fellowship of Prayer organizes International, National and regional conferences at various time. DR's are encouraged to attend whenever possible. However, it is recognized that distance and cost considerations may make this difficult. AFP-Canada organizes a DR's Consultation for DR's and members of the Executive Committee form time to time. Its purpose is to provide teaching and mutual support for the DR's and feedback to the Executive Committee members.

Ways and Means To Get Started

12. Getting people to recognize their need for prayer is not always easy, and receptivity to Anglican Fellowship of Prayer events varies greatly from diocese to diocese. This handbook has a number of suggestions about strategies for commending both Anglican Fellowship of Prayer and prayer itself. Many of the ideas have come from other representatives and have been well-tested 'in the field.' However, the fact that something works in one diocese does not mean it will work in another, so do not be discouraged if you try something and it does not go well. You will also find that receptivity varies greatly from parish to parish, and a particular workshop or other prayer event may be worth trying elsewhere.
13. Do not be discouraged either by the variety of suggestions in this handbook. You are not expected to do everything at once. It would take a large and active committee to get everything suggested in here off the ground and going.
14. Feel free to start with something small because God often brings about great works from small beginnings! But, equally, be ready to tackle something big (like a diocesan prayer conference) if the opportunity presents itself because God can enable where our own ability falls short. The important thing is to pray your way through whatever you do. God will use the gifts you have in ways that may surprise you.

2) The AFP Diocesan Representative's Ministry

1. AFP Diocesan Representatives are encouraged to explore some of the following opportunities for ministry:
 - a. Build a network of prayer contacts around the diocese. See Diocesan Spirituality and/or AFP Committee in subsection I-6).
 - b. Lead or organize a prayer workshop for a parish. See How To Hold A Prayer Workshop in Section VI.
 - c. Ask the editor of your diocesan prayer if he/she would like to have some articles about prayer. See Introducing Anglican Fellowship of Prayer in subsection I-5) -1 (c).
 - d. Have a display table at Diocesan Convention/Synod and regional events with AFP information and books on prayer for sale. See Holding An AFP Display in subsection I-7) and Book Ministry in subsection I-11).
 - e. Co-ordinate a Diocesan Prayer Conference.*See How To Organize A Diocesan Prayer Conference in Section V.
 - f. If there is not a Prayer Cycle for the Diocese, prepare one.* See How To Develop A Prayer Cycle in subsection II-3).
 - g. Encourage and help to arrange parish or diocesan quiet days and retreats. See How To Organize a Quiet Day and How to Organize A Silent Retreat in Section III.
 - h. Encourage the formation of Alongsiders ministry in churches. See Alongsiders Ministry in Section VII.
 - i. When the diocese is in the process of electing a bishop, offer to arrange an on-site prayer vigil. Encourage parishes to hold their own prayer vigils and other prayer events or times for the election. Communicate some appropriate prayers throughout the diocese. See Prayer Vigils in Section IV. A list of appropriate prayers is available from the AFP-C Resource person.
 - j. Be available to parishes as a speaker on prayer, as an enabler in setting up prayer groups and as a resource person on programs, ideas and materials for prayer groups.
 - k. Locate other people who can speak on prayer, lead quiet days and retreats, and serve as prayer enablers - and then encourage parishes to use them.

• *The items marked with an asterisk should clearly be undertaken in consultation with the diocesan bishop.*

3) Support For The AFP Diocesan Representative

1. **Diocesan AFP Committee:** You are not expected to do this work alone. You will find it helpful to form an Anglican Fellowship of Prayer committee to assist in this ministry and guidelines for this task are in subsection 1-6).
2. **Getting A Co-Representative:** In dioceses that are geographically separated, diocesan representatives often find it helpful to have a co-representative working in the other half of the diocese. Some dioceses even have three co-representatives. If you would find it easier to have a partner in this ministry, as well as your AFP committee, contact the AFP office. Obviously this is a personal choice for each representative and reflects your working style. If you would like to have a co-rep., you don't need any special reason (like distance) for having one.
3. **Build A Network:** If you can, get to know the leaders of other prayer-oriented organizations in your diocese (like Mother's Unions, Cursillo, Faith Alive, ARM, and any religious communities in your diocese). We are not in competition with any of these groups. Rather, Anglican Fellowship of Prayer is often able to act as a catalyst to bring different groups together to hold something like a Diocesan Prayer Conference. The AFP motto is Prayer Unites and it really does! Building a network of prayer contacts in the diocese can be a helpful factor in your ministry as the AFP DR. If you already know a lot of people from other groups you have been involved in, you are off to a running start.
4. **Parish Reps.:** Try to get an AFP Parish Coordinator or Parish Representative in every church if possible, perhaps through a prayer group in the church. Parish Reps. can be a backbone of support both through prayer and talents for any of the work you are trying to do.
5. **Advice, Etc.:** Advice is available from the National Director, your Provincial(Ecclesiastical) Representative or if not available your delegated Executive Committee liaison member. A list of the Executive Committee members and other DRs with telephone numbers and e-mail addresses should be automatically sent to you. If you do not receive one, contact the National Director, Prov. Rep or executive committee member who first welcomed you. The resources of the Anglican Fellowship of Prayer-Canada are available from the executive committee member responsible for resources.
6. **Training:** Most of the training you will get as an AFP Representative is hands-on, 'in the field' training. This handbook is designed to give you a good start at a number of different projects to encourage prayer in your diocese. Training events are held at the DR's Consultations. At this time Reps have an opportunity to work through problems, share new ideas, and meet with other DR's and Prov. Reps.
7. **Conferences:** Conferences at the international, national, regional and local level are held from time to time. You are encouraged to attend these events whenever possible. They are excellent opportunities to network with other DRs, AFP members and to be spiritually fed through the talks and workshops
8. **Finances:** We never seem to have more than we need but the Lord does provide. However, when you run or host AFP events in your diocese, you are encouraged to encourage those present to financially support the AFP through becoming a member. A DR cannot honestly do that unless they themselves are financially supporting the AFP.
9. **Prayer:** You will be prayed for! One of the responsibilities of a diocesan representative is to pray for the other representatives on a daily basis. If there are special events for which you want prayer, send the appropriate information to the editor of the Prayer Prompter and bring it to the attention of your Prov. Rep.

4) Diocesan And Parish Prayer Events

1. AFP DR's can encourage the development of prayer events at the diocesan and parish level in a number of different ways. Much will depend on what is already happening in your diocese. We want to encourage prayer where such events are already organized - we certainly don't want to get into direct competition with them! In this Handbook, you will find definite steps you can take to develop any of these approaches. Don't decide anything hastily, but pray about it before beginning. Start with the program that most appeals to you, and where you think God might be able to do something through your efforts.

Diocesan Events

2. A helpful approach is to participate in retreats and conferences that are already taking place. For instance, many DR's are active members of their Diocesan Spirituality Committee (or its equivalent). If you would like to do this but don't know how to become involved, you can ask your bishop to appoint you to the committee. If your diocese does not have a spirituality or prayer committee, you may want to begin thinking about forming one!
3. Another approach is to look around at what is already happening and see where the gaps are. Perhaps you can help to fill them. For instance, a diocese which has been undergoing renewal through Cursillo, and similar groups may not be providing any opportunity for quiet days or silent retreats. Many people who have been through the renewal process find the quiet time is a wonderful chance to be open to the work of the Holy Spirit in their lives, and they respond gratefully to just such an opportunity. And, of course, other people are simply quiet by nature and will appreciate it for that reason.
4. On the other hand, if your diocese provides quiet and reflective days, but little opportunity for people to share their faith and journey in prayer, you may find that a diocesan prayer conference or a prayer workshop begins to open that door a little. Even in dioceses where renewal groups have been alive and active, a diocesan prayer conference can serve a helpful and strengthening role in bringing people together across the boundaries of their organizations and parishes.

Parish Events

5. Especially when you are beginning this ministry or if Anglican Fellowship of Prayer has not previously been active in your diocese, the best approach may be at the parish level. Find ways to introduce yourself to the clergy either through a letter or a personal visit, and find out what role prayer plays in the life of each parish.
 - a. Are there prayer groups or a prayer cycle? Ask for the name and phone number of the leader(s) so that you can make some contact with them. Would they be willing to receive prayer requests? Would someone in the parish, perhaps from the prayer groups, be willing to serve as an AFP Parish Representative? A parish representative can be a big help in promoting a diocesan prayer conference in her parish.
 - b. If you find someone who is interested, put them on the mailing list for the Partners In Prayer newsletter so that there is a regular contact with Anglican Fellowship of Prayer. This will help to build your AFP network. Some AFP Rep's have their own newsletter as well that goes to people like this.
 - c. If you are interested in having a teaching ministry, you can offer to lead a parish workshop on prayer (see Section VI.) Or you can offer to speak at the adult forum on Sunday or to the prayer group. If you feel you could not lead a workshop, you can arrange one on by simply inviting other people to do it! Or you could coordinate a regional quiet day, bringing together people from different parishes.

5) Introducing Anglican Fellowship of Prayer

1. Since many Anglicans have not heard of Anglican Fellowship of Prayer, part of your responsibility as a representative is to introduce this ministry so that people become more aware of the need for prayer in the life of every Christian, parish church, and diocese. A major way in which you will do this is through sponsoring some of the preceding prayer events in your diocese and the parishes. Other ways to make Anglican Fellowship of Prayer better known are:
 - a. **Displays - Sale Table**

A good way to introduce people to the work of Anglican Fellowship of Prayer is to have a display/sale table at your diocesan convention/synod, your diocesan prayer conference, ACW Annual Meetings or any other meeting that may seem appropriate. (See Holding an AFP Display in subsection I-7) .
 - b. **Pamphlet rack.**

Pamphlets about Anglican Fellowship of Prayer are available at no charge. A list of the pamphlets can be obtained from the Exec. Comm. person responsible for resources or from the web site. You are encouraged to arrange for these to be placed in church pamphlet racks. Some of the newsletters which you receive could also be placed in this way.
 - c. **Diocesan newspaper.**

Publicity about AFP events is very important both before the event (so that people will be encouraged to come) and afterwards (so that they will wish they had come and try harder next time - if it was a parish event, they might consider having the same workshop in their parish). Editors usually like to get photos (three to four people maximum as a general rule, and give date and names left to right please).
2. The main purpose of Anglican Fellowship of Prayer is to encourage people in their prayer life. Some diocesan representatives have been able to do this very effectively by submitting articles on prayer, written both by themselves and by other people in the diocese. (Some have even managed to get a regular column with an Anglican Fellowship of Prayer heading!) Check with the editor of your diocesan paper to see if he or she would welcome contributions on the subject of prayer. The editorial space available varies according to the size of your diocesan paper, and editors have their own preferences - but it is definitely worth a try!.

6) Diocesan Spirituality Committee and/or AFP Committee

Introduction

1. Diocesan spirituality committees can vary a great deal, depending on the direction they take and who is involved in them. It is always a good thing to cooperate with a diocesan spirituality committee whenever you can. If you have the time and inclination, join the committee (or ask your bishop to appoint you to it.) Some rep' s have had an important influence on the programs and speakers offered to their diocese just because of their participation in such a committee.
2. In some dioceses the Anglican Fellowship Of Prayer committee is the diocesan spirituality committee. This has happened because there was no diocesan prayer or spirituality committee, and the AFP committee simply began doing the job. Acting at a diocesan level, they began offering prayer conferences, quiet days, and multiple prayer learning experiences. They may also have started the diocesan prayer cycle.
3. Whether or not your diocese has a diocesan spirituality committee, each rep. is strongly encouraged to develop an AFP Committee to act as a resource for the ministry of prayer in that diocese. Don't try to be a Lone Ranger. Many of the prayer events suggested require a team of people to put them together, and you need help both in praying about an event and in getting through the work involved.

Suggestions For Forming An AFP Committee

4. **Begin With People You Know.** Most DR's are inclined to begin with their friends - people they know from their church, prayer and Cursillo groups, or other contacts. Gather a few friends together and pray about how you should develop this work of encouraging prayer in your diocese. Do not be discouraged by the fact that most people are not just waiting for the opportunity to join such a committee. This is a calling that often grows slowly! First, meet together to pray awhile and then see where God leads. Prayer is the starting point of action.
5. **Choose A Project.** Decide with two or three other people (your fledgling committee) on a particular project like a (Power) House Of Prayer workshop to be offered to individual parishes, or a diocesan prayer conference or retreat. The bigger the project, the more people you will eventually need to involve. As people work on the project and become personally committed to it, you will begin to find people who are interested and keen to continue the work through an AFP committee. But don't expect overnight miracles. One diocese that has a particularly strong committee has been working at this for the last 30 years!
6. **Enlarge The Working Group.** After the initial start, try to move beyond your own immediate circle of friends. Working together on a diocesan event (such as a prayer conference) makes this easy to do. Try to involve people (both lay and clergy) from different parishes, prayer groups, and church organizations and the religious communities (if any are working in your diocese.) Ask people you know, or call the director of the organization and invite them to send a representative to work on the event. This will give you a broad working base and help to ensure good participation in your prayer event. It will also give you a large number of people who might be asked to participate in an AFP diocesan committee. Later, be sure to have a follow-up meeting for those who worked on the event. This may a good time to invite them to begin planning for a similar (or different) event in the future. On the evaluation form, the final question could be "Please leave your name, address and phone number here if you would like to help with future events."

7) Holding An AFP Display/Sale At Diocesan Synod

Introduction

1. AFP displays/sales are helpful in letting people know what Anglican Fellowship of Prayer is about and what you can offer in the way of resources, workshops and retreats. If you have a prayer conference planned, be sure to have lots of information and registration forms handy to give away!
2. Displays/sales can be put on for many different occasions, but diocesan synods are a particularly good opportunity to make contact with clergy and active laity in your diocese. Setting up an Anglican Fellowship of Prayer display/sale and having one or two people at the table to talk to interested parties may open up new avenues for your ministry. The sale of resources has a great educational impact.
3. At its most basic, an AFP display may be simply a table of materials (AFP folders, newsletters, etc.) that people can pick up, but many rep's have found that a little more effort gets a lot more interest. The ideas that follow have come from practical experience in the field.

What to do

4. **Request space.** The first step in having a display/sale is to find out what the requirements are for having a display, such as: when do requests for display space need to be submitted? or whether there is a charge for display space? Requests for display space usually need to be in at least six weeks in advance, but this can vary from diocese to diocese. A charge for display space is only likely to be made if the synod is being held in a hotel and the diocese itself would otherwise have to pay for that space. Again, this can vary according to the diocese. Before approaching the diocesan office with your request for space, you should be able to be specific about the amount of space you want and the purpose for which you want it.
5. **Make a display board.** A display board will be useful on more than one occasion. You can use it for small displays at parish or regional workshops, diocesan prayer conferences, and at any parishes where you go to speak at Sunday forums or midweek groups. Use the display board to pin up photos from a recent workshop, conference and/or retreat. Pin up also the future dates of such events if you know them. (See subsection I-9) for details about making a display board.)
6. **Make a diocesan AFP banner.** Unless you are particularly talented with a needle, you do not need to make this yourself! Try to find someone in the diocese who would enjoy doing this work. You may also buy a generic AFP banner from AFP-C resources which can be easily modified with the diocesan name and or symbols. (See subsection I-8 for details about making the banner)
7. **Obtain materials.** Order materials from the Exec. Comm. member responsible for resources. Newsletters and Anglican Fellowship of Prayer pamphlets can be ordered as 'giveaways' for your display table. Also available are some AFP materials for sale, like the Personal Prayer Notebook. If you would like to have a display of books on prayer and sell them, a local Christian book store, particularly the diocesan book store if there is one, may be willing to provide you with some books on prayer on consignment. They may even give you a small commission.
8. **Volunteer help.** Prayerfully select Volunteers to help ensure that the display table for AFP materials is covered (with people as well as materials) at all times, and that opportunity to register for AFP newsletters, etc. is provided. Volunteers should have name tags to wear when they are working on the table. Arrange a roster to have two people at the display/sales at all times. If you are going to have a Visible Vigil during Synod (see subsection IV-4)), you will want to choose volunteers who also are willing to spend time in the Prayer Chapel! Members of prayer groups and those who have participated in past AFP events are good choices.

9. **Finding volunteers.** Provide (pass around) a sign-up sheet or notepad for people who wish to receive the AFP-C Newsletter for a year. Encourage anyone who seems interested and make a note of their particular experience and interests (prayer group member, attends retreats, taken courses in Ignatian spirituality, prayer chain member, etc.) Those who have a serious interest in prayer may be a good source for new members on your diocesan committee, either to teach in workshops or to help at the organizational end for retreats and conferences. This is an excellent opportunity to enlist parish representatives.
10. **Prayer requests.** Provide a box or basket for prayer requests and encourage people to use it. These requests should be prayed through at the synod vigil (see section IV-4). Prayer request boxes can be put in strategic places and cleared to the vigil chapel basket two or three times daily.
11. **AFP memory album.** When you have a workshop or conference, take pictures during the event and put them in a photo album, together with any publicity, registration folders or newspaper clippings about the event. You can also include photos of your diocesan bishop, prayer groups, workshop leaders, yourself at the international conference, etc. Make sure all photos are clearly labeled. People love to leaf through such a book on a display table, hoping to see people they know. It will give them a good idea of what AFP is about!
12. **Vigil for synod.** See Section IV-4). Organizing a visible prayer vigil for your diocesan synod may be the most important thing you can do both for the synod and for AFP! It makes a big difference to those taking part in synods to know that they are being prayed for during the sessions. Increasingly, as synods are being held in hotels instead of on church premises, groups holding exhibits or displays are being charged for the display space. If that is the case in your diocese, you may wish to forget about organizing a display and focus all your energy on a Visible Vigil. You can always leave a few AFP pamphlets on a table at the back of the room. However, some DR's have been known to persuade their diocese to cover such costs.

8) Making A Diocesan AFP Banner

Introduction

1. A diocesan AFP banner will be an asset for both your diocesan and parish displays. Try to arrange for it to be carried in diocesan processions whenever possible. The banner should be displayed prominently at your diocesan prayer conference, retreats, workshops etc. Whenever not in use, the AFP banner may be hung in the Diocesan Rep's home church as a reminder to the members of the congregation of the work in which it shares because of your efforts.
2. The banner should include the words Anglican Fellowship of Prayer (or AFP) and the motto Prayer Unites. Underneath the words Prayer Unites place the name of your diocese. Include also the AFP logo or a design with the Holy Spirit dove and praying hands.
3. Red is the AFP color and should be a prominent color in your banner.
4. A generic AFP banner is available from the AFP-C Resource person to which the name of your diocese can be added. Check for cost.
5. If you make the banner of a woven material, remember that it will be traveling around and will need to be dry cleaned occasionally. Materials should be sturdy and well-stitched (not glued) in order to prevent fraying. The banner design can be done in embroidery, appliqué, or needlepoint.
6. The banner should be between 20" and 24" so that it can be rolled up and brought to different displays in a small suitcase. A suggested length would be between 36" and 48". Streamers can be hung beside the banner to give a larger effect.
7. The crosspiece on which the banner hangs can be a simple piece of dowel rod, or a wooden or brass curtain rod. Finial ends on the rod give it a finished look but are not necessary. A screw eye attached to the middle of the crosspiece can be used to hang the banner on the hook on the upright pole, or the banner can be hung with cords and tassels attached to each end of the pole.
8. You will need an upright pole to carry the banner in a procession, and to hang it behind or beside your displays. You can purchase a six, seven, or eight foot banner pole that unscrews into two sections for ease in traveling. This will enable you to fit the pole into a car easily. It is recommended you get a pole with a 1" diameter (or less).

9) How To Make A Display Board

1. A display board will be useful on more than one occasion. You can use it for small displays at parish or regional workshops, diocesan prayer conferences, and at any parishes where you go to speak at Sunday forums or midweek groups.
 2. A lightweight display board made from cardboard can be bought at most office supply stores for about \$10. The inside section is white. You can also buy a package of stick-on letters, preferably in red, for about \$6. Usually one package is enough to spell out ANGLICAN FELLOWSHIP OF PRAYER. You can also buy some small Velcro strips. Decide where you want to put what on the display board, then stick the Velcro on the board, and the other part of the Velcro on the pamphlets, pictures, etc. that you want to display.
 3. A larger and heavier tabletop display board can be made from two framed cork boards hinged together. Glue red felt over the cork.
 4. **AFP-C Display Unit** - For special occasions, you may wish to borrow the AFP display unit. It is a three panel hinged unit which when open is about 4ft by 8ft and will fit on a 4x10 ft table. It is covered with a red material to which notices, photos etc. can be attached with velco tabs (pins are not to be used) and books, pamphlets can be displayed in front of it. The unit is available for loan and can obtained from the Exec. Comm. resources. Transportation costs to and from the borrower must be paid by the borrower.
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10) Finances

1. As soon as you find that you will be handling more than very small amounts of money, you should consider getting a separate bank account in the name of AFP - Name of your Diocese. Preferably it should have two signing officers (yourself and the treasurer of your committee). This will make it easier to keep money received from events like conferences and workshops separate.
2. As in any volunteer organization, finances are often a problem. Money is necessary to get some of the projects in this book off the ground.
 - a. If you want to undertake a project which will be of benefit to a parish or to your diocese, try to get seed money from those two sources first of all.
 - b. Remember that you will have to apply well in advance for such a grant from a diocesan source. Your Bishop, the Executive Officer or the Diocesan Program Officer can tell you how to apply for such funding.
 - c. For any event, budget one or two dollars of the fee to be kept for ongoing ministry, postage, phoning, paper, etc. You should also build in two dollars for a contribution to the ongoing ministry of the Anglican Fellowship of Prayer-Canada.
 - d. You may also be able to get some diocesan support to attend the DR's Consultation which is put on by the Exec. Comm. for the benefit and support of DRs and for other international, national and regional prayer conferences, which are always beneficial.
 - e. Leading workshops is one way you can help to support your ministry (see Section VI).

11) Book Ministry

1. Spiritual reading should be an important part of any Christian's spiritual development. Since many people do not have ready access to good books on prayer and spiritual growth, or make an effort to visit good Christian book stores, any effort by DRs to encourage and support others in obtaining books on prayer or other aspects of spirituality is a very worthwhile endeavour.
2. When you have a workshop or conference, you may be able to order a consignment of books from a local Christian book store. When you sell books on prayer or other aspects of spirituality at a workshop or conference, you are doing one, and maybe, two things. You are helping to get good books on prayer and spiritual life into the hands of people who might not otherwise read them. The book store may give you a discount on or a commission for the books you sell which will help to support your ministry.
 - a. If you want a consignment of books, contact the book store and tell them what you want it for and give ample time for shipment to be made up. Occasionally, it will take a little time to build up a relationship of trust with the book store staff.
 - b. If you want the book table at a workshop, get a resource person at the church where the workshop will be held or one of your support committee members to be responsible for setting up the table, for inventory and accounting, and for the return of both unsold books and money from sold books to the book store. Return the books quickly after the event. It will help build a good relationship with the book store staff.
 - c. You must arrange for transportation of the books to the workshop site and return of unsold books to the store in the most appropriate manner.
3. Some people attending workshops, conferences, etc. do not want to buy books because they do not want to spend the money or they do not think they will have time to read them. For those, AFP-C has a large number of pamphlets on a wide range of topics related to prayer which provide useful and valuable information in few pages in an easily digestible form. Information on these pamphlets can be obtained on the web site or from the Exec. Comm. resource person and can be ordered from the resource person. Please order several weeks in advance.

12) Nan Henderson Memorial

1. In 1996, the Executive Committee created the Nan Henderson Memorial fund with the funds given to AFP-Canada in memory of Nan Henderson. Nan had been a founding member of AFP-Canada, a long time member of the Executive Committee and did a great deal of work for the organization over the years. The Committee then voted to use the funds in a program to encourage and support new deacons and priests in their prayer life by providing them with a resource package on prayer. A number of diocesan representatives have been giving out the resource packages to new ordinands since then and it has been very well received. The Executive Committee therefore asks and encourages all DR's to get involved in the program.
2. In the past the memorial has been a gift of several AFP books and pamphlets, which the DR would order from the Resource Coordinator and subsequently arrange to have presented to the newly ordained Deacon. This has been changed to presenting the recipients with an AFP (Canada) Gift Certificate valued at \$30. The newly ordained recipient may redeem the Gift Certificate by choosing whatever he/she may like from the AFP resources that are available. The Certificate is accompanied by a Catalogue of AFP Resources that the recipient can use to familiarize themselves with the Resources that are offered.
3. The occasion and method of presentation of the Memorial is left up to the Bishop, Diocesan Representative, or designated presenter as is appropriate to local practice. Once presented, the DR is asked to provide the name & address of the recipient(s) to our Resource Coordinator. This allows for the Resource Coordinator to know who is redeeming the Gift Certificate, as well as to arrange for the recipient to receive our Newsletter for one year.
4. A suggested plan of action is as follows:
 - a. Ascertain from your diocesan office when the next ordination is about to take place.
 - b. Six weeks or so before the ordination, find out how many are to be ordained, or if the number has not been released, estimate the number based on how many have graduated or are about to graduate from theological college.
 - c. Order the Gift Certificates from the AFP - C Resource Coordinator.
 - d. Prepare the presentation with the Gift Certificate and a letter describing the purpose of the presentation and any other material you may have included, such as an Alongsiders Kit. A sample letter is shown on the next page. Also, you may wish to offer your assistance in familiarizing the ordinands with the AFP Resources that are available and pointing them to our website, www.anglicanprayer.org.
 - e. If possible, have the presentation made sometime during the ordination period. A time when it could be done is during the photo opportunity time at the end of the service or maybe during the reception. If you as DR cannot attend to the ordination, ask a member of the AFP or a friend to do it. Failing that, the package can be mailed.
 - f. After the ordination, send a note or mail to the Resource Coordinator that includes the names and addresses of the ordinands.
5. The program provides an excellent way of spreading the word about the AFP to new clergy and encouraging them in their prayer life. It is for example, very gratifying to hear such things as that a certain new deacon gave a very good sermon on prayer to his new parish only a couple of months after being ordained. The members of the Executive Committee pray that you will take up the task of providing the AFP prayer resource Certificate to the new clergy in your diocese. And please be sure to send their names and addresses to the Resource Coordinator.

SAMPLE LETTER

Date

The Reverend

Anglican Diocese of

Dear:

On behalf of myself, as Diocesan Representative, and the Executive Committee of the Anglican Fellowship of Prayer - Canada (AFP-C), we would like to congratulate you on your ordination to the Sacred Order of Deacons in the Anglican Church.

The Anglican Fellowship of Prayer aims to encourage and support Anglicans and others in the practice of prayer, both personal and corporate. To do so, the AFP organizes workshops, retreats and conferences and has available as resources a wide range of material in written and electronic form.

We would therefore like to encourage and support you in your promise to persevere in prayer by presenting you with a Gift Certificate that can be redeemed by ordering prayer resources that you would find most useful to you from the AFP-C Resource Coordinator. I have also included '*put in name of anything else you may have included, such as an Alongsiders Kit*'. More information on the available resources and how to order them can be found at www.anglicanprayer.org.

This Gift Certificate is presented to you in loving memory of Nan Henderson, a founding member of, and long time worker, for the AFP-C. If you have any questions on the AFP, please feel free to contact the undersigned.

Yours in Christ

Name

Diocesan Representative etc

SECT II - PRAYER GROUPS, PRAYER CHAINS AND PRAYER CYCLES

1) How To Start A Prayer Group

Introduction

1. From time to time you will be asked for help in starting a prayer group, or adding some zip to an old one. The request may come either from the rector of a church or a member of that parish, possibly someone who has attended one of your workshops on prayer. AFP-C has some pamphlets which provide some useful information.

About Prayer Groups.

2. Anglican Fellowship of Prayer has been a leader in the small group movement. Helen Shoemaker and her friend Polly Willy who are considered to be the founders of AFP, started a small parish prayer group in the 1940's, which led to the formation of other prayer groups long before the idea had caught on at a wider level. Anglican Fellowship of Prayer began in the early 50's as a fellowship of small prayer groups that held an annual conference to encourage each other.
3. Today many Episcopal/Canadian Anglican churches have small groups. Although the function may be very similar, they go under a wide variety of names: fellowship groups, home groups, care groups, cell groups, bible study groups, intercession groups, meditation groups, and prayer groups.
4. Most of these groups would include:
 - a. bible meditation
 - b. personal sharing
 - c. spiritual direction
 - d. prayer
 - e. social time (before or after the meeting)
5. As you might expect, the name of the group usually indicates the amount of time allotted to each of these functions. (In some cases, one or more of the functions will be omitted altogether.) Whatever its chosen designation, any group that normally spends 20-30 minutes of its meeting time at prayer could be considered a prayer group.

How To Begin.

6. If a priest asks for help in starting a prayer group, you should ask him or her to identify between five and twelve people who would be interested in belonging to a prayer group or who want to learn more about prayer. These people should then be invited to a meeting, either at the church or in someone's home, where you can talk about the purpose and function of a prayer group.
7. If a lay member of the church asks for your help, follow the same steps as above but be sure to gain the approval of the parish priest first. The person inviting you should speak to the rector before you agree to come or any invitations are issued. If the rector is nervous of prayer groups, the following steps may help.
 - a. Call the rector and outline what you will be talking about.
 - b. Remind the rector gently that you were appointed to this ministry by the bishop, and that one of the functions of a parish prayer group is to support both the bishop and the parish clergy in prayer.
 - c. Invite the priest to attend this introductory session that you will be leading but make sure it is understood that the priest is not usually expected to attend a prayer group meeting although he/she may do so if he/she so desires.
 - d. Point out that in the beginning, members of a new prayer group contract to meet for a period of six-to-eight weeks. If at the end of that time, the priest feels the prayer group is causing problems, he/she can ask for its termination.

8. If, in spite of these measures, the rector does not want you to come and talk to people in the parish about starting a prayer group, do not go. Instead, you may suggest that those who invited you might like to join another prayer group for awhile. or that they just plunge in and start a prayer group on their own. You can help by suggesting books, and by praying for them. In such circumstances, the Holy Spirit will see to the rest!

The Introductory Meeting

9. **Introduction.** Begin by explaining that getting to know each other is a crucial part of forming a prayer group. Ask those present to answer the question *Who Am I?* giving their full names and some information they feel is important about themselves. Explain that a prayer group has two functions - to pray for others and to help its members grow spiritually. The five functions of a prayer group are structured to help this happen.
10. **Bible Meditation.** Christian spirituality is based on the Bible. Both the Old and New Testaments record the working of God in the lives of his people. Meditation or *meditatio* in the Christian tradition means to read and carefully think about a passage of scripture so that God can speak to us through it. Although meditation is normally an individual experience, group meditation is an invaluable training for those who are relatively new to this spiritual discipline. When reading a particular passage of scripture, Joan will benefit from hearing what the Holy Spirit taught Mary in that passage, and Mary likewise will benefit from John's insight into the reading. There should be a pattern for reading the scriptures:
 - a. The scripture readings for the following Sunday.
 - b. A book of the bible - preferably a gospel or epistle.
 - c. A thematic study from the scriptures, perhaps on healing or prayer.
11. **Study guides.** Many useful bible study guides are available, however it is important to remember that this is not a time to get educated about the background or sources of the scriptures. Theological study should be done beforehand, or afterwards if curiosity is aroused by a particular discussion. The purpose of meditating on scripture is to hear what God is saying to me (or us) personally. If you use a bible study guide, try to use one based on the inductive bible study method, or try the African Bible Study (at the end of this section). A period of silence should always follow the initial reading of the passage to allow for silent reflection and personal meditation.
12. **Illustration.** By way of illustration, you might like to lead a brief study on Acts 3:1-16. Read the passage over carefully, first in silence, then have someone read it out loud. Ask people to share what strikes them about the passage. How might it apply to them meeting as a group? Points that you may want to bring out in the discussion are:
 - a. Peter and John were going to the Temple for prayer - their hearts were set towards worship. A prayer group meets for worship
 - b. Peter and John were going together - Jesus said that where two or three were gathered in his name, he would be in their midst. A prayer group only needs two or three members to be effective.
 - c. Peter and John had no money but they prayed for the lame man. Through prayer, they gave him something better than money. A prayer group has no money to give away from fund raising activities, but what it does give is of far greater value than money.
 - d. Peter said that the healing of the lame man had nothing to do with his and John's own power or godliness, but came from faith in Jesus. In the same way, a prayer group does not have any power of its own for healing, but depends on faith in Jesus.
 - e. Peter said that he and John were witnesses that God had raised Jesus from the dead. Through its faithful meeting for prayer, week by week, members of a prayer group witness to their faith in a living Lord.

Personal Sharing

13. Personal sharing of personal and spiritual problems normally occurs during the Bible study time or during the period immediately before the intercession time when requests for prayer are brought forward. Members of a prayer group should be warned against gossip and reminded regularly that any confidences shared within the group are not intended to be shared more widely, even for prayer. A lack of trust within the group will seriously hinder or even destroy its development. The time spent sharing should be limited and not become an advice or counselling session.

Spiritual Direction

14. In its classical form, spiritual direction is normally a one-on-one relationship between a spiritual director and someone seeking spiritual guidance. A spiritual director can help someone come closer to God:
 - a. by encouraging good purposes,
 - b. by helping him/her to recognize and do away with spiritual hindrances and
 - c. by sharing personal experience, helpful advice, books and prayer resources.
15. Although few people have the luxury of a personal spiritual director, a good prayer group through the grace of God can meet many of the same needs. Individuals in the group encourage others by their own example, while difficulties shared can be helped through the combined experience, wisdom and assistance of the group members.

Prayer

16. The five facets of prayer noted in the "Personal Prayer Notebook" are: adoration, thanksgiving, confession, intercession and petition.
17. A prayer group should always begin with adoration and worship of God. How this is done may vary from one group to another. Some enjoy singing praise songs, while others read a psalm, or have a time of silent adoration. A prayer for the Holy Spirit to open our understanding and speak to us through the scriptures should always precede the time of bible study.
18. Reasons for thanksgiving, confession, intercession and petition may come to light through the times of sharing, and these should be included in the prayer time. In praying for the sick, avoid unnecessary discussion of symptoms. We meet to pray for the healing of both people and situations. Sadly, it always seems to be easier to find causes for intercession than for thanksgiving! Some groups find it helpful to keep a journal of special prayer requests so that a healing six months later does not go unnoticed. Thanksgiving for answered prayer is especially important both because it honours God and because it helps to build our faith.
19. God often calls a prayer group into being for a particular purpose and members should be aware that it is God who has called them together. The reason for a group coming together may not become clear immediately but usually becomes evident through the way members want to allocate their time for prayer. Of course, God may also use a prayer group for more than one purpose and prayer group leaders should recognize that members often come with a mixed agenda.
 - a. Some meet primarily for intercession on behalf of their parish. They pray for the clergy, the Sunday school, the choir, the confirmation class, the worship on Sunday, the parish sick list, the vestry meetings, the building fund, the outreach program, and so on.
 - b. Some may meet primarily for meditation and petition to deal with personal needs resulting from traumatic childhood experiences, marital problems, divorce, or serious illness.
 - c. Some have had an experience of God and are drawn to a prayer group as a way of solidifying and expanding that experience.

Problems

20. Issues that may cause problems in a prayer group are lack of commitment, betrayal of personal trust, domination of the discussion by one person, non-acceptance of different styles of prayer and not sticking to the agreed times for beginning and ending the meeting. It is up to the leader and the group to recognize and deal with these problems.
21. *Lack of commitment* is usually shown in sporadic attendance, late arrivals, early departures, and poor preparation for bible study (if this is expected). The leader should discuss the problem with the member concerned to see what is causing the trouble and whether the group can do anything to help. (For instance, the offer of a lift by another member could help if transportation is a problem. Or someone might find it easier to host the meeting in her home than to find a baby-sitter in order to go to another house.) One way to deal with this, especially when a group is just beginning, is to agree to meet for six or eight weeks only, with everyone expected to be there every week. At the end of that time, take a two to four week break, (perhaps over the Christmas holidays or after Easter) and then start again.
22. Different styles of prayer are very personal for the people involved. Some are unwilling to pray aloud (unless they are reading a prayer); others may want to pray in tongues. Those who wish to remain silent should be encouraged to know that their prayer is just as important and acceptable to God as the prayer of those who pray aloud. Such a person may be helped by being given the parish sick list to read aloud during the intercession period. Conversely, if some members are disturbed by those who want to pray in tongues, the group should remember St. Paul's warning not to quench the Spirit.

Social Time

23. The social time is one element of a prayer group which is completely dispensable! At the same time it is often the most popular part of the meeting. Unfortunately, the social aspect has a tendency to take over, partly because praying together generates such a warm climate of fellowship and unity. Strict control is necessary to keep the socializing within bounds, or else the group will fall apart because it is not meeting its primary purpose.
24. The meeting itself should begin and end on time! If refreshments are offered either before or after the group meeting, they should not be allowed to interfere in any way with the format of the meeting. Either the group leader or an appointed timekeeper should make sure that everything moves on schedule. Having a bell to ring when it is time to begin the meeting (or setting an alarm clock to go off when it is time to pray) can help with an unruly group.

Variations

25. When a new prayer group is being formed, some decisions need to be taken about its form and process.
 - a. How often will it meet (Weekly? Alternate weeks?)
 - b. Where will it meet? (Church or a member's home?)
 - c. When will it meet? (morning, afternoon or evening?)
 - d. How long will it meet? (Half an hour, an hour, two hours?)
 - e. What is the primary purpose of the group? (Pray for parish concerns? Grow in prayer?)
 - f. Who will be invited to attend? (Members of the church only? Friends and neighbours?)
26. A group that meets at the church for an hour just before the 'mid-week Eucharist will be very different from a group that meets in the evening in a member's home where non-attending friends and neighbours are welcome. Those beginning the prayer group need to pray for discernment to know God's will and purpose for the group. As stated at the beginning, prayer is the only one of the five group functions that must be part of a prayer group's pattern! Prayer Groups - a "How to" booklet is available from Resources.

2) How To Start A Prayer Chain

Introduction

1. Please start by reading "How To Begin" on page II-1 in this Section.
2. A prayer *chain* is a prayer group that meets only occasionally, but is always available for intercession when needed. It may meet as often as once a month or as infrequently as once or twice a year. When a prayer chain does meet, it is usually for a corporate Eucharist, a time of teaching, or an annual commissioning service.

Starting Small

3. A prayer *chain* usually starts small with a group of three to five members under the leadership of one person. When a prayer request comes in (from the rector, parishioners, neighbours, etc.), the leader telephones the other members of the chain to communicate these needs. Most frequently, the leader will phone another member, who phones another member, and so on, until everyone has been notified. This pattern of contact is what has given the prayer chain its name. Each member is a link leading on to the next member or link in the chain. An ordinary metal chain is only as strong as its weakest link. The same thing is true of a prayer chain, which demands serious commitment to prayer from its members.

How does a prayer chain expand?

4. As a prayer *chain* grows, it is not practical to have it extend too far in length. When a chain grows beyond five links, it is wise to break it into two strands, with the leader calling the first link in each strand. As the chain grows, the first link will start calling two people. In this way, emergency needs for prayer can be communicated in the shortest possible time. Each member should have a list of the names and phone numbers of other links in their chain so that if they have difficulty reaching their link they can go on to notify the next in line.
5. Prayer *chain* members normally commit to pray daily for the needs placed before them, and this daily prayer for common concerns has a powerfully unifying effect. Even though prayer chain members seldom meet, they forge a strong bond of fellowship through prayer!

Who should be in a prayer chain?

6. Prayer chains are particularly suitable for:
 - a. the elderly and other shut-ins,
 - b. house bound mothers with young children and
 - c. business people who have no time for extra meetings.

The Leader:

7. The *leader* plays a pivotal role in keeping the chain organized by undertaking the following responsibilities:
 - a. photocopying and mail/e-mailing a prayer list of non-emergency needs to the chain members,
 - b. keeps the prayer roster up-to-date,
 - c. recommends helpful books or tapes on prayer that are available through the church library or the leader,
 - d. maintains contact with the rector (in a parish prayer chain) or the bishop's representative (in a diocesan prayer chain),
 - e. receives special requests to be passed through the chain to other members,
 - f. reminds members to ask anyone who calls in for prayer to call again within a month with an update and then pass on that updated information and
 - g. calls meetings and arranges for annual commissioning service.

3) How To Develop A Prayer Cycle

Introduction

8. A *Prayer Cycle* is simply a list of people and concerns for whom prayer is desired. Prayer cycles may be organized on a weekly, monthly, quarterly or annual basis.
9. For instance, *The Anglican Cycle of Prayer* is an annual listing of Anglican dioceses and bishops throughout the world. It is used regularly in churches throughout the Anglican communion both for daily intercessions and Sunday services.

Diocesan Prayer Cycle

10. Many dioceses (depending on the size of the diocese) have a monthly prayer cycle where the bishop(s), clergy, and all the parish churches are prayed for in turn (usually by deaneries or regions). Special events like diocesan convention, diocesan prayer conference or Cursillo may also be included. Copies of the cycle are mailed/e-mailed to all the parishes and these usually become the basis for parish intercessions at Sunday worship services.
11. If your diocese does not have a prayer cycle, ask your bishop if he/she would like you to prepare one and circulate it. Before printing and circulating a diocesan prayer cycle, be sure to check it first with the bishop or someone designated by the bishop.
12. One further note: Your bishop may not want you to prepare a diocesan prayer cycle, and then you may later discover that the responsibility for this has been given to someone else, such as a staff member in the diocesan office. Do not be discouraged! The bishop obviously feels that this is a diocesan responsibility, and your offer to prepare a cycle may have helped him/her to recognize the omission.

Parish Prayer Cycle.

13. A parish prayer cycle is intended to help parishioners pray for the mission and ministry of their church. The roster will usually include the clergy, secretary, organist, youth worker, janitor, and any other paid staff, as well as regular volunteers like Sunday school teachers. It may also include organizations like A.C.W., parish outreach ministries, newcomers to the church and members of the confirmation class. Some churches pray for all their members! A parish prayer group or prayer chain could prepare such a cycle and make it available to the parishioners.

SECTION III - QUIET DAYS AND RETREATS

1) How To Organize A Quiet Day

Why a Quiet Day

1. The first point is to know why you are organizing a quiet day. In our busy, frantic, modern lives there is often no time to stop and be quiet for more than a few minutes together. Prayers are said quickly (if at all) before we rush out to the office, and at night we fall into bed too tired to think. A quiet day is an effort to give people a little window of scheduled time to pray, to be still, and to listen to God.

When To Have A Quiet Day

2. **Time of Year:** Often quiet days are held at a season of special devotion (like Lent or Advent) when people feel that they ought to be praying more than usual.
3. **Lenten** quiet days may be held anytime from Ash Wednesday onward, but it is smart to avoid Holy Week when there are usually a lot of other services people will feel they want to attend. (It's better to avoid the week before Holy Week for the same reason.)
4. **Advent** quiet days are also better held right at the beginning of Advent because people (especially women) get busier and busier as Christmas approaches.
5. **Day Of The Week:** The choice of a weekday or a Saturday will depend on whom you want to attract to the quiet day. Full-time homemakers and retired people are often free on a weekday in a way that they may not be on a weekend. A Saturday quiet day, on the other hand, may help those who most need such a quiet space. Another possibility is to plan a quiet afternoon on a Sunday after church. You may also want to consider having the quiet day on a day of special devotion like Ash Wednesday, St. Patrick's Day, or the Feast of the Annunciation, in order to give it a special focus.

Where To Have A Quiet Day

6. A parish church is often a good setting for a quiet day. If the quiet day is being arranged for people who come from outside the parish (as in a diocesan quiet day) and you have a choice about the church you are using, check out the following points before making a decision on location:
 - a. Is the church easily accessible for those coming from elsewhere?
 - Good road (or highway) access?
 - Adequate parking facilities?
 - Is it convenient for people coming by public transport (subway, bus etc.)?
 - Central location for the area you wish to draw from?
 - b. Will the church be quiet?
 - Does the church have an open door policy (as in a Cathedral)? If so, can it be closed for the duration of the quiet day (with a sign outside explaining why)?
 - Can you ensure that the organist will not be practicing during the quiet day?
 - Will the cleaning staff stay out of the church during the quiet day?
 - Is the church subject to a lot of noise from street traffic (sirens, horns, etc.)?
 - c. Does the church have attractive facilities?
 - A hall or lounge where participants can sit and read between the addresses?
 - Are the chairs reasonably comfortable to sit on?
 - Is there easy access to the hall from the church?
 - Are both church and hall wheelchair accessible?
 - Are there convenient washroom facilities?
 - Will it be easy for the committee to prepare and serve coffee, tea and juice?
 - Will you have exclusive use of the hall and neighbouring kitchen during the day?
 - Will you have to pay for the use of the church facilities? if so, is it affordable?

Who will lead the quiet day?

7. A quiet day may be led by a priest, a member of a religious community, or a lay person. The necessary consideration is that the person should be someone who is prayerful, and who already has experience in teaching about prayer, scripture, and Christian living. It is important that a quiet day conductor (or retreat leader) should be personally comfortable with the silence, so that he or she can help others receive some benefit from the quiet time.

How can lunch be arranged?

8. The easiest (and usually the best) arrangement is for people to bring a bag lunch with them. This saves a lot of worry about how many to cater for and means that some people can turn up (or not turn up) at the last minute without causing any inconvenience. Even if a host parish offers to provide a casserole and salad luncheon, it is usually better not to do this because inevitably some women will feel that they need to work on the luncheon when they would rather be at the quiet day. Also there is usually a lot of noise, chatter and confusion in the area of the kitchen while the luncheon is being prepared, served and cleared up - and this does not help to maintain a quiet atmosphere!
9. However, a small committee of volunteers should be set up to provide coffee, tea and juice during the day, and at lunch. Also it is helpful to have a tray of extra sandwiches for the forgetful as well as some apples or other fruit, and cookies.

How long should a quiet day be?

10. A quiet day can be as long or as short as the committee arranging it wants. You can have a quiet morning, a quiet afternoon or a quiet day. You can begin in the morning anytime from 8 am till 10 am, and you can finish anytime between 2 and 6 p.m. At the end of this section are some sample schedules for quiet days, mornings and afternoons.

Can we sing at a quiet day?

11. Quiet days are meant to be free of talking, but singing praises to God is always right. The church organist is not likely to be available for the whole quiet day, but might possibly be free for the opening or closing Eucharist. It doesn't hurt to ask. You may also want to ask what fee would be expected for this service. A good solution to the problem is finding someone else who would like to attend the quiet day, and who also plays the organ or piano well enough to accompany the singing. In this case, you will need to confirm with the host parish that your substitute organist will be allowed to use the organ or church piano. A third alternative is to find someone who plays the guitar and sing music appropriate for that instrument. (Keep in mind however that a quiet day is not a good time to teach new and unfamiliar songs. It would be better to have no music at all if most of the quiet day participants are not used to renewal-type songs!) And finally, if there are a sufficient number of participants, you can sing some well-known hymns a cappella - without accompaniment. There are bound to be some good choir members in attendance, and you may even find a volunteer organist for next year!

How do we let people know about the quiet day?

12. If this is just a parish quiet day, letting people know about it is easy because you can use the normal parish communication channels like the parish newsletter, Sunday bulletin, etc. A regional or diocesan quiet day will demand a little more effort. Notices should be prepared and sent to the diocesan newspaper, and to the parishes involved for insertion in their bulletins. You can also draw up a small poster (8"x 11") that can be photocopied and sent with the bulletin insert to parishes (use an 8"x 11" envelope to avoid unnecessary folding). For a diocesan quiet day it would also be a good idea to contact other organizations with a special interest in spiritual matters.

Who will pay for the quiet day?

13. Although a quiet day can be arranged very cheaply with volunteer help, there are still going to be some expenses. Unless they are donated, these may include refreshments (coffee, tea and snacks), the rental of the church and its facilities (to help cover set-up and cleaning costs), and printing and postage for publicity. You will also have to pay travel expenses and offer an honorarium to the quiet day conductor. (The honorarium could range anywhere from \$20 to \$150, depending on the number of talks, the length of the day, the experience of the speaker, and whether he/she has an established fee for speaking.)
14. There are three ways to pay for the costs of the day.
 - a. Charge a small fee. Twenty people paying \$5 each will give you a working budget of \$100, which should be ample for a parish retreat where publicity costs are negligible. If you expect 100 people, the income will be \$500, which will again be sufficient for most of your needs. If you can, get to know the leaders of other prayer-oriented organizations in your diocese (like ACW, Cursillo, ARM and any religious communities in your diocese.) We are not in competition with any of these groups. Rather, Anglican Fellowship of Prayer is often able to act as a catalyst to bring different groups together to hold something like a Diocesan Prayer Conference. The AFP motto is Prayer Unites and it really does! (The closer we come to Jesus, the closer we come to each other.)
 - b. If you are trying to have a diocesan quiet day for the first time or if you anticipate particularly heavy expenses for the leader's travel or honorarium, you could inquire if there is any possibility of your applying for a diocesan grant. (Ask your parish priest for advice on this one or try the diocesan program officer.)
 - c. Take up an offering to cover expenses. This requires a little more faith than charging a fee, but if your expenses are small, it's a nice way to do it. You may be surprised at how generous people can be! However, if you are charging a fee, it is usually preferable not to take an offering also unless you do it for an announced and specific purpose like a missions offering, or as a gift to the host parish (as a way of meeting your obligation there.)

What does a Quiet Day Committee do?

15. **The Convener** is responsible for calling the committee together, setting an initial planning meeting, and arranging for any further meetings. He/she will arrange for use of a church facility when this has been decided on (or delegate the responsibility), and will invite the quiet day speaker. The speaker should be asked to confirm a proposed schedule (or to provide one) and this should then be copied and given out to participants on the quiet day.
16. **The recording secretary** will keep the minutes of all meetings, and notes about any interim decisions that are taken.
17. **The corresponding secretary** will primarily be involved with public relations - sending out notices to churches, groups, newsletters and newspapers. He/she (or the convener) will also write thank you letters after the quiet day to the speaker, the rector of the host parish, and any others who have contributed to the day.
18. **The treasurer** will keep track of expenses and income, and will write checks for all expenses, including the speaker's travel and honorarium. .
19. **The hospitality convener** will arrange for all refreshments served during the day. If there are a large number of participants who do not know the church layout, it would be helpful to post signs outside the church and inside the hall to direct people to the hall entrance, washrooms, etc. It may be easier to provide a photocopied map for each participant.
20. **The sacristan** is responsible for setting up the altar for the Eucharist, and arranging flowers (if any). Usually an altar guild member of the host parish is willing to undertake this responsibility.
21. **The book-table convener** is not strictly necessary but can exercise a helpful ministry by providing good books for spiritual reading. (See details under Book Ministry in Section I-31.)

Quiet Day Schedule (Sample 1)

9:a.m.	Coffee, registration, orientation (if in an unfamiliar place)
9:30	Silence Begins Eucharist and First Meditation
11.15	Second Meditation
12.30 p.m.	Lunch (Silence is maintained, but it is helpful to play some meditative music.)
1 p.m.	Third Meditation
2.15	Final Meditation and Prayers Silence Ends

Quiet Day Schedule (Sample 2)

9.30 a.m.	Coffee, registration, orientation
10	Silence Begins Opening Eucharist First Meditation
11.15	Hymn or Canticle Second Meditation
12.15	Lunch
1 p.m.	Hymn Third Meditation
2	Evening Prayer Fourth Meditation
2:55	Closing Prayers Hymn

Some people like to finish with a time of corporate sharing. This really depends on whether it is an already existing group that is having the quiet day. Many people do not like to share deep religious feelings with strangers and will simply slip away early if sharing is part of the quiet day.

Coffee, tea and light refreshments are always welcome at the end of a quiet day!

A Home Quiet Day

Although most of these guidelines are intended for a larger group, you may wish to consider having a quiet day in a home. The above schedules can be used as a guideline. There is also a pamphlet available with the above title.

2) How To Organize A Silent Retreat

22. For those who have never been on a silent retreat, the idea of spending a weekend in silence can be intimidating. Our schedules are so caught up in busyness and noise that we seldom have the opportunity to step back and reflect on the direction of our lives. However it is important to recognize that silent retreats are not only for the super-religious. People who have little or no involvement in church activities may be more attracted to the retreat experience than those who 'live' at the church.
23. The word retreat has come to be used for a variety of weekend "get-away-from-it-all" experiences. When you arrange a silent retreat, be sure that people are clear about the type of retreat experience you are offering. The following terms are commonly used to describe particular retreat experiences.
24. **SILENT RETREAT** - This is the classic retreat. Retreatants have the opportunity to withdraw from their normal preoccupations and focus on their relationship with God. Even though silence is kept by everyone throughout the retreat, a community spirit is fostered by joining together for regular worship and meals. Presentations or "talks" by the retreat director provide guidance for meditation and prayer during the silence. Retreatants covenant not to talk with each other during the time of retreat, but they may go to the director to discuss personal or spiritual problems. A silent retreat usually takes place over a weekend - Friday evening to Sunday lunch - or the equivalent time frame during the week if it happens to suit a group better. Although the idea of keeping silence for a weekend sounds formidable to many, it is important to remember that people usually need a long enough period of silence to be able to relax and enjoy it. This unwinding process is important in introducing people to contemplative prayer.
25. **SHARING RETREAT** - This is a modified form of silent retreat which offers scheduled periods of talking and sharing. Some people are nervous of engaging in a weekend of total silence and this form of retreat is often more appealing to them. The problem with a sharing retreat is that it takes time for people to relax in the silence. Participants in a sharing retreat usually experience most of the difficulty of entering into silence without receiving many of the benefits! As a result, it can be difficult to recall people to silence after a talking period and they usually need a definite reminder that the silent period has begun. A sharing retreat is an option for those who feel they cannot manage the silence, but it should never be combined with a silent retreat. Arrange to have one or the other. They do not mix!
26. **QUIET DAY** - A quiet day is one day (approximately five to six hours) of silence led by a director. It resembles a silent retreat, but does not have the same relaxing quality. Although quiet days are often used as a way to introduce people to silent retreats, they can often be quite tiring because so much is packed into a few hours. By contrast a silent retreat allows space for thinking, reading, walking, even sleeping!
27. **DIRECTED RETREAT** - A directed retreat is a silent retreat at a retreat center for one person, who is individually directed by a trained staff member. Special individual arrangements need to be made for these retreats, which often last longer than 48 hours.
28. **CONFERENCE** - Although conferences are often called retreats, they are seldom silent! These usually include speakers, workshops, and lots of sharing. Sometimes in a conference about prayer, half an hour or an hour is set aside for people to be silent. Often this becomes the most memorable part of the conference for many people.

Planning A Silent Retreat

29. It is difficult for one person to plan and organize a silent retreat without any help. If you have an AFP or Spirituality Committee already in place, discuss the idea of having a silent retreat. Not everyone on the committee needs to be involved (they probably won't all be interested in attending). But two or more people from that committee will form a good working base. You can often pick up extra help as you go along, and of course you will have more names to draw on if you have another retreat the following year! Although planning needs to be carefully done ahead of time to ensure that all runs smoothly during the silence, a retreat is not unduly demanding on its organizers. You will not normally be arranging things for large numbers of retreatants. Twelve to twenty people is a good first-time number for a silent retreat. If you continue to provide the opportunity, you may find that the number grows each year...but so does the pool of possible organizers!

When To Have A Silent Retreat

30. **Time of Year:** As with quiet days, silent retreats are often held at seasons of special devotion like Lent or Advent. However, retreat centers are often exceptionally busy at those seasons of the year and you may have to fit in where there is a vacancy. If the available dates are awkward, consider whether you can adjust to them. One group of women in a suburban church, faced with the sole possibility of a weekend that included Mother's Day, found it became a selling point when they advertised "A Mother's Day Retreat". Try not to clash, or follow too closely, similar retreats being sponsored by other spirituality organizations.
31. **Time of the Week:** Most people will be free on weekends but a midweek retreat may be helpful to those who work on weekends or who have more family responsibilities then. A midweek retreat will also give you more flexibility in finding a retreat center.

Where To Have A Silent Retreat

32. Good possibilities for your silent retreat would include your diocesan retreat/conference center or camp, or the retreat house of a religious community (Roman Catholic as well as Episcopal). If you are not familiar with the set-up of a conference center, be sure to pay a visit before arranging a retreat there. If you have a choice, consider the following requirements:
- a. Is there a chapel, or a large room you can set aside as a chapel? Prayer is the focus of the retreat, and a space for reflective prayer (both corporate and individual) is essential.
 - b. If you are going to the retreat house of a religious community, do they have a separate chapel for retreats? If not, how will you share the chapel? Will your schedule mesh with theirs?
 - c. Will you need to bring your own supplies for the chapel - prayer books, Eucharistic vessels and vestments, etc, or will these be furnished?
 - d. Is there a piano or organ to use for hymns?
33. Will it be possible for retreatants to have their own room? It is always preferable on a silent retreat for each retreatant to have a private room, even if it is very small. The retreat houses of religious communities are usually built with this in mind, but conference centers often have rooms with two, three, or even four beds. It is difficult enough to share a room with someone you don't know very well when you are talking - in silence it is more difficult, but not impossible if the appropriate ground rules are understood. Unfortunately conference centers are not always willing to let a three or four bed room be used by just one person.

34. Will it be possible to maintain a quiet atmosphere for the duration of the retreat? A retreat house run by a religious community will almost always provide the necessary exterior quiet for a silent retreat. A conference center or camp may need a little education on this point.
- e. Will you be the only group at the conference center or retreat house? Depending on the group visiting, even retreat houses are not always silent! You do not want to be trying to keep silence while another group is chatting or playing loud music.
 - f. If the conference center is too large for you to be the only group, can you successfully arrange separate accommodation? Conference centers usually want to use all their available space and this can create problems for those arranging a silent retreat for 12-20 people. If the conference center is large enough for you to set aside a retreat area, complete with accommodation and a chapel room, consider whether they could also provide a separate meal time (or soundproof dining room).
 - g. Is there a sufficient distance (or thick doors which can be closed) between the kitchen and the dining room? Kitchen staff tend to talk and play radios, which can make mealtime difficult if the conductor is trying to read a book aloud or play quiet music.
 - h. Is the retreat house/center easily accessible?
 - i. Can you get to the retreat house/center by public transport? Or will you need to set up a car pool and arrange lifts for those who don't drive?
35. Is there at least one extra room that can be used for confessions and consultations?
- a. Does the center provide snacks between meals?
 - b. Are coffee and hot water for tea, cocoa, along with cookies and fruit available at all times?
 - c. If not, would it be permissible to bring a large coffee pot, tea kettle and other supplies to set up a convenient location?
 - d. What is the comfort level of the retreat house or center?
 - Do bedrooms have comfortable chairs and good light for reading, or desk and chair?
 - If not, is there a lounge with comfortable chairs and good lighting?
 - Are there pleasant grounds or a safe environment for walks?
 - What arrangements does the center require for payment?
 - How much deposit?
 - Do you have to guarantee (i.e. pay for) a certain number of retreatants? This can cause financial difficulties the first time around.

Who Leads A Silent Retreat?

36. A silent retreat can be led by a priest, a member of a religious community, or a lay person
37. If you invite someone who is not a priest to lead your retreat, remember that you will need to find a priest to celebrate the Eucharist for you and to hear confessions if you want to provide that opportunity.
38. When considering who to invite to conduct your retreat, you might find it helpful to use the following checklist. You will usually find that a good retreat conductor is someone:
- a. who prays, someone for whom prayer is important,
 - b. who is a good listener,
 - c. who is comfortable with silence,
 - d. who is gentle in manner and not likely to pressure retreatants in his/her teaching or conversation,,
 - e. who is able to accept people where they are and recognize their potential to grow,
 - f. who has experienced God in his/her own life so that he/she is able to identify the experience of God in others,
 - g. who has a sense of humour,

- h. who respects confidentiality (does not broadcast what has gone on in his/her group of friends, etc.),
- i. who believes in the retreat process as a means to deepen one's relationship with God,
- j. who has the ability to share life experiences,
- k. who is not under undue stress in his/her life (that is, not going through a personal, emotional, or faith crisis),
- l. who has sufficient spiritual knowledge and maturity, and
- m. who is able to keep out of God's way and let Him deal with each person as He wills, rather than as he/she thinks best.

How To Pay For A Silent Retreat

39. The expenses of arranging a silent retreat are:

- a. accommodation at the retreat house or conference center,
- b. honorarium for the retreat conductor plus his/her accommodation plus his/her travel expenses, and
- c. publicity - flyers, retreat folders sent out to parishes (these can all be photocopied) and postage.

40. Retreatants pay for these expenses with the retreat fee you charge. To calculate the amount you need to charge each retreatant, add the total cost of the retreat conductor and divide by 12 (or your expected minimum number of retreatants). Add this amount to the cost of accommodation at the retreat center and you have an approximate figure.

Example:

retreat house cost (two nights)	\$78
conductor cost divided by 12	\$22
retreat cost	\$98

41. As a rule, the less you charge the more people will be able to afford to attend the retreat. Look for grants from your diocesan board or program office (for a diocesan or regional retreat) to help cover the expenses or your retreat conductor. Take an offering at the end of the retreat to lower expenses for the following year (and to pay any outstanding costs of the current retreat).

Practical Notes For Arranging A Silent Retreat

Mealtimes:

42. Mealtimes are often felt to be awkward by inexperienced retreatants if they are left to eat in total silence. Ask your retreat director if he/she will be reading a book during the meals, or if he/she would like alternate arrangements made. Retreat conductors are sometimes grateful if someone else does the reading, or if some suitable meditative music is played on a CD or tape player. (Note that it is difficult to read a book at mealtimes if meals are served cafeteria-style and people are not all eating and finishing together.) A third alternative (compatible with the playing of quiet music) is to suggest that retreatants bring their own books to read at meals. Your retreat conductor may have definite ideas about all this, so do nothing without consultation!

Timetable:

43. The object of the retreat timetable is to avoid any confusion or misunderstanding about what is happening when or where, so that no one has to break silence to find out when Compline is scheduled. Every retreatant should have a copy of the timetable for the retreat, including a map (if necessary) of the buildings and grounds. A sample timetable can be found at the end of this section.

44. Retreatants should be encouraged to bring an alarm clock so that they can wake themselves up in the morning or following an afternoon nap. It is not a good idea to have someone going around knocking on doors in the morning to make sure everyone is awake. If a retreatant is so tired that he/she sleeps through the morning getting-up noise (water running, doors shutting) in a retreat house, he/she probably needs the sleep more than anything else. However a gong or bell rung half an hour before breakfast or the first service can be helpful. (Let the retreatants know that you will do this.)

Books:

45. Spiritual reading is an important factor in spiritual growth. Retreatants can be encouraged to bring a book with them, but it is also helpful to provide extra books for reading during the quiet times. The retreat houses of religious communities usually have helpful spiritual books available to retreatants, but the bookshelves of conference centers are more likely to be a grab-bag.
46. Consider bringing some lending books from your church library (if it's in a better state) but make it clear that borrowed books must be returned at the end of the retreat! AFP-C pamphlets should also be available
47. Contact your local Christian book store for a consignment of books for sale at least three-four weeks before the retreat. For the first time, you should be prepared to discuss who you are, your organization, how you are going to sell them and how the store wants the sales recorded including how to issue charge account (i.e. VISA) receipts. Someone should be assigned to sell the books as change will have to be available and charge receipts may have to be issued.

Room Assignments:

48. **Know the room assignment of each retreatant before the Silence begins!** You may want to assign rooms ahead of time, or you may want to be casual and let retreatants pick their own rooms. It doesn't matter which you do, but it is important for the retreat committee (or a member of that committee) to know which room every person will be sleeping in before the Silence begins!
49. Knowing the room assignment of each retreatant is an emergency precaution. If Mrs. A's son has been rushed to the emergency room in the middle of the night you do not want to wake up everyone in the retreat house so that you find her and take her to the hospital.

Forming A Retreat Committee

50. Although the organization for a silent retreat sounds formidable, it is really quite simple once you get started. Three, or preferably four, people can handle everything that needs to be done.
- a. A convener to call committee meetings and notify members. Meetings need to be held:
 - a year before the retreat (for the first retreat) to decide on retreat house, retreat conductor, etc., and to decide who will do what job,
 - two months before the retreat to check that all is going on schedule, co-opt new members and parcel out extra jobs,
 - one month after retreat to discuss the retreat house, conductor, and to settle finances; this also becomes the year-ahead planning meeting for the next retreat, and
 - the convener also makes initial arrangements with the retreat house and invites the retreat conductor.
 - b. A registrar to receive registrations, collect money, arrange transportation, and send out acknowledgment of retreat registration. The registrar also provides a list of a retreatants with room assignments.
 - c. A treasurer (this job may be combined with registrar) to pay bills for retreat accommodation, paper and postage, retreat conductor's honorarium and travel, and to keep total finances in order. You may need to open a separate bank account for this.

- d. A secretary to prepare and mail retreat folders and accompanying letters, and to write thank you letters.

Sample Name-tag

<p>Hello!</p> <p>I am taking part in a silent retreat and will not be talking to anyone until Sunday lunchtime. Have a good day and God bless you!</p> <p>Susan Jones</p>
--

Your own notes :

Checklist For Retreat Organization

51. *Six months to a year ahead:*

- a. Book retreat house well in advance - six months to a year ahead of time. Confirm in writing.
- b. Request a subsidy, if required, from any appropriate resources - local parishes, the diocesan office, etc.
- c. Invite the retreat conductor three or four months ahead, or earlier. Be sure he/she realizes what you mean by a silent retreat. When the invitation is accepted, send a retreat schedule. Ask if he/she wishes any changes to the schedule. These can be discussed by the committee, but not all changes need to be accepted. (Some parts of your timetable - like mealtimes - may be set for you by the retreat center.)

52. *Two months ahead:*

- a. Arrange retreat publicity:
- b. Write and reproduce retreat application forms and a covering letter to clergy. Ask them to post the retreat form on the bulletin board and to announce the retreat in the Sunday pew leaflet.
- c. Mail forms and letters to the clergy of all churches in the area covered by your retreat (regional/diocesan). Send 6-12 forms for each parish, depending on size, about six weeks before retreat.
- d. If this is not your first retreat, mail forms to all previous retreatants.
- e. Send publicity release to diocesan paper and any local newspapers. (Some non-Episcopalians may want to attend a silent retreat)
- f. Prepare letters to acknowledge retreat registration. The letter should include the following information: emergency telephone number of retreat house and directions for reaching it both by car and by public transport (if possible); guidance on what to bring - comfortable clothes, bible, pen, notebook, clock or watch. Ask if anyone has a medical condition of which you should be ware.

53. *One month ahead:*

- a. After confirming the schedule with retreat conductor, prepare enough retreat schedules for those attending
- b. Arrange for lending library to be available at retreat (if necessary). Prepare a small notice saying that these books are for borrowing and should be returned at the end of the retreat. Leave a sign-out paper with three columns for name of book, name of borrower, returned.
- c. Arrange for a consignment of paperback devotional books to be sold at retreat. Bring suitable receptacle for money, together with a small sign explaining that money can be left in the container and that checks should be made payable to the book store. (To avoid confusion, books for borrowing and books for buying should be placed on separate tables, and even in separate rooms).
- d. If required, arrange for sufficient hymn and prayer books to be brought (including one hymn book with music for the organist!) . You may also need to provide an offering plate or basket.
- e. Prepare check to cover honorarium and travel expenses for retreat conductor.
- f. If the conference center does not provide snacks, arrange for someone to bring: instant coffee, tea, instant hot chocolate, herbal teas, juice, cookies and an electric kettle. Check first with retreat house to be sure this is OK.

54. *During the week before the retreat*

- a. Arrange transportation for those requiring it.
- b. Prepare name tags. These should be worn throughout the retreat. By the end of the retreat, surprisingly enough, many complete strangers will already feel like friends! See the sample name tag if you are likely to be sharing a building or grounds with others who are not on retreat.
- c. Prepare list of the retreatants for the:
 - retreat conductor(s)
 - person in charge of retreat house
 - retreat registrar and the
 - notice board.
- d. Be sure that these lists include each retreatant's room number before silence begins on the first night. If an emergency arises, the person concerned can be found without disturbing everyone else.
- e. Collect all outstanding retreat fees before silence begins on the first night. You won't be able to do it later during the retreat and you can't count on people sticking around for the talking lunch at the end.

After the retreat

55. Write thank-you letter to the retreat conductor (and send check for the honorarium and travel expenses if this was not done at the retreat.)
56. Thank the retreat house for their hospitality and the pay bill. If you want to make a donation for staff gratuities, it would be wise to wait until all necessary expenses have been covered.

Sample Retreat Schedule

First Day

- | | |
|---------------|--|
| 5 pm. | Registration, orientation, socializing |
| 6 or 6.30 pm. | Dinner, housekeeping announcements, house rules, etc. |
| 7.30 or 8 pm. | Silence Begins
Introductory remarks about making a retreat (by retreat conductor)
First Address followed by Compline |
| 9 p.m. | Coffee, tea, etc .. available |

Second Day

- | | |
|----------|---|
| 8 am | Holy Eucharist |
| 8.30 am | Breakfast |
| 9.30 am | Morning Prayer followed by Second Address |
| 11.15am | Third Address |
| 12 Noon | Lunch
REST |
| 3.30 pm | Coffee, tea, etc .. available |
| 4.30 pm. | Evening Prayer and Fourth Address Dinner |
| 5:45 pm | Dinner |
| 7.30 pm. | Fifth Address followed by Compline |
| 8.30 pm. | Coffee, tea, etc .. available |

Third Day

- | | |
|----------|--|
| 8 am | Breakfast |
| 9 am | Morning Prayer and Sixth Address |
| 11:30 pm | Holy Eucharist and Closing Address
End of Silence |
| 12 30 pm | Lunch |

SECTION IV - PRAYER VIGILS

1) General Guidelines

What A Vigil Is

1. Vigils focus prayer on a special event, an urgent need, a particular individual or issue. For a set period of time, usually in a designated place, a roster of people take it in turn to pray for the will of God to be done in the situation which brought about the need for the vigil.

Why We Have A Vigil

2. During his own time of trial, Jesus asked his disciples to watch and pray. The word vigil (from the Latin) originally meant a watchman or a sentinel. When we take part in a prayer vigil, we are watching and praying according to the Lord's expressed desire. Scripture confirms that God's power is released through concerted prayer - Matthew 17:21, Matthew 18:20, Acts 1:14, Ephesians 6:18-19.
3. Prayer vigils are held in many parishes on Maundy Thursday through to Good Friday in remembrance of Jesus' agony in the Garden of Gethsemane and as a way of joining those disciples who had been asked to watch and pray. But vigils can be held at any time through the rest of the year for specific causes, such as the election of a new bishop, the selection of a new rector, a diocesan convention, a desire for church growth, a financial deficit, or a healing mission.
4. The purpose of a vigil is to focus ones prayer on a specific need or situation. Always be sure that the reason for your vigil is clearly stated so that people will understand why there is a need for a vigil and what they are being asked to pray for.

Who Takes Part In A Vigil?

5. Participants in a prayer vigil may include anyone who believes in God and knows that prayer is answered by yes, no, or wait. For a vigil which concerns the whole diocese, it is appropriate to try to involve as many parishes as possible. For instance, the vigil could be set up on deanery lines with each church in the deanery taking responsibility for two or three hours (or more!). A good first step would be to ask the bishop for a short letter of commendation, and then contact the regional deans in your diocese to ask for their support in arranging the vigil.
6. Existing prayer groups in a parish often form a good source of people to keep vigil. Another source of prayers will come from groups with a special interest in prayer (Anglican Renewal Ministries, ACW as well as religious communities and seminaries in your diocese). Sometimes these groups may prefer to take a particular time slot in the roster (like three or four hours, or the night hours) and arrange to fill the prayer times themselves.

Where To Hold A Vigil

7. Before the cross in the church is one of the easiest places to keep focused in prayer and vigils are most frequently held in churches. But any quiet room is a potential chapel. A focal point can be achieved with a cross, and a vigil candle on a covered table.

8. Sometimes, where distance or night participation is a problem, participants in a vigil will take their turn to pray in their own homes according to a previously arranged roster. In this case, participants can "sign on" by phoning the persons they are replacing.

9. **When To Hold A Vigil**

10. Usually prayer vigils will cover 12-24 hours continuously. Participants pledge themselves to pray during a definite segment of time so that there is a constant succession of vigil keepers. There is something very moving about being part of this changing of the guard during a 24-hour vigil of unbroken prayer. Thirty minutes seems to be the most commonly arranged time-slot, although some experienced vigil keepers may wish to sign for a double shift of one hour.
11. If you are unable to generate enough enthusiasm for a 12-hour vigil, begin with a six-hour vigil. Or three hours. Or one hour. Praying for an hour is better than not praying at all!
12. In some circumstances it is easier and more practical to gather a large group of people together at one time to pray for a particular concern than to spread it out over a longer time. This is most likely to occur when a large number of people are going to be at the church anyway for some other reason. People can be invited to come an hour (or half an hour) earlier to pray for the particular concern. A vigil like this is particularly helpful in an emergency situation when you don't have time to set up a roster.
13. Churches planning parish vigils or taking part in diocesan vigils should be sensitive to the needs of their own congregations. A cathedral or church in a downtown setting of offices and stores may find it easier to involve people in a vigil by inviting people to take part before work begins (7-8:30 am), during lunch hour (12-1:30 p.m.), and after work (5-6.30 p.m.). A suburban church may need to beat the rush hour with an early start (5.30-7 am) and to provide child care during the morning so that mothers of pre-schoolers can take part.

2) **Setting Up A Vigil In Your Diocese**

14. It is helpful when two or three people pray and plan the vigil together, praying especially that many others will come forward to take part in the vigil ministry.
15. Choose the locations (church, retreat center, or participants' own homes).
16. The master copy of the vigil poster can be used in several ways. (Do not make changes to the master copy because you will need to use it more than once.)
17. If only one or two locations will be used in the diocese, make a single copy. Then using a black marking pen, write on that copy the place(s) and date of the vigil, and then photocopy enough posters for the churches in your diocese. The posters can be distributed in different ways. The best way is to have a contact person in each parish who can receive the poster and arrange to put it on the notice-board. Otherwise you can send the poster to churches in the diocese with a covering letter asking the recipient to post it on the notice-board. (If you have made a personal contact with the church secretary or the rector, it will help a lot!) Use a yellow 9 x 11 mailing envelope so that you do not have to fold the poster.
18. If all the churches will be involved, simply photocopy the poster without any changes, fill in the name of each church, the date and time assigned to it (like 3-6 p.m.), then mail out to each church. (Try to get some help for this)
19. The vigil sign-up sheets can be photocopied and distributed with the posters. (Remember to preserve your master copy since copies of copies can become quite faded.) Sign-up sheets should be posted in an obvious place (on church notice-board next to poster), given to prayer groups or organizations, or to

responsible people in different parishes who will act as vigil organizers or 'phoners'. Sympathetic clergy may be able to recommend or appoint someone to do this job, especially if there is a prayer group in the church.

20. In a diocesan-wide vigil, you will need to send to each church taking part in the vigil:
 - a vigil poster
 - two or three sign-up sheets
 - copy of the **PRAYER VIGIL** sign
 - copy of the **Helps For The Vigil** sign
 - copies of the **What To Do In The Vigil** and **How To Spend An Hour In Prayer** leaflets, available from AFP Resources
 - copy of the sheet **SETTING UP THE VIGIL IN YOUR CHURCH**

3) Setting Up A Vigil In Your Church

21. Be sure that the reason for your vigil is clear - you will need to communicate it clearly to others if you want them to participate. It is helpful when two or three people pray and plan the vigil together, praying especially that many others will come forward to take part in the vigil ministry.
22. Choose the locations (church, retreat center, or participants' own homes) where the vigil will be held in your parish.
23. Fill in the location and time on the poster. Place on notice-board. (Mount this on coloured posterboard for greater effect.) Place vigil sign-up sheet beside it.
24. Appoint some vigil organizers who will see that all slots on the vigil sign-up sheet are filled.
 - f. (a) Vigil organizers can encourage participation by putting the chart on a clipboard with an attached pen, and then taking it around during the Sunday coffee hour and inviting people to take part. Many people just need a personal invitation to try it! Other good places to take the clipboard and chart are the parish council meetings, choir rehearsal, ACW meeting, etc.
 - g.
 - h. (b) Another way to encourage participation is to phone people on the parish list who have not yet been contacted about the vigil. Sometimes the people who agree to take part in the vigil will surprise you. Phone numbers on the sheet can be used to remind people of their obligation. This is especially useful if they signed up two or three weeks before the vigil. Sending a reminder postcard is another way if you know their addresses.
 - i.
 - j. (c) And of course, the internet can also be used to send out e-mail invitations to participate and allow persons to sign up. If the parish has a web site and a page for parish events, an vigil announcement should be put on it.
25. If the vigil will be held in the church at night, some special precautions may be necessary for safety.
 - a. Plan to have three or more people praying at a time, if possible, but never one alone.
 - b. Encourage men to take these difficult time slots.
 - c. Request that participants do not leave until their replacements show up.
 - d. Consider locking the church door and giving participants a key, or arranging for some- one to sit by the door for the night and let participants in when they arrive.
 - e. Make sure that the parking lot and church entrance are well lit throughout the night.
 - f. Provide coffee and cookies in the hall for those who elect to stay for a longer time, or who need a stimulant before driving home at 3 am.

26. Mount the signs **PRAYER VIGIL** and **HELPS FOR THE VIGIL** on coloured posterboard. Put the Prayer Vigil sign at the entrance to the church at least 6 feet high so they will not be hidden by persons standing around the entrance.
27. You will also want to provide a table at the entrance with aids to prayer like:
 - a. Bibles and prayer books ,
 - b. copies of **WHAT TO DO IN THE VIGIL** and **HOW TO SPEND AN HOUR IN PRAYER** ,
 - c. a list of concerns and issues for which prayer is requested , and
 - d. a map showing location of the church's toilets, telephone and coffee (if provided.) .

Place the sign **HELPS FOR THE VIGIL** on the table

4) Visible Vigils For Diocesan Synods

28. A Visible Vigil for your diocesan synod can have a significant impact on the members as well as on those who simply come to watch the proceedings. Such vigils are "visible" in the sense that the members know they are being prayed for while the meeting takes place. Obviously, the most important part of what takes place at any vigil is not visible, but it is always helpful to people to know that they are being prayed for.

On Site Prayer Chapel/Room

29. Arrange with the synod committee for a prayer chapel or a room to be made available during the synod. The closer to the meeting hall the better. The saying "out of sight, out of mind" is very applicable. When a church hall is being used for the synod, the church itself may be the obvious place for prayer. But if a hotel or other public facility is the synod site, it will be necessary to ask for a separate room, as near as possible to the hall, which can be set up as a chapel. In such cases, a simple altar can be arranged with a table, a cloth draped over it, a cross, and a vigil candle. Potted plants or flowers are nice, but optional. Chairs can be arranged in a circle or (if you expect larger numbers) in rows. Prayer books, bibles, synod schedule and a list of intercession requests for the synod should also be provided on a table at the entrance for those who want to use them during their prayer time. Arrange to take down or cover over any distracting artwork or advertising; you may want to borrow some banners from a church as a focal point in a hotel meeting room.

Prayer Teams

30. Teams of six people can be used, divided into twos: one pair in the chapel, one pair in the room where the meeting itself is taking place, and the third pair at an information table displaying AFP materials and receiving prayer requests. Experience has proven that the Canadian AFP resource table needs to be staffed by those familiar with the 'tools'. The teams rotate each hour, with information being received at the point of transfer. It is a good idea for the vigil-keepers to wear name-tags so that they are easily identified.

Other Vigil Keepers

31. Encourage others to come into the chapel and join in the prayers. There should also be signs and other information telling about the vigil and inviting participation. Another way of involving more people is to invite parish prayer groups, local chapters of ACW, and prayer-centered parishes to take responsibility for a certain period of the synod (example: St. Mark's, Upton, Wednesday Night Prayer Group, October 10, from 1-3 pm). When you get one group signed up for a particular time, it may be easier to get others! Post the schedule near the entrance to the vigil room. It is a good idea to make up a sign for each group that is praying and post that outside the vigil room during their time (or invite them to bring a sign with them and provide an easel for it to stand on).

Prayer Requests

32. Before the vigil, ask the bishop for any special prayer requests to be included on the intercession sheet. During the synod a basket to receive prayer requests should be located on the information table in the chapel and in the meeting room.

SECTION V - HOW TO ORGANIZE A DIOCESAN PRAYER CONFERENCE

1) Introduction

The Purpose

1. A diocesan prayer conference is intended to draw as many people as possible from your diocese to a gathering
 - a. where they can hear excellent teaching on prayer,
 - b. where they can participate in workshops on prayer topics that interest them, and
 - c. where they can join in a special experience of worship, learning and personal sharing.
2. Although most people who come to a diocesan prayer conference are members of churches where there is already an interest in prayer groups and quiet days, there are always others who feel quite isolated in their prayer life. Perhaps they belong to a "holy huddle" in an activist congregation, and it has never occurred to them that their part may be to pray for the church's soup kitchen or AIDS ministry. Or some lonely soul may be struggling through a time of depression or divorce without the spiritual teaching and support that can help overcome their troubles. When all of these people are brought together and encouraged to persevere in their own walk with the Lord, the whole work of the Church in that diocese will be immeasurably strengthened.

Getting Started

3. If you do not have an AFP Prayer Committee working with you, now is the time to begin. Try to make your conference committee as representative as possible of different parishes and organizations (see the section in the Handbook on forming a spirituality committee). People always know other people. Get started with a few people just to pray about the idea of a conference. Once you are all on fire with what it can do for your churches and your diocese, you may be surprised to see how many others come to join in the project.
4. A conference committee will consist of a chairperson, secretary, treasurer, registrar, and conveners for the following sub-committees: publicity, music, workshops, hospitality, children's ministry and books.

How Much?

5. Keeping costs low is very important if you want to involve as many people as possible. Could someone on welfare afford to attend? Or an old age pensioner? Or a single mother with several children
6. A diocesan conference will benefit greatly if the cost to the participant is kept to a minimum - in the range of \$10-\$25 (the higher amounts should include lunch and/or take-home teaching material).
7. Subsidies are often suggested as a way of helping those who find it difficult to afford higher conference fees, but most people have too much pride to ask for such help. And if they don't ask, you probably won't be aware that they want to come! It is better to subsidize everyone with a low fee, and then ask for a good offering to make up the deficit if there is one .

2) Time and Place

Where?

8. Diocesan conferences are normally held in a cathedral or a parish church with good hall facilities. A central location, adequate free parking and access to public transport are all important considerations. If the conference is being held in a city church without parking facilities, and you want people to come from out-of-town, be sure to tell them where they can park at a reasonable daily rate.
9. Occasionally a diocese does not have a large enough church in a central location and then alternative facilities might be considered. But think carefully before you choose this option. Larger churches in the far corners of the diocese may be willing both to support such a conference held in their buildings and to provide home hospitality for those who have to travel a long way.
10. Other possibilities you can consider are community facilities, churches belonging to other denominations, conference centers, colleges (out of term), and hotels.
11. Obviously, holding your conference in a parish church will cost nothing (or next to nothing) while renting facilities in a hotel can be fairly expensive. However, a hotel will sometimes allow you to use a meeting room at no charge if participants also pay for a banquet-style lunch. This is more suitable for a smaller conference (about 40-60) than a large one since the room will be set up with tables and chairs for the day. You will be required to leave the room for an hour or so before lunch so that the tables can be set. Although round tables are good for discussion groups, such a room arrangement is not always helpful for workshops. A further complication here is that you are also usually required to estimate how many people will attend so that they can reserve the right amount of space, and so that you can pay a deposit. Nevertheless, if the hotel is flexible, and the setting seems to be the right approach for your diocese, go ahead.

When?

12. At first glance, when you have your conference doesn't seem to have much bearing on the cost of the conference. However, an important question to consider is when most people will be able to attend without taking time off from work. A day off is impossible for some, and expensive for others if they have to take time off work to attend the conference.
13. Normally, a one-day conference on Saturday, or a Friday evening and all-day Saturday combination will work well for the majority of people.
14. If your diocese is very spread out and people have to come from quite a distance, you may want to offer home hospitality. It may also be worthwhile to recommend a comfortable and relatively inexpensive motel near the church so that participants who want to stay overnight can enjoy each other's company. (You may even be able to negotiate a better rate for them)
15. In setting a date for your conference, be sure to check the diocesan calendar with the diocesan office to make sure you avoid any detrimental clashes with events like diocesan synods, or ordinations. It is *always* good to invite your bishop(s) to participate in the conference as celebrant and/or preacher at the Eucharist, and as a workshop leader. An added benefit is that the conference will then be on the bishop's calendar.
16. It is also wise to check your date with other organizations with a related interest in the area of prayer. Get in touch with ARM, Cursillo, etc. and try to avoid conflicts. When you have a date, let everybody know, including the diocesan office, in the hope that no one will conflict with you.

3) The Speaker

17. Your leader at the conference is important! You are asking people to give up a whole day of their time to come to this conference. They won't come unless they are reasonably sure that it will be worth spending that time. Pray carefully about this for a while, listen to what people tell you about speakers, and ask advice. Usually, speakers at Anglican Fellowship of Prayer conferences are Anglicans because a major purpose of A.F.P. is to encourage the life of prayer within our own church. This also means encouraging Anglican speakers about prayer.
18. Some popular speakers have a very high honorarium. When you write or call about availability for your dates, be sure to inquire about any speaking fees or else tell them what you can afford to pay. High priced speakers will sometimes adjust to meet your budget if you ask them. Many others have no set fee and are prepared to depend on the Lord's providence and your generosity. A reasonable honourarium for a day's conference with two or three addresses would be between \$150 and \$500 (plan for the upper end of the scale with a well-known speaker). Remember that you are also paying for the speaker's traveling time, and not just the teaching. It is always helpful to a speaker to let him/her know what honorarium you are offering when you extend an invitation.
19. Travel expense for the speaker is another item in your budget. If you bring someone from the other end of the country or from overseas, airfare alone can make a significant dent in your finances. Check this out before going too far in your thinking.
20. Choosing a theme for the conference is usually done by the committee and your choice of a speaker may be determined by your theme. A speaker should also be informed of your theme when you invite him or her. Occasionally a committee just wants the speaker and is prepared to take whatever he or she wants to talk about.
21. At a diocesan conference, only one plenary speaker is necessary. It is a good thought to get approval from your bishop before issuing an invitation.
22. *Care of the speaker:* Check the schedule with your speaker well in advance, and ask if he/she has any special needs for the presentation (overhead projector, slide projector, screen, tape recorder, or other props) or personal needs (Is he/she prepared to stay in a private home or is a hotel room preferred? If staying in a home, are there any allergies to pets or food that you should be aware of?). If airfare is involved, confirm who will be buying the ticket (the committee or the speaker). If the speaker is buying the ticket, let him/her know the time frames within which he can arrive and leave (example: " ... between noon and 3.30 pm on Friday because we have to drive to a conference center."). Have separate cheques for honorarium and airfare prepared to give the speaker before the end of the conference.
23. Budget tip: Since airfares can be as much as 50% lower if a Saturday night stay is included, try to encourage your speaker to stay over Saturday night. This is most easily done if a further opportunity for ministry is offered, such as a preaching engagement on the Sunday morning. The host parish is often very happy to give the whole congregation the benefit of hearing a well-known speaker. It is customary for a church to offer its own honorarium to a Sunday morning preacher.

4) Pre-Conference Preparation

Workshop Leaders

24. Workshop leaders can usually be found within your diocese. Try to offer a wide variety of prayer topics: healing, confession, meditating on scripture, contemplative prayer, inner healing, intercession, journaling, how to lead a prayer group, etc. Leaders should be both male and female, clergy and lay. If you have a significant language group in the diocese (i.e. Spanish, Chinese or Deaf (ASL) speakers) it might be a good idea to include one workshop in that language. (It might also be worth providing simultaneous translation for the plenary addresses - but that's another story.) Workshop leaders at a diocesan conference do not normally receive an honorarium other than free registration (and lunch, if offered) at the conference.

N.B. It is important that participants' time at workshops be divided 1/3 listening, 1/3 practice and 1/3 questions or discussion. If the practice portion makes use of prayer groups, the groups should have 3 or 4 members.

Music

25. The music you have at your conference will depend very much on the resources you have in your diocese. If you can manage it, try to keep everyone happy with a mixture of traditional hymns and spiritual songs from the renewal movement. Remember that many people will not have experienced renewal songs before and may feel very uncomfortable with arm-waving, hand-clapping and guitars. A few well-known hymns, especially at the beginning of the day, will help to ease their tension and add to their enjoyment of the conference. Remember to observe copyrights when using sheet music and overheads - it may be necessary to budget for this item.

Registration

26. Design your registration form to include the following information for participants: name of speaker and brief biography, date, time, location (with map), cost, titles of workshops and leaders. The form should also include spaces for the following information to be returned to the registrar: name, address, telephone number, church, check for conference fee, and first-and-second choice workshop selections.

27. The registrar keeps a record of participants assigns them to workshops of their choice, provides name-tags, and hands over the conference fees to the treasurer. The names on nametags should be printed in LARGE letters so that they can be easily read a few feet away by those who ought to know someone's name and have forgotten! Nametags should also include workshop selections in the lower left-hand. A copy of the list of participants should be sent to the Executive Committee member for Membership. Participants will then be sent a copy of the AFP-C Newsletter for a year.

28. Budget tip: Collect plastic name-tag holders at the end of the conference to recycle the following year and for use at other AFP events.

Publicity

29. People won't come to a conference they don't know about so publicity is really important. Publicity involves: (1) making, copying, and distributing conference posters for the notice boards of all the churches in the diocese, (2) preparing and distributing conference registration forms, (3) sending a publicity release several months ahead to the diocesan newspaper. Also the whole conference Committee needs to be involved in "talking up" the conference so that people get excited about it.

30. Budget tip: Registration folders and posters do not need to be printed in several colours to attract attention. You'll save a bundle if you get someone to set out your poster and folder on a computer, then photocopy it using a sheet of coloured paper.

5) Conference Functioning

Hospitality

31. Scheduled refreshment breaks are important because they give people an informal chance to mingle and share their experience in the conference. Arranging for lunch can be a challenge but should not become a burden. Plan to use outside caterers for any food (other than coffee) that has to be served hot so that no one is prevented from attending the conference itself. Options that have proved successful in some diocesan conferences are:
 - a. BYOBB - translated as Bring Your Own Brown Bag - no hassle for the committee but have a tray of extra sandwiches ready for the forgetful!
 - b. Brown Bag Lunch (sandwich, brownie and apple) prepared ahead by a church group with Cost Included (CI) in conference fee.
 - c. Professionally catered box lunch (CI)
 - d. Pre-ordered chicken barbeque, fried chicken lunches or subway sandwiches separately packaged, (CI)
 - e. Pre-ordered Chinese food buffet with disposable plates and forks (C.I.)
 - f. NB, include juice, water -distribute refreshment stations well for big groups.
 - g. Use more than one location for serving coffee/tea/etc. when serving large groups.
32. Hospitality may also want to consider other ways they can make people feel welcome and comfortable at the conference. Bright banners, potted plants or flowers, balloons, and cheerful tablecloths on the refreshment tables can provide a welcoming atmosphere. Sometimes it is possible to do one thing that picks up the theme of the conference. If you have to buy potted flowers, they can often be sold at cost at the end of the conference or given to a seniors' home or hospital.
33. In some situations, it may be advisable to offer home hospitality for those who want to stay overnight especially if the conference begins on Friday evening. In many cases, this has been the start of wonderful friendships, as praying people have been brought together.

Children's Ministry

34. A prayer conference is always easier to organize without involving children but the extra trouble is worth taking if you can find someone to run a children's program for the day. Advantages for the conference are increased participation by parents who would not have attended otherwise, and the opportunity to provide this ministry for children. Look for help in this area from Sunday school teachers, and those with church day camp experience. If the church you are using does not have enough space for children, consider if there is a neighbouring church which might lend you facilities for this purpose.

Book Ministry

35. A prayer conference is a great opportunity to get AFP pamphlets and good books on prayer and the spiritual life into the hands of people who otherwise might have no opportunity to read them. Sometimes a diocesan/local book store will be willing to set up a book display and sale table for you. Or you can obtain a consignment of books from the store (see the section on Book Ministry on page I-31).

Taping

36. It is a good idea to have one person taping the conference and selling copies afterwards, so that you don't get a multitude of personal tape recorders clicking on and off during the addresses.

6) Miscellaneous

Conference Budget

37. Money is often a problem for conference committees, but things have a way of working out when you consistently pray about each item and problem as you go along.
38. If your conference is at a church, the speaker's fee and travel will be your biggest item. Estimate roughly how many people you can expect to attract (don't be too optimistic at this stage!).
39. If you have 100 people, and your speaker's fee and travel cost \$600, each participant will need to pay \$6 just to cover the speaker. Handle all your other expenses in the same way. If the total days' cost per person becomes too expensive, consider where you can cut or go in search of subsidies from the diocesan program office, parishes, ACWs, etc. If it is your first prayer conference, ask the bishop where you could obtain some seed money to get the ball rolling. Be prepared to say how much you will need.
40. Also be prepared to accept direct, non-financial aid. One way the diocese or a parish could help, for instance, would be to do all the necessary photocopying for conference registration folders and posters. Members from another parish may be prepared to supply home-made cookies for the refreshment table.
41. If all else fails and you are in a financial hole at the end of the conference, tell participants about your problem and use the open offering at the closing service to make up the deficit and give the following year's committee some seed money.
42. Generally, it is a good working principle to plan to cover all your expenses. An open offering at the end of the conference can be used in a number of ways:
 - a. to assist the work of the Anglican Fellowship of Prayer,
 - b. to develop the ministry of the Anglican Fellowship of Prayer in your diocese (i.e. seed money for next year's conference or a retreat.) and
 - c. to assist the diocesan representative in attending the AFP Conferences.

Conference Evaluation

43. It is a good idea to try and get an assessment of the conference by the attendees so as to be in a position to try and improve any future conference you may run. One common method is to hand out evaluation forms near the end of the conference and ask everyone to fill them out. Not everyone will and not all answers will be useful but you will usually get a good idea of how the conference was viewed by the participants. The annex to this section is an evaluation form which has proven to be very useful but is relatively simple.

Thank You's

44. Thank you letters go to the speaker, all workshop leaders, the rector and parish council of the parish where you met, the musicians, and anyone not on the committee who helped the conference in a significant way. When it is all over, it's a nice idea for the committee to meet over a pot-luck supper and thank each other and the Lord - for what was accomplished.
45. And please let the AFP Executive Committee know how it all went! We would like to know about speakers (good, so-so, excellent), arrangements (where, when, costs, etc.), and anything that worked well for you that might be helpful in passing on to other diocesan committees.

SECTION VI - HOW TO HOLD A PRAYER WORKSHOP

1) Getting Started

Introduction

1. Holding a prayer workshop is a little like having a mini-conference on prayer at the parish level. Many people feel uncertain of their prayer experience, uneasy about praying out loud, and are uncomfortable with silence. These are the very ones for whom a prayer workshop often has real drawing power.
2. A prayer workshop in their home church is a comfortable way for people to learn more about the nature of prayer and their relationship to God. Spending a whole Saturday (or Friday evening and Saturday) focused on prayer and other aspects of spiritual growth, brings us closer to God and makes prayer more meaningful.
3. To hold a prayer workshop you will need to find a parish that would like to host one. Sending out the sample letter to clergy (Section I Appendix) should bring a few inquiries, but you may have to make a direct approach to one or two parishes. Begin to pray for some open doors! A good beginning would be to contact prayer group leaders in a parish and see if they would be interested in sponsoring such a day. It would give them some visibility and might bring them some new members, as well as providing on-going support for those who attend the day.

Plan In Advance

4. Prayer workshops should be planned well in advance. Allow as much as six months between the decision to have a workshop, and the workshop itself. That allows for building up interest in the workshop. Don't waste your time doing a workshop for a congregation that truly isn't interested. There should be enough that are. You can have a very good workshop with only 15-25 people. Or in an isolated area, with just two or three, if those two or three are active members of the congregations and sincerely want to get about the work of prayer. Numbers are not important, but real interest and commitment on the part of the clergy and lay people are.

Where

5. A prayer workshop would normally be held at a church and sponsored either by the parish, a group of parishes, or a prayer group. It could be offered just to members of the church and their friends, or it could include a wider grouping like a deanery. A workshop could be held in a home with a living area that could seat at least 15 people.

When

6. The best times to hold a prayer workshop are usually on
 - a. Friday night and Saturday
 - b. two consecutive Saturdays
 - c. one Saturday only (a long day)
 - d. Saturday morning and Sunday after church
7. Which of these times you choose will depend to some extent on the workshop YOU are arranging since some demand less time involvement than others. It will also depend on what the organizing group thinks will work in their parish. In order to be sure of an adequate attendance at the workshop you will need to ask people to register ahead of time.

2) Costs

8. When organizing a workshop, the matter of costs needs to be considered early in the planning, so that expenses are covered and no confusion exists as to who is paying for what.
9. A general principle is that the group or parish that is organizing the Workshop covers the expenses, including the costs of the AFP Workshop Leader(s) and a contribution to the work of AFP in the Diocese and nationally. Normally these costs are covered by a Workshop fee paid by participants, but the organizing group may have other sources to cover the costs.

Typical Workshop Costs

10. The following are typical costs for a Workshop:
 - a. Cost of Workbooks (provided to AFP Workshop Leader(s) by the DR or ordered directly from the AFP- Canada Resource Centre).
 - b. Refreshment and Publicity costs (incurred by the organizing group).
 - c. Travel expenses by Workshop Leader(s).
 - d. Contribution to Diocesan AFP Representative's general expenses (This helps with overall DR's publicity and administration costs).*
 - e. Contribution by Diocesan Representative to AFP (Canada) National Office (this helps to cover the expenses of mailings to of Newsletters to participants for a year after the Workshop).**
 - f. *Holding a workshop is one area where you may be able to raise financial support for the ministry of AFP in your Diocese.
 - g. **Don't forget to send a list of participants in the Workshop to the National AFP Membership Coordinator who will ensure that the participants' names are place on the mailing list for a year.
11. Costs will vary depending on the location and local circumstances of each Workshop and the agreed financial arrangements between the DR, Workshop Leader(s) and the organizing group. It is important that the details be established and the arrangements agreed before the Workshop fee is set and included in whatever invitations and advertising are published for the Workshop.
12. **Example Budget.** A typical Workshop budget might be:

a. Cost of Workbooks	\$3.50 each (includes shipping/mailing)
b. Refreshment and publicity costs	\$2.00 per person (in this case participants are asked to bring their own bag lunch)
c. Travel expenses by Workshop Leaders	\$40.00
d. Contribution to DR's general expenses	\$2.50 per person
e. Contribution to AFP (Canada)	\$2.00 per person
13. For a Workshop of 20 attendees the total cost would be \$240. This would result in a cost of \$12.00 per person. The fee would normally be collected from participants by the organizing group and the agreed amount remitted to the DR in the mutually agreed manner (i.e. cheque or cash). **It is important that the Workshop organizing group, the AFP DR and the Workshop Leader(s) agree on the financial arrangements well before the Workshop is carried out.**

3) AFP Workshops

14. Two popular workshops are currently being widely used by diocesan representatives. Both were developed by Harry Griffith when he was Executive Director of Anglican Fellowship of Prayer (US).
15. Leader's Guides are available to Diocesan Representatives without charge and upon request. There are also *videos which would help you* to get a picture of the workshop, if you have not attended one. Both videos were made by Anglican Fellowship of Prayer - Canada. They feature the former Canadian

director, Betty Gracie and her husband, Canon Tom Gracie. These may be borrowed for your own training, but are not intended to be used as a substitute for a live presentation (except by individuals or small churches).

Prayer in Practice Workshop

16. Prayer in Practice is a four-stage workshop designed to demonstrate that prayer is the basis of the whole life of the Church. It provides practical teaching on prayer, Bible study, outreach and lay ministry.
- a. **Prayer** is our means of communication with God. If we are to grow in our relationship with anyone, communication is essential. Prayer in Practice helps us to understand and participate in our communication with God through prayer.
 - b. **Bible** study teaches us about God. Our Bible study is most effective if it is rooted in prayer, and when we expect God to communicate with us through our study. Likewise, our prayer life becomes more effective as we understand God more fully through Bible study.
 - c. **Outreach**, in Christ's name, is a logical and necessary result of prayer and Bible study. As we communicate with God and understand Him better, we see that He calls us to be His servants in the world, reaching out to others with His healing power (social ministry) and leading them to Him (evangelism).
 - d. **Lay ministry** carries outreach into its fullness as people see that each of us is called by God to serve the Church and the world in various ways, as God gives us spiritual gifts for ministry. The effectiveness of our ministry is directly related to the prayer base (our own prayers and the prayers of others) on which that ministry is founded.

The (Power) House Of Prayer Workshop

17. The (Power) House Of Prayer Workshop is a way to teach people about ten aspects of prayer and to show them how to do it. A workbook is furnished to participants in advance of the workshop. The workbook contains the teaching and participants are asked to read it before attending the workshop. The workshop itself is devoted to putting the ten aspects of prayer into practice. The workshop is easy to lead because the leader is simply guiding the participants through prayer exercises.
18. The types of prayer covered are
- a. personal prayer
 - b. Bible study
 - c. group prayer
 - d. prayer vigil
 - e. resources for personal growth
 - f. healing prayer
 - g. inner healing
 - h. spiritual direction
 - i. journaling
 - j. creative prayer planning, setting personal and parish goals.

19. *The (Power) House Leaders Guide* shows you step-by-step, how to lead these workshops and how to encourage their use in your diocese.

(Smaller churches may find the user friendly video helpful.)

SECTION VII - SPECIAL MINISTRIES

1) The Alongsiders Program

Alongsiders

1. Alongsiders are primarily shut-ins, disabled, elderly or isolated persons who minister to the Church by prayer. The idea for this ministry comes from 1 Timothy 5.5 and from Hippolytus' Apostolic Tradition, which notes that widows are "instituted for prayer". If widows, why not widowers, elderly persons, and others cut off from the mainstream of activities by illness, disabled or isolation?
2. Alongsiders are those who by their praise, thanksgiving and prayer release more of the power of God. Their intercessions support and encourage others. Where prayers are offered, action results (Acts 12:11 & 12). Alongsiders, too, will benefit from their new purpose and responsibility in the parish.
3. The Alongsiders' offering of praise and prayer is of infinite worth. Its results, though sometimes hidden, are eternal. The ministry of prayer is the Alongsiders' gift to the church.

Preparing Alongsiders

4. In preparing a person to become an Alongsider, the priest or parish prayer representative should build on the person's present prayer life and practices, and at the same time try to widen their horizons a little. Help them to see their prayer ministry as a calling to serve God in this special way. Intercession for the parish needs, as they are told to them by their contact person, is at the heart of this program.

Specifics of Implementing Alongsiders

5. Introduction: For the Alongsiders Program to work, there must be an ongoing commitment on the part of the parish to have active, continuing, and regular contact with the participants in the program. There must be an individual or group whose responsibility is to maintain effective contact with Alongsiders. Unless such a commitment and such a structure exist, the program will not work. One thing shut-ins do not need is to be buoyed up by the potential of this shared ministry then let down because of lack of effective follow-up. One plan that seems to work well is teaming up an active person with each shut-in, so that regular communication can take place.
6. Structural Possibilities: Some parishes have a primary commitment to working with shut-ins through visitation programs to nursing homes. This is done by clergy and/or lay ministers who have this as their ongoing ministry. In other cases there may be a group that would welcome Alongsiders as a primary concern.
7. Affirming the Shut-in: As is obvious from the tenor of this program, it is founded on the belief that Christian people who can no longer actively participate in worship or other Church programs can pray. Their intercessory prayers can become a major source of spiritual power. Intercession can become their primary ministry. They become a vital part of the parish as they work- through their prayers - "alongside" the rest of the congregation. If potential participants can see how much their prayers are needed, they can be motivated to become Alongsiders.

THE SHUT-IN'S GIFT

To all those who must stay within
And cannot get about,
Your prayers can open many doors
For those who are without.

For those more active in the world,
Entwined in time's dread clutch,
Beseeching God on their behalf,
It can accomplish much.

Out in the world, as life goes on
So many are distressed,
Whose pain and fear, distractions too,
Can through your prayers be blessed.

So give the gift that you can give
Because you have the time;
To intercede for those who toil,
It is a gift sublime.

8. Contacting the Shut-ins: One possible step-by-step method of approaching potential Alongsiders is as follows:
 - a. Call the prospective pray-er on the phone and ask, "May I come and talk to you? The church has a plan that I think you can help us with."
 - b. In chatting, speak about the value of prayer and the need for intercessory prayer. Jesus gave us an example (Luke 22:32). We are told to pray for others (1 Tim.2:1, James 5:14,16).
 - c. You can say, "I like to think that God can use us as channels between Himself and the problem we are praying about. With our prayers we can stay alongside a person or problem, and God will use our prayers."
 - d. When you are able to visit and discuss the program in detail with the prospective Alongsider, you can say, "If you are willing to undertake this job, you will be appointed by the rector. A friend from the parish will be in touch with you on an on-going basis. You will be supplied with the names of people needing prayer and of situations needing prayer. You will also be told how your prayers have been answered, when this is possible."
 - e. Give the Alongsider the kit provided for this program, and go over it carefully with him/her. Include in the kit a list of current prayer requests. Update this list regularly, by phone, letter or a visit. Also include a Bible reading booklet, the Diocesan Prayer Cycle, the parish list, and anything else that you feel will be helpful to this ministry.
 - f. Answer any questions the Alongsider may have. Give the Alongsider your phone number.
 - g. If the original contact has been made by a parish visitor, the priest should be told, so he can follow up with a commissioning, if desired.
 - h. Let the parish know that this person has become an Alongsider and that his/her name is being added to the Alongsider wall chart.
9. Mechanics of Implementation: The person or group responsible for the Alongsiders program in the parish needs to think through the methods that will be used to
 - a. provide the Alongsiders regularly with prayer requests.
 - b. inform the Alongsiders of answers to prayers and other pertinent information.
 - c. renew their subscription to daily Bible study materials.
 - d. answer any questions the Alongsiders may have.

10. Financing: The cost to the parish of the Alongsiders Program would normally consist only of the

following:

- a. the purchase of an Alongsider packet for each participant.
 - b. renewal of the subscription for whatever daily Bible study the Alongsider might want.
 - c. anything else furnished to the Alongsider by the parish as a part of the program.
11. Parish Awareness of the Alongsiders: When the program is first introduced in the parish, it is important that it be explained in detail. Then the parish as a whole must be kept aware of the Alongsider program, of the people taking part in it, and of the contribution they are making to the church. Ways of doing this could include:
- a. The wall chart for recording the names and residences of participants can be placed in a highly visible location in the church.
 - b. News of a new person becoming an Alongsider can be reported in the parish newsletter.
 - c. Alongsiders can be mentioned in an appropriate way during the intercessions in Church services.

THE COMMISSIONING FOR LAY MINISTRY

AS AN ALONGSIDER IN THE DIOCESE OF _____

The candidates to be commissioned will come forward to be presented to the Parish Priest*:

(Priest's name), these persons wish to receive authorization to perform a special ministry as
Alongsiders in the Diocese of _____.

Priest: My friends, in the name of God we purpose now to give authorization to perform a lay ministry as
Alongsiders to our well beloved in Christ; and we ask you to join together with us in prayer to
Almighty God, that He would give them, thus commissioned, grace to perform faithfully the ministry
to which they are being called.

Are you willing to accept this ministry?

CANDIDATES: I am willing, God being my helper.

Priest: Let us pray.

Direct us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual
help, that in all our works, begun, continued and ended in thee, we may glorify thy holy Name and
finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. Amen.

(N) I hereby authorize you to perform a lay ministry of prayer as an Alongsider in the Parish of
in the name of the Father and of the Son and of the Holy Spirit. Amen.

Priest: May the Holy Spirit guide and strengthen you, that in this and in all things you may do God's will, in
the service of the kingdom.

The Lord be with you.

RESPONSE:

And with thy spirit.

Priest: Let us pray.

Almighty God, look with favour upon these persons who have been commissioned to serve Christ in
this ministry of prayer. Give them courage, patience and vision. Strengthen us all in our
Christian vocation of witness to the world and of service to others; through Jesus Christ our Lord.
Amen.

* When Alongsiders are unable to be present at a church service, the Priest will conduct the Commissioning
at their home, possibly involving others.

SECTION VIII - IMPORTANT RESOURCES FOR YOUR PARISH

1) The Powerhouse of Prayer Workshop

1. A one-day event (9:30 a.m. - 3:30 p.m.) in your Parish' The Power House of Prayer Workshop is designed to explore and encourage the practice of prayer. Each person receives a workbook to keep for future reference. It covers topics such as:
 - a. Beginning to pray.
 - b. Discovering many aspects of prayer -some new to us.
 - c. Deepening our prayer experience.
 - d. Personal renewal.
2. The day provides opportunity for prayer and Bible study, prayer journals, spiritual friendships, a healing service, resource table and much more.
3. Many have attended the Power House of Prayer Workshop. Here are a few comments from those who have attended:

"Thanks for a wonderful day."
"It was great learning about so many aspects of prayer" "The fellowship was marvellous."
"So uplifting."
"Just what I needed to get me going."
"The Presence of the Lord was so evident."
"My prayer life has been deeply enriched."
"The workshop has calmed my fears about prayer."
"Answered some questions I've always had."
4. Leaders and resource people are now available to provide more information and to begin the process of team planning for your Power House of Prayer event. Where possible, you may wish to join with another Parish or two, or hold a Deanery event.
5. For more information please contact your Diocesan representative or call a member of the Anglican Fellowship of Prayer Executive Committee.

2) Parish (lay) Prayer Representatives

1. In a growing number of Dioceses, a network of lay Parish Prayer Representatives (Reps) exist to service the Parish, Deaneries and Diocese in several important ways by:
 - a. communicating news of prayer related events,
 - b. supporting and encouraging others to attend Parish, Deanery and Diocesan events on prayer,
 - c. having prayer partners' (with support of the Rector) to encourage prayer to undergird and strengthen the work of the Parish,
 - d. co-operating with and promoting the 'Alongsiders' programme for shut-ins whose added prayer power is very much needed in the Parish and
 - e. promoting prayer for your clergy.
2. Deanery Reps could keep in touch with Parish Reps to co-ordinate prayer events and the work of prayer in each Deanery. Training days, regular newsletters and other supportive events are offered to the Reps as on going encouragement in some Dioceses.
 - a. If your Parish does not yet have a Rep,
 - b. If you are interested in becoming a Rep, contact your Diocesan Representative.
3. It may be useful to commission one or more Parish Reps to confirm them in this ministry. Below is an example of a short liturgy to accomplish this.

Commissioning of a Parish Representative

Leader: Brothers and Sisters in Christ Jesus, we are all baptized by the one Spirit into one Body, given gifts for a variety of ministries for the common good. Our purpose is to commission you in the Name of God to a special ministry of prayer leadership as an Anglican Fellowship of Prayer Parish Representative.

You have been called by God and the church to fulfill this ministry.

Will you, as long as you are engaged in this work, perform it with care and devotion to the honour of God and the benefit of the Church?

Answer: **I will, with God's help.**

Leader: This ministry requires all members of the Body to support one another in prayer and encourage each other to perform the ministry to which we are called.

Will you uphold [*name of Parish Representative*] in this special prayer ministry?

Answer: **We will.**

Leader: May the Lord enable and uphold you in this ministry.

Leader: Let us pray.

Blessed are you, gracious God, our creator and redeemer. In every age you call people to minister in your name. May all your servants so build up your Church, that we may faithfully serve you and show your love in all the world. Blessed are you, O God, now and for ever.

AMEN.

All: **Almighty God, by your grace alone we are accepted and called to your service. Strengthen us by your Holy Spirit and make us worthy of our calling; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever.**

AMEN

3) Alongsiders' Programme

1. The value of prayer support by individuals was recognized and the idea that those who pray for others are standing along side of them gave rise to the name Alongsiders. The programme particularly enriches the lives of the elderly and shut-ins, people who are sometimes cut off from the mainstream activities of their Parish church.
2. Recognizing that each Parish should be a centre of prayer. Alongsiders participants are usually introduced to the programme by the Parish priest or his/her representative and given a kit to use. Each kit contains an Alongsiders booklet, suggestions for prayer, a letter of welcome from the Primate, and a letter from the local Bishop (where possible). A letter of encouragement from your priest may be included. A commissioning service and implementation guide are available. Parishes should include their own daily bible Reading Guide, Diocesan Cycle, etc. according to the Alongsiders abilities. The programme is fully discussed in the preceding section, section VII.