

IN CLOSING

On December 21, 1807, John Newton exited earth and entered eternity. At the age of 82, his flesh and heart failed and his mortal life ceased but his soul and spirit found everlasting rest and eternal rewards inside the celestial gates of heaven.



John & Mary Newton's Grave

Dear reader, I trust that the story of this repentant sinner, who became a rejoicing winner, will cause your mind to ponder over your life and legacy, and challenge your heart to prepare for your death and destiny.

Doomed without His grace and damned without His mercy, Jesus Christ is the only hope you have and the one help you need to obtain eternal salvation.

"The Lord Jesus says ... **"I am the way, the truth, and the life: no man cometh unto the Father, but by me."** (John 14: 6)

The Holy Bible also says ... **"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast."** (Ephesians 2: 8 - 9)

Newton's life, as sinful as it was, clearly demonstrates that the grace of God is greater than our sins. Just as he sought God's mercy and was saved by God's grace, you too can come to the Saviour, right now, just as you are. To do this, the Bible says that you simply need to:

Acknowledge you are a sinner (Psalm 32:5)

Believe Jesus Christ died for your sins and rose again from the dead (1 Thessalonians 4:14)

Call on His wonderful name, this very moment, to save you in time for eternity (Romans 10:13)

Here is a suggested prayer

Dear Lord God,

I am sorry that I have sinned against you; I turn away from my sins.

Please forgive me, and be merciful to me a sinner.

I believe Jesus Christ died for my sins and rose from the dead.

I now receive you Lord Jesus in my heart as my Saviour and Lord.

Thank you for saving me and for giving me new and eternal life.

Make me the person that you want me to be. In Jesus Name, I pray. Amen

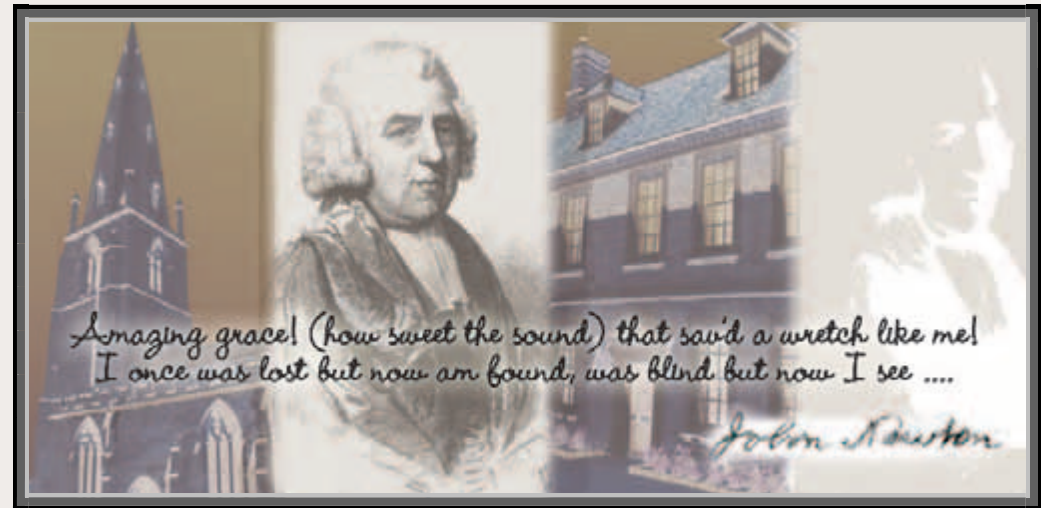
With the love of Christ
Peter Rahme - AD 2005

A Gift From...

500,000
in print

The Man & The Story Behind **Amazing Grace**

From
The producer of
The Life & Legacy Of Mr. Eternity



Amazing Grace has proven to be the most popular song of our time!

Its simple style and sweet sound is sought and found in almost every situation possible:

From the president's acceptance speech *to* the preacher's anointed sermon.

From the simple harmonica in rural outback *to* the stately harp in royal operas.

From the first rejoicing moments of weddings *to* the final reflective minutes of funerals.

From the tiny tune of a mobile phone *to* the powerful production of an Olympic ceremony.

From the slide guitar of the American blues *to* the sustained notes of the Scottish bagpipes.

Amazing Grace is hummed and heard on every continent in this world!

It transcends race, religion and even record categories. It takes in its stride all nations, regardless of colour, creed or culture. Whether presented in churches, performed in concerts or played in clubs, this Song of Songs touches the hearts of those who listen to its tune and learn its truth; this Hymn of Hymns transforms the souls of those who hear its message and heed its meaning.

Amazing Grace is high on the list with movie studios and a hit on the music scene!

The long and exhaustive index of films that have included its reassuring presence is a testimony to its remarkable popularity in the entertainment world. Also almost every major artist, whether secular or spiritual, on stage or in the studio, has at one time or another referred to, rehearsed or recorded **Amazing Grace** - with over 2000 different releases available currently.

Let's turn the clock back to the 1700's and take a closer look at the man and the story behind this well-known song and greatly-loved hymn: the late Rev. Dr. **John Newton**



© Peter Rahme AD 2005; (*Amazing Grace - the song by the late Rev. John Newton*)

Resources: Out Of The Depths by John Newton; John Newton by Richard Cecil; Amazing Grace by Steve Turner; Through Many Dangers by Brian H. Edwards; How Sweet The Sound by Noel Davidson; Plus others

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John Newton, an only child of John Sr. and Elizabeth Newton, was born on July 24, 1725 in London, England. Thirteen days before his seventh birthday, his devout mother died of tuberculosis. His father, a commander in the Mediterranean trade, remarried the following year. At the age of 11, the young boy was taken on his maiden sea voyage. Over the next seven years he made several more trips.

1. MAN OF THE SEA

At the age of 18, John - a confused adolescent, was press-ganged on board HMS "Harwich", a man-of-war. Unable to hold up under its rigid discipline and unwilling to handle its daily routine, the defiant sailor deserted ship. He was sought and found, stripped and flogged. Filled with bitter rage and full of black despair, the demoted midshipman was eventually discharged from the British Royal Navy and dispatched onto a slave trading ship.

After he enjoyed six months of freedom on the open sea, the twenty year old then endured a long year of captivity in West Africa. There his dream of work and wealth turned into a nightmare of sickness and starvation while he served a cold-hearted English master and suffered at the cruel hands of his African mistress. Soon after his release, the man of the sea became a master of slaves.

2. MERCY IN THE STORM

At the age of 22, John - a wretched sinner, was converted from a daring blasphemer of God into a devout believer in Christ. His "great deliverance" took place on March 21, 1748 while sailing back to England from Africa. He and the crew of the "Greyhound"- a cargo ship were caught in a violent storm. Battered by monstrous winds and beaten by mountainous waves, the tired sailors, like their torn sails, were helpless as they battled against the raging seas, trying desperately to save their badly leaking boat and rapidly sinking vessel.

For the young seaman, however, the day of salvation was here; the hour of decision had arrived; the moment of truth was at hand. In the midst of the chaos and the confusion, the frenzy and the fear, Mate John Newton called on the Lord Jesus Christ in sincerity and truth, crying out in genuine repentance for the Redeemer's tender mercies. AND GOD SAVED HIM!

3. MAJOR SURRENDER

At the age of 29, John - a growing disciple, turned his back on the sea and "the business at which his heart shuddered". Over the next four years, he searched the scriptures daily and studied its truths diligently. On December 16, 1758, he surrendered his life to preach the gospel of Jesus Christ.

At the age of 40, after some religious opposition, John was eventually ordained as a curate. He was appointed to the parish church of Olney, near Cambridge. This working class village, in the county of Buckinghamshire, was known for its bobbin lace manufacturing and Shrove Tuesday pancake race.

4. 'MAZING SONG

At the age of 45, John - a singing preacher, was enjoying a harmonious life at home and exercising a holy leadership at church. Conservative and reformed he was, but conventional and rigid he was not! Being a man of innovation and initiative, he searched for different means to reach his community and sought dynamic methods to teach his congregation. In the midweek service for example, he introduced his evangelical "low Anglican" parish to new hymns and spiritual songs, some he wrote himself and others he co-wrote with his friend William Cowper.

Amazing Grace was one of those fresh compositions that God inspired his dedicated heart and instructed his disciplined mind to complete in late December of 1772.



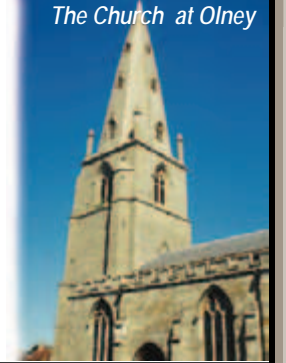
John Newton

Originally entitled "*Faith's Review and Expectation*", the prayerfully chosen lyrics were carefully written for a New Year's Day service. After reading the Biblical passage of 1 Chronicles 17:16-17 and reviewing his own life in the light of David's response, John reflected on how far he had come since his seafaring days of sinful lifestyle, self-indulgence and slave trading.

The Vicar of Olney, like the King of Israel, was overwhelmed by God's amazing goodness and awesome greatness. It was right at this point, what would eventually become his best-known work was born. Here is how it appeared in Olney Hymns, 1779 (but in today's text).

*Amazing grace! (how sweet the sound) that sav'd a wretch like me!
I once was lost but now am found, was blind but now I see.
'T was grace that taught my heart to fear, and grace my fears reliev'd;
how precious did that grace appear, the hour I first believ'd!
Thro' many dangers, toils and snares, I have already come;
'T is grace hath brought me safe thus far, and grace will lead me home.
The Lord has promis'd good to me, his word my hope secures;
He will my shield and portion be, as long as life endures.
Yes, when this flesh and heart shall fail, and mortal life shall cease;
I shall possess, within the veil, a life of joy and peace.
The earth shall soon dissolve like snow, the sun forbear to shine;
But God, who call'd me here below, will be for ever mine.*

The Church at Olney



In 1835, "Faith's Review and Expectation" found its soul mate in "New Britain" and was born again as "Amazing Grace". The seed was conceived and a song was delivered after the spiritual message from England's central east met and married a simple melody from America's deep south.

In 1900, American composer and successful publisher, Edwin Othello Excell (1851-1921) added the finishing touches with his musical arrangement. He also removed the final verse from the original poem and replaced it with the following stanza from "Jerusalem, My happy Home".

*When we've been there ten thousand years, bright shining as the sun;
We've no less days to sing God's praise than when we first begun.*

5. MINISTRY OF SIGNIFICANCE



The Newton's Residence

At the age of 57, John - an accomplished author, found himself standing at a ministry crossroad and staring at a major dilemma. The Newtons were forced to make a decision to leave the "Olney community" that they had come to love and serve for nearly sixteen years. The veteran childless couple moved their home from the small village of Olney to the big city of London. On December 19, 1779 John preached his first sermon as Rector of the St. Mary Woolnoth Church.

God blessed Newton's ministry and enlarged his coast from England's banking district to Australia's Botany Bay. As leader of "the Eclectic Society" (a practical group of evangelical clergy and Christian laymen) John approached Rev. Richard Johnson on September 23, 1786 to consider the chaplaincy on the first fleet to the land Down-Under. Rev. Johnson accepted, and the rest is *Australian* history.

The earlier work of Newton's excellent writings, "Authentic Narrative"- a personal testimony, continued to challenge more hearts for God and change many lives for good. So did also his newly published and necessarily controversial "Thoughts on the African Slave Trade". The latter equipped and empowered his newfound disciple, William Wilberforce M.P., who after 20 years of faithful campaigning to abolish slavery, finally succeeded in 1807 in passing an act of parliament in all British colonies.

內地會的 戒毒工作

劉如菁

使團編輯

一百多年前的中國，西方宣教士致力反毒（反對鴉片）、戒毒（戒鴉片大煙）；他們所面對的情勢，可不像今天普遍知道吸毒有害、販毒有罪，而是險峻詭詐得多。他們一方面向母國政府請願，呼籲停止鴉片生產和貿易，一方面面對中國民間對鴉片的誤解濫用，以及對戒煙（毒）的冷漠。

十八世紀，西方醫藥界按照古希臘醫術，以鴉片作為抑制疼痛的麻醉劑或鎮靜劑。十九世紀末，西方醫界對於鴉片、嗎啡的毒性仍莫衷一是，盛行「以嗎啡來戒煙」，中國民間甚至流行著「鴉片治百病」的觀念。

宣教士認定嗎啡危害人體更甚於鴉片，要戒煙（鴉片）沒有特效藥，需要患者的決心與自毅力，但最終惟有倚靠「大能醫生」——上帝，才能獲得內心的釋放。這些宣教士不惜投入數十年的努力，前仆後繼、屢敗屢戰，以基督的心為心，關懷中國百姓的靈命與福祉。

中國內地會創辦人戴德生對鴉片之危害深惡痛絕，他在寧波行醫傳道之初，即致力救助患者掙脫毒癮，他尤其強調禱告與倚靠神大能的信心。1876年，內地會成立兩間戒煙所，到1901年更達101所，居當時眾差會之冠。其中七成的戒煙所在山西，而山西的戒煙工作之所以迅速發展，則與一個秀才，後世著稱的席勝魔牧師有關。

當秀才遇見傳教士

席勝魔，原名子直，生於1835年的山西，世代習醫，又是個秀才。年輕的妻子病逝之後，死的問題便困擾著他，儒家思想不能解他的疑惑，鑽研佛學與道教，卻落得心靈虛空、體弱病衰，那時他才三十歲出頭而已。友人見他疾病纏身，便建議他不妨「吃口大煙，既可治病又可調

席勝魔創辦的天招公局同工合影



席勝魔（中）與山西洪洞教會長老、執事合影

神」，那是當時民間流行的觀念。他聽從建議，誰知從此陷入毒海，難以自拔，不但身體更加衰弱，連祖業家庭也跟著沉淪。

雪上加霜的是，山西連年大旱，一片荒涼，餓殍載道，甚至傳出人吃人的慘劇。席家也在掙扎求存，就在頻臨絕境之際，有兩名洋人來到山西平陽府，而且要長期居住，傳耶穌教！對於席子直來說，這有如天災加上「人禍」！因當時文人士子不但痛恨洋人，而且堅決反對基督教。

但這兩位洋人的賑災義舉卻逐漸傳開，席子直又聽說他們吃中國食物，穿中國服，說中國話，不免疑惑他們究竟有何居心。兩位洋人中較年長的叫李修善（David Hill, 1840-1896），他於鄉試之際舉辦徵文。子直受友人慫恿，亦想贏得獎金

司米德夫婦（右三、右四）與中國基督徒整裝待發，外出傳福音



何斯德（左）與中國友人路邊用飯，他已完全融入當地生活

以解貧困，於是認真閱讀了傳教士所派發的基督教資料與書籍，然後按徵文題目寫了四篇文章投去，結果竟被錄取三篇，親赴領獎時認識李修善牧師，相談之下，認為對方實為正人君子，對洋傳教士的敵意化解了，更答應作他的中文教師。

尋見救恩脫離毒海

為了備課，子直認真讀起新約聖經，漸漸發現這洋道理不但不是「妖言惑眾」，而且解答了他對人生、死亡、罪惡的疑惑。終於他為耶穌的

生平、受苦、受辱、被釘十架深深感動，不住流淚，打從心裡相信「耶穌愛我，為我捨命」，他向這一位救主完全投降，以祂為生命的主。神奇妙的愛充溢他心中，他知道自己罪蒙赦免、生命更新了。

信主受洗後第一件事就是要徹底斷除毒癮，他毒癮已深，無藥可救，憑意志力搏鬥亦徒然，惟有靠著聖靈方能打贏這場屬靈的仗，他切切懇求聖靈搭救，終於戰勝毒魔，他亦改名「勝魔」。

席勝魔戒煙後，以謙卑和真誠的信心，獻身教會，向同胞傳福音，熱切幫助同胞戒煙，他開設福音戒煙所。他給每一個來戒煙的人訂下規則：必須參加聚會，早晚敬拜神；戒煙不僅要靠藥丸，更要靠耶穌基督。

席勝魔在1879年信主得救，他的夫人看到丈夫的改變也接受了耶穌，1886年席勝魔在平陽村由戴德生率領的牧師團按立為平陽、洪洞、大寧三區的主任牧師。前一年席牧師與宣教士司米德（Stanley Smith, 1861-1931）、何斯德（D. E. Hoste, 1861-1946）結為至交，直到1896年席牧師離世，三人同工關係融洽，傳為美談。

同心合意宣揚福音

席勝魔的見證故事為後世傳頌。首先，他戒毒成功，印證了戒毒須靠禱告，倚靠神大能；其次，他信主後即獻身傳福音，廣設戒煙所（天招公局），在同胞中成就美好事工；第三，他由內地會宣教士帶領信主，受其培訓，又與宣教士並肩事奉，正是內地會宣教精神的最佳寫照。

初期內地會投入戒毒工作者都是優秀的醫生，而非戒毒成功的「過來人」。前面提到內地會創辦人戴德生對於福音戒毒的立場。內地會著重醫療服務，在內地諸省開設醫院與藥房，也兼設戒煙所，例如1880年來到山西傳道的賜大夫（Harold Schofield, 1851-1883）；1893年在偏僻而缺乏醫療的山西平陽開始醫療事工，後不幸在義和團之亂中罹難的衛醫生（Dr. William M. Wilson, 1866-1900）；又有善勝醫院的開荒者柯維忠醫生（Dr. John Carr, 1877-1922），和金品三醫生（Dr. George King, 1887-1927）等。他們順服神，甘心擺上，前仆後繼，救助病患、拯救靈魂，不論對象是患病的、或吸鴉片的，犧牲性命也在所不辭。他們或遭拳亂、或遇意外、或感染疾病，而結束在中國短暫卻深具影響的事奉。



香港社會服務聯會
The Hong Kong Council of Social Service

福音戒毒

靈性及宗教治療

福從天降是佳音
戒菸酒色網賭毒

邵日坪 恩慈之家院長 05.11.2013

福音戒毒

靈性及宗教治療

何解	Why	何時	When
何謂	What	何人	Who
如何	How	何處	Where

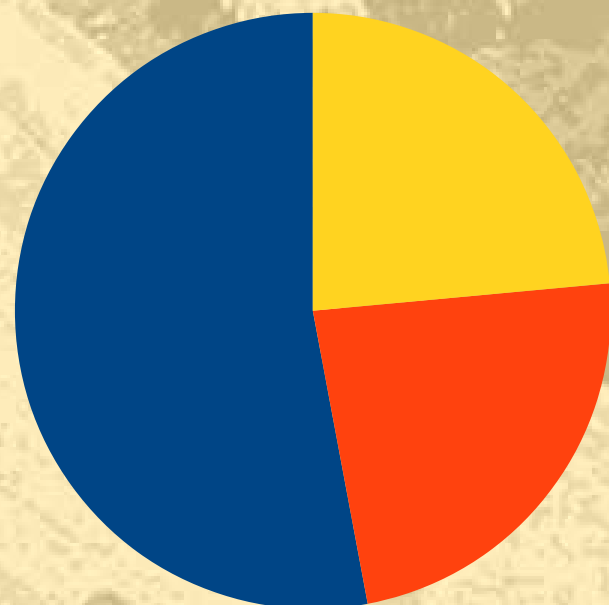
香港提供自願宿位 戒毒機構 / 中心 / 性質

17 間機構 (4+4+9)

40 所訂明中心 (20+20/23+17/18+12)

1527 個床位 (819+708)

香港提供自願宿位 戒毒機構數目比例



■ 福音戒毒
■ 資助福音戒毒
■ 非福音戒毒

福音戒毒

9

資助福音戒毒

4

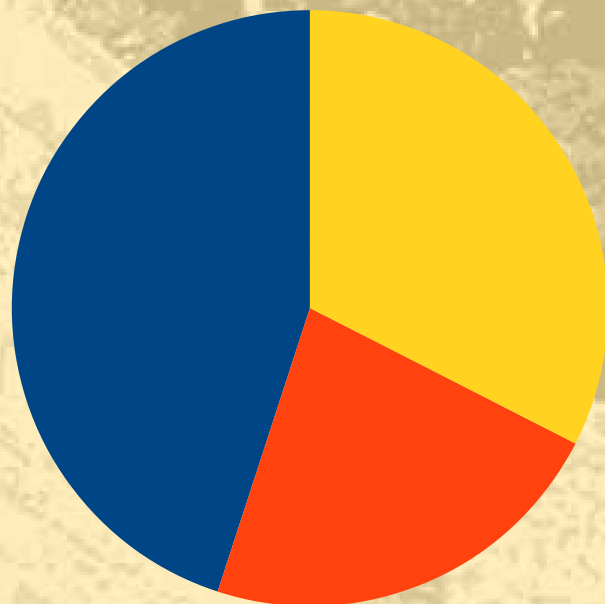
其他資助戒毒

4

13

17

香港提供自願宿位 戒毒中心數目比例



■ 福音戒毒
■ 資助福音戒毒
■ 非福音戒毒

福音戒毒	9
資助福音戒毒	<u>18</u>
	27
其他資助戒毒	<u>13</u>
	40

香港提供自願宿位 戒毒床位數目比例



■ 福音戒毒
■ 資助福音戒毒
■ 非福音戒毒

福音戒毒	47%
資助福音戒毒	21%
其他資助戒毒	32%
共計 1527 床位	100%

福音戒毒

採用引伸自聖經的靈性介入手法
去協助成癮者戒斷對成癮物質
(行為)依賴的住院式療程

福音戒毒的特質

- ⌘ 由基督教團體所營辦住院式戒毒服務
- ⌘ 視藥物濫用為「罪」所帶來的後果
- ⌘ 要求去除其他生活陋習如煙 | 酒 | 粗口
- ⌘ 引伸自聖經的手法：如讀聖經、向神禱告、詩歌敬拜、個人靈修及團契
- ⌘ 以傳福音為介入方法或最終目的
- ⌘ 自稱提供福音戒毒服務

對成癮問題的理解

可以是**物質**（煙 / 酒 / 毒）

亦可以是**行為**（性 / 上網 / 暴力）

信念：「**罪**」與成癮行為

因為我所做的，我自己不**明白***；我
所**願意****的，我並不**做**；我所恨惡的
，我倒去**做**。（羅 7:15）* **認同**** **立志**

內地會與戴德生

- ⌘ 在中國土地上由宣教士戴德生成立
- ⌘ 最早的福音戒煙所
- ⌘ 1876 開始 2 間到 101(1901)
- ⌘ 在寧波 / 山西開始
- ⌘ 戒鴉片煙癮
- ⌘ 戒煙洋藥 / 戒煙丸
- ⌘ 強調禱告與倚靠神



席勝魔牧師 (1835-1896)

- ⌘ 本名席子直
- ⌘ 山西平陽人士
- ⌘ 世代習醫 | 是一名秀才
- ⌘ 年青喪偶上了鴉片煙癮
- ⌘ 1879年接觸基督教並成了信徒
- ⌘ 憑信仰自行靠禱告支持戒了煙癮
- ⌘ 1886年在平陽按立為牧師



「天招局」

- ⌘ 起初在山西一帶
- ⌘ 山西省 洪洞 西莊村 范村
- ⌘ 陝西省 西安
- ⌘ 河南省 彰德府、懷慶府、溫縣、永寧縣
- ⌘ 直隸省 順德府、南和縣
- ⌘ 共有四十五間分局

「女天招局」

- ⌘ 為女煙民服務
- ⌘ 由洪洞開始
- ⌘ 從北邊太原
- ⌘ 到接近黃河一帶
- ⌘ 由席師母創辦

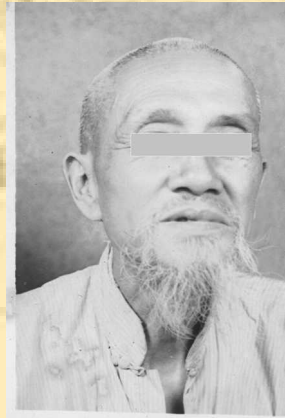


香港早期的發展 (50' -70')

- ⌘ 鄭錫安牧師 (挪威信義差會)
- ⌘ 陳保羅牧師 (晨曦會)
- ⌘ 宋和樂牧師 (互愛中心)
- ⌘ 潘靈卓博士 (聖士提反會)

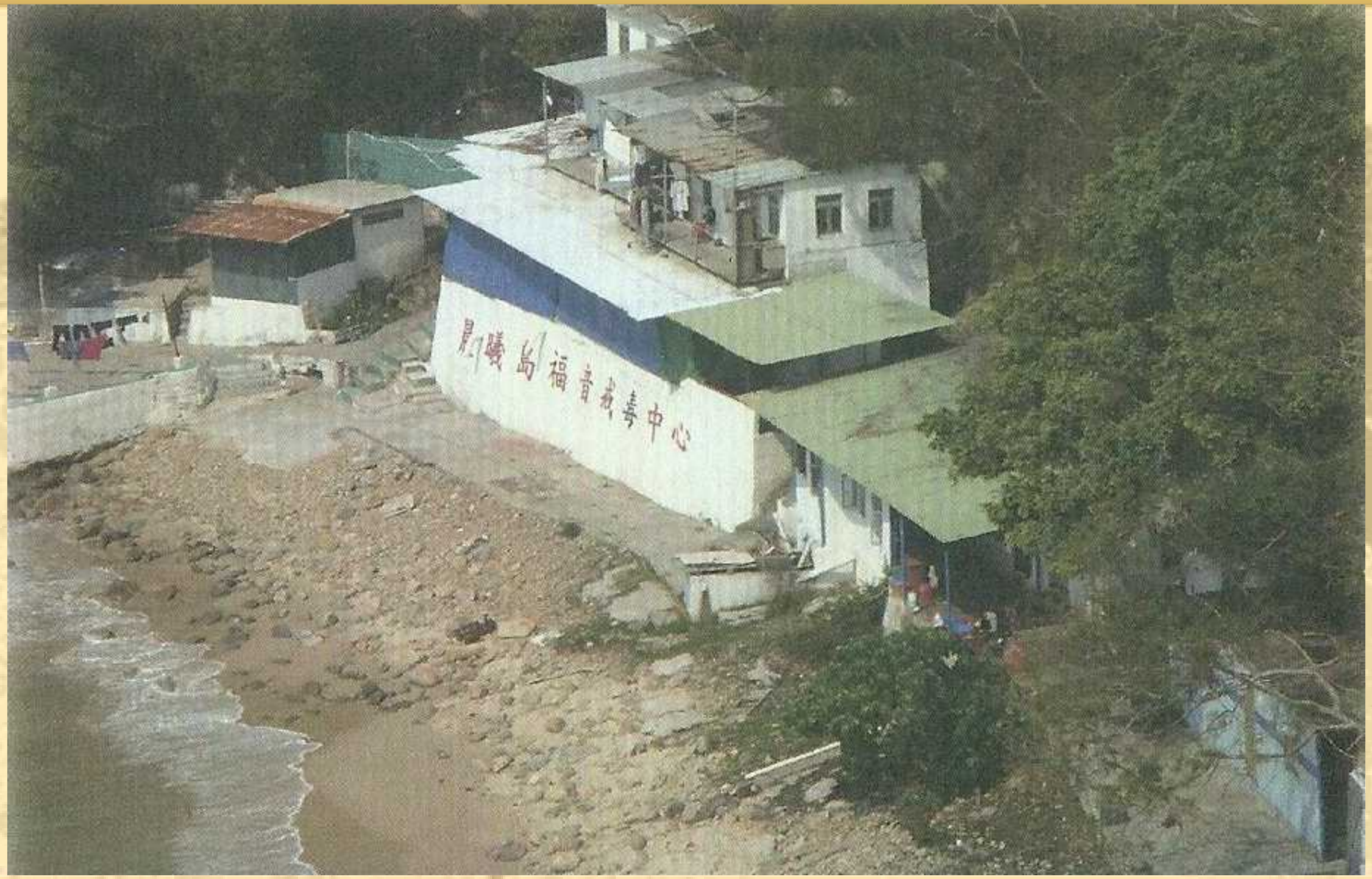
信義會戒毒所

- ⌘ 一九五六年在調景嶺創辦
- ⌘ 內地到港的難民
- ⌘ 成方中 / 西藥協助脫癮
- ⌘ 宣教士按時到所內傳福音 聖經 詩歌
- ⌘ 全盛時可容納廿四男和十女
- ⌘ 工作治療、個人及小組輔導
- ⌘ 戒毒過程一般為三個月
- ⌘ 最後於一九八八年停辦



香港晨曦會

- ⌘ 於一九六八年創辦
- ⌘ 看到個別吸毒者遺體被棄置於廢物堆
- ⌘ 於西貢浪茄灣開展
- ⌘ 於一九七六年將戒毒所遷往伙頭墳洲
- ⌘ 命名為晨曦島福音戒毒
- ⌘ 現存福音戒毒機構之中歷史最悠久



基督教互愛中心

- ⌘ 於一九七三年開始
- ⌘ 在大埔沙羅洞設立戒毒所
- ⌘ 芝麻灣半島下徑村
- ⌘ 西貢浪茄 運作至今
- ⌘ 女戒毒村
- ⌘ 青少年訓練中心
- ⌘ 中途宿舍



聖士提芬會

- ⌘ 在一九六八年成立
- ⌘ 為露宿者及釋囚人士服務
- ⌘ 七四年在半山區開始福音戒毒
- ⌘ 城門之源 | 屯門家庭
- ⌘ 目前以建立福音家庭為目標



福音戒毒的現況

香港晨曦會

聖士提芬會

互愛中心

靈愛青年中心

正生會

得生團契

得基輔康會

榮頌團契

全備團契

巴拿巴

新生協會

Remar

愛心服務團

(方舟行動)

Hong Kong





曾入懲教所 重返校園獲新生

戒毒少年闖北極



■豪仔為了家人決心戒毒，在正...

「三年上樓」被...

【本報訊】基層市民要求改善居住環境，視他們的聲音。任由他們居住在環境邇等，甚至有居住在劏房的市民也被無理評。房屋署平均三年上樓的承諾是一個...

「扶貧智庫」昨就低收入人士房(圖)，出席的房委會資助房屋小組主席輪候市民平均三年就可上樓。不過，居生表示，由08年開始輪候至今，仍然有單位，「政府麻人，睇我前面二萬幾戶三年，連一次獲配單位機會都有呀。」

除上樓無望外，基層市民想安穩居隨時被無良業主扼殺。陸女士原本居住在並與業主簽約兩年，但合約還未到期，已經被迫遷，政府官員卻沒有施以援手，令她感...



得生方舟



天台
2/F
1/F
G/F





抗毒非凡之旅路線圖

MTR System Map









福音本是上帝的大能

- ⌘ 一不靠人（他人、席某）
- ⌘ 二不靠丸子
- ⌘ 三不靠自己掙扎
- ⌘ 到主跟前認罪、單單靠主引領、加力
- ⌘ 若有人在基督裏，他就是新造的人，舊事已過，一切都變成新的了。（林後 5：17）

天招局療康程序

- ⌘ 藥物協助脫癮
- ⌘ 背聖書
- ⌘ 唱讚美 / 戒毒詩歌
- ⌘ 早晚敬拜神 (聚會)
- ⌘ 祈禱 (禁食)

天招局療康程序

- ⌘ 藥物協助脫癮
- ⌘ 背聖書
- ⌘ 唱讚美 / 戒毒詩歌
- ⌘ 早晚敬拜神 (聚會)
- ⌘ 祈禱 (禁食)

福音戒毒治療綱要

- 聖經 - 讀書認知療法
- 祈禱 - 默觀內省療法
- 詩歌 - 敬拜音樂療法
- 團契 - 操練服侍療法

聖經（讀書認知療法）

主題研習（罪／福音／律法／誠命）

自省反思（讀經／操練）

經驗分享（見證／靈修）

基礎教育（文字及語言修為）

祈禱（默觀內省）療法

禱告分類

禱文 / 公禱 / 私禱 / 代禱 / 默觀

內容 (FACTS)

認信 / 崇拜 / 認罪 / 感恩 / 祈求

禁食操練

詩歌敬拜（音樂療法）

詩歌：感情分享釋放輕鬆

作曲填詞編曲分析錄音

樂器拍子律動排舞溝通

團契操練（服侍療法）

復和（神、人、自己）

團契聚會

服務 / 利他

自我肯定 / 重拾自信

香港福音戒毒前瞻

本港經驗及數據的整理與記錄

介入方法研究與發展

參考與整合海外經驗及其他專業

內容與模式應與時並進

合一基本見證

福音治療建議參考文章

聖經讀書認知療法

Spiritual Reading as Bibliotherapy by Rojann R. Alpers, PhD, RN

祈禱靜思默想療法

Prayer & Meditation in Addiction Recovery by Robert J. Kus, RN, PhD

詩歌敬拜音樂療法

Music Therapy, Spirituality, and Chemically Dependent Clients

by Joey Walker, MA, RMT-BC

服侍操練療法

Applied Spirituality: Expressing Love & Service by Douglas J. King, MArch