

ANGLICAN LIFE

NEWSPAPER FOR THE THREE ANGLICAN DIOCESES IN
NEWFOUNDLAND AND LABRADOR • A SECTION OF THE ANGLICAN JOURNAL

APRIL 2024



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Christ is Risen! He is Risen Indeed! Alleluia!

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ANGLICAN LIFE in Newfoundland and Labrador is the newspaper of the Anglican Church of Canada in the Province of Newfoundland and Labrador. A co-operative effort of the three Dioceses in Newfoundland and Labrador, it publishes ten issues each year with an independent editorial policy.

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The tomb is empty. Jesus walked out of that structure and headed for wherever people were.

image designed by E. F. Rowe in Canva

Come: Rediscover New Heights of Love and Hope

The Rt. Rev'd John Watton
Bishop
Central Newfoundland

As you read this you will be reflecting from your perspective of having passed through one more Lenten season. For many, Lent still has some significance, if only because of memories of days long past. For others, it's a deep spiritual call that was responded to as best possible. For others, Lent has no meaning at all.

These descriptors certainly correlate with what is happening in the Church over the past number of years. For many "Church" still has some significance, if only because of memories of days long past. For others, "Church" still means "Ekklesia"—that is a deep spiritual connection that calls the people of God "Church", as opposed to the building. And for others, there is no meaning at all.

We have been meeting throughout our Diocese of Central Newfoundland to have brave conversations about present realities around sustainability and mission. Church buildings are closing at an increasing rate, and to be honest, it feels like death. Many of our faithful are discovering that the people of God are being challenged to renew



Bishop Watton in the Holy Land; photo from Bishop Watton

their faith, and to find strength to let go of places that have spoken of holiness, comfort, and permanence. Others are angry, grieving a cultural loss and are not quite ready to hear or receive the Spirit's comforting, directing call to the community.

Easter calls us to look at an empty tomb. For many, it was a place of resolve, comfort, and permanence—a place where Jesus was placed. The tomb is empty. Jesus walked out of it and headed for wherever people were.

Jesus is, even now, wherever the people are. If we listen we can hear his voice, inviting us to "Come follow." We can choose to bravely embrace

this resurrection, and we must. There is a message emerging among us as we face the challenges of our time.

The spirit is not rebuking us because we have done anything wrong.

The Spirit is not saying we can fix things if we come up with a strategic plan.

The Spirit is not saying that we have to try and save what was.

The Spirit is saying "Come follow me, Come rediscover new heights of love and hope, for I have so much more to offer you in the future."

Have a blessed Easter,

+ John, Central
Newfoundland
Easter 2024

Ashes and Alleluias!



On the left: Dean Catherine Short presides at the cathedral's annual burning of palms in preparation for Ash Wednesday
 On the right: Scott Payne, grandson of Archbishop Stewart Payne, deposits his "alleluias" with crucifer, Michelle Joyce

On February 11th, parishioners at The Cathedral of St. John the Evangelist in Corner Brook participated in the annual "Rite for the Burning of Palms in Preparation for Ash Wednesday." As they moved from the sanctuary to the lychgate, they "hid" their alleluias and prayed: "Loving God, as Lent nears, we hide the Alleluia, our song of joy. In the forty days of Lent to come, we will sing quieter songs and think about how we can follow you more closely. Bless our Lenten days, and when they are done, bring us here again to sing our song of Easter joy."
 -article and photographs by Dr. Doreen Helen Klassen



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The Rev'd Rowena Payne ordained to the priesthood



The above three photographs are: a group shot from the ordination of The Rev'd Rowena Payne, Rev'd Rowena cutting her cake, and Bishop Rose with Rev'd Rowena, all taken on the day of her ordination, February 25th, 2024 at St. Paul's Anglican Church in Labrador City. These photographs were submitted by Canon Tremblett.

A New Life Begins: The Ordination of Rowena Payne

The Rev'd Canon
Amber Tremblett
Columnist

On Sunday, February 25th, the Archdeaconry of Labrador celebrated the ordination of Rev'd Rowena Payne to the Sacred Order of the Priesthood. The ordination was a truly joyous occasion that embodied what it means to be in Christian community. I had the immense privilege of being the Bishop's Chaplain during the service, which means I got to witness, up close, the way the unending grace of God has worked in this remarkable woman's life.

For many years, Rowena was denied the opportunity to pursue what she knew to be a call to the priesthood. To be present for the rectifying of this injustice brings into sharp focus the impact that

faithful, courageous, and resilient women like her have had on women like me.

I am only a priest because of the unwavering conviction of women like Rev'd Rowena that God was speaking to them and calling them into a life of service.

I am only a priest because of the transforming work God has done in hearts, minds, and institutions through women like Rev'd Rowena.

I am only a priest because women like Rev'd Rowena, through all of the noise that told her no, heard, listened, and proclaimed the yes she received from God.

Jesus tells us: "Take up your cross and follow me." Many of us have no idea

what shape our cross will take. Rev'd Rowena has carried a cross she should never have had to carry. She bore the weight of irresponsible interpretation of scripture for much longer than she should have. But she has carried that cross with grace, with obedience, and with the support and love of her Saviour, who she has always known has carried that cross with her and for her.

In response to witnessing this beautiful example of faithfulness, the best thing I can do is give thanks to God for the support, bravery, wisdom, passion, compassion, and love he has given Rev'd Rowena over the years—all of which has led her to this moment.



In a way, Rev'd Rowena's ordination was a healing experience for me. I entered the priesthood with apprehension, bordering on full-blown rejection. To witness a woman who has endured years of turmoil, both within and without, finally be able to answer the call she's been hearing for so much of her life was nothing short of miraculous. And I realized it is because of this

generation of women that I was even allowed to feel the way I did at my own ordination and have it not be proof of my unfitness for ordination.

I find myself reflecting on ministry in the Archdeaconry of Labrador, a ministry that is almost entirely led by women. I am so grateful to God to be doing his work in Labrador with so many faithful women and men. Thank you, Rev'd Rowena, for your decades of ministry in Labrador West and for your continued ministry in that parish.

Most of all, thank you Jesus, for the transforming work you have done in Rev'd Rowena's life and all our lives to make this earth one that better reflects your Kingdom. Amen.

Embracing Easter: A Celebration of Renewal, Abundance, and Everlasting Life

The Rt. Rev'd John Organ
Bishop
Western Newfoundland

Easter is the gift of renewal, abundance life here, and, amazingly, everlasting life hereafter!

This is all God's doing! Creatures and creation are God's own decisions and intentions to 'let us make!'

Invested before time and through time and beyond time, God stays attached and determined to see it all through to perfection and glory: to life and light; to love and peace.

We human beings made by God and for God have been provided for in every way by the redemptive love of Jesus Christ, the third person of the Holy Trinity, the God-Man, fully human and fully divine.

In Christ, we are transported from the finite



photo by Ivana Cajina on unsplash.com

to the infinite! In him, we mortals have put on immortality! We are forever raised up!

Assured of everything and for all time, we can now live life with faith, hope, and love. We can

make our life count and help make the world a better place. We can live out our forgiven, grace-filled lives with love for God, neighbour, and fellow-creatures. We can stand at the grave and see

it is the gate to eternal life, where death and sorrow are no more!

Don't miss the meaning and power of Easter! It is the greatest gift humanity and the world has ever known and could ever

hope for! It makes life better here and lets us live forever hereafter. Rejoice!

Happy Easter,
+John Organ,
Western NL

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The Promise of Easter: Reflections on Commitment, Challenges, and Eternal Assurance

Melanie Clarke
Columnist

Throughout my life, when I said the word “promise,” I meant it. As a young child, I remember being in Brownies and promising to “do my best and do my duty” as a Brownie. I repeated a similar promise when I “flew” up to Guides. When I was confirmed at church, I promised to “renew the solemn promises and vows which were made at my Baptism.” Even as a child of eleven, I knew that a promise was profoundly serious, and it meant that I was going to do something to the best of my ability, and it was particularly important to follow through on my promise. I knew when you made a promise you were responsible to make sure you fulfilled that promise.

As I grew up, I began to realize how difficult it is to keep a promise. The dictionary defines a promise as, “a declaration or assurance that one **will** do a particular thing or that a particular thing **will**

happen.” The dictionary also defines a promise as “declaring something **will** happen.” When I was young, I could promise to be on my best behaviour and to do my duty—I knew I would behave well because I promised to do so. It was a simple idea to me as a young child but as I grew up, I realized how difficult it is to keep making promises.

As adults we are pulled in so many directions. We have families to make promises to, and jobs, and volunteer activities. We make promises to our neighbours and our friends. We make promises to ourselves and our churches, and eventually we have promised things that we know aren’t humanly possible! Yet for those who take promises seriously, we attempt to fulfill all those promises to everyone. The result of trying to make all these promises come true leaves most of us feeling we have let everyone down. The



problem seems to be: we promised too much!

As the dictionary says, a promise leads to a definite outcome—what you promise will happen, but not much about life here on earth is guaranteed.

The promise of Easter, however, is guaranteed! Jesus Christ died on the cross to guarantee that his believers **will** go to heaven! Jesus died so that we would be sure of his promise. He died so that we would be with him in heaven after we died. Jesus sacrificed himself so we would know, for sure, that our eternity would be spent with God in heaven—a place so wonderful that we can’t

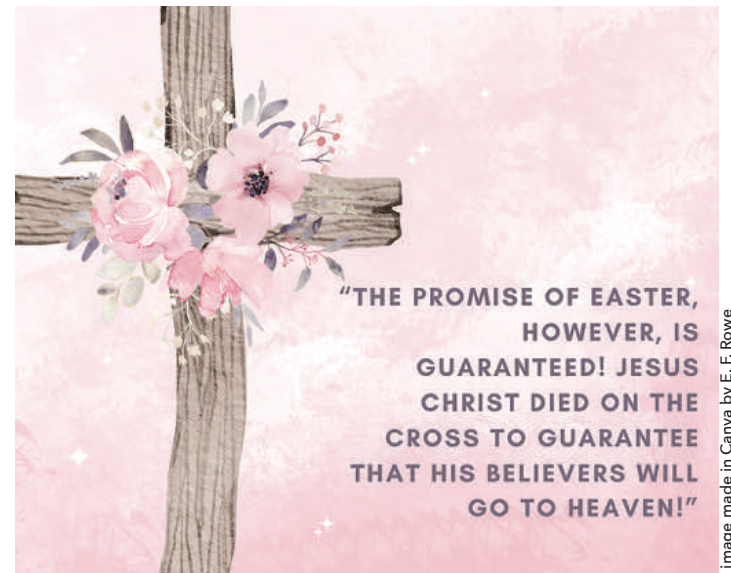


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imagine what it’s going to be like! There’s nothing on earth that compares! I’m sure you all have been to a beautiful place where you have commented that it looks like heaven on earth. So, think about that image and imagine how wonderful heaven is going to be! Jesus wanted Christians to be assured of their place in heaven and that’s why he sacrificed himself for us. Jesus wanted his followers to **know for sure** that eternity

will be spent in heaven because he gave himself for our sins. His promise will be fulfilled for us!

Easter, with the resurrection of Jesus Christ, assures Christians that we will be with the Father, the Son, and the Holy Spirit for all eternity. Jesus’ promise was fulfilled by his death and resurrection, and as Christians, this is the best promise we could ever have!

God Bless you all!

New ACW installed in Meadows



Above are two photographs from the installation of ACW officers in the parish of Meadows for 2024.
-submitted by *The Rev’d George Critchell*

Forgiveness and Service

The Rev'd Jonathan Rowe
Columnist

I have long said that the Gospel at my funeral will be from the 21st chapter of John's Gospel, if only because that would probably be my last chance to be in a church where someone else had to preach on that text! Due to a number of peculiarities, both in the church's lectionaries and the preaching schedules when I was the Curate at the Cathedral in St. John's, it seemed like I was always scheduled to preach when that passage came up. At one point, I calculated that I had preached more sermons on John 21 than I had on the Christmas or Easter Day Gospels, a trend that I only managed to buck the other year.

And yet it's a story that I never get tired of hearing or reflecting on. Beyond the joyful story of Jesus appearing to his disciples on the shore of the Sea of Galilee and their gradual recognition of him, John also presents a powerful

story of forgiveness and renewal in the encounter between Jesus and Peter. It highlights how forgiveness is intertwined with service and calling.

When he asks, 'Do you love me,' Jesus uses the Greek word for profound Christian love: 'Do you love me (with the deep, profound, self-giving love that I've shown you)?' But Peter answers with a different word: 'Yes, Lord, you know I'm your friend.' Jesus had already told the disciples 'I no longer call you servants, but I call you *friends*.' Peter is not backing off here. Being Jesus's friend is a significant honour. But it's not what Jesus is asking.

Again he asks, 'Do you love me?' But Peter can't bring himself to say the word. He knows how he has let Jesus down. If he says 'You know that I love you,' Jesus could quite rightly ask 'Then why did you deny even knowing me in the courtyard?' So he



says, 'You know I'm your friend.'

Finally, Jesus comes to his level and uses *his* word. 'Simon, son of John, *are you my friend?*' and Peter is grieved, hurt, sad, not because Jesus asked three times. He's hurt because the third time, he asks 'are you my friend?' It's as if he's been admitting his unworthiness to Jesus, who finally agrees, and says, 'that's right, you're not worthy.'

But in the whole exchange, Jesus has been giving Peter new jobs. Shepherd jobs. And this is significant. This plays into the next thing he says. 'When you were younger,

you used to fasten your own belt and to go wherever you wished. But when you grow old, you will stretch out your hands, and someone else will fasten a belt around you and take you where you do not wish to go.'

This is more than just a grim prediction of the decrepitude of old age. Jesus is telling Peter, 'Just like they put me to death, the powers that be are going to do the same to you. I am the Good Shepherd, and I lay down my life for the sheep. If you're going to be a shepherd too, this is what you can expect.'

There is a certain expectation that Jesus will say some words of forgiveness for Peter here. That he will say 'I know you're sorry for what you did, but I forgive you.' But he doesn't say that, at least not explicitly. Instead he gives him work to do. Forgiveness and reconciliation go hand in

hand with vocation and mission. In fact, every time in John's Gospel Jesus appears after his resurrection, it is to put his disciples to work.

We, who have been saved by Christ, who know firsthand from our own experience what it means to be so deeply loved and forgiven, are to be sent out to make that love and forgiveness known to the world. The good news we are called to share is not something that we are selling without first experiencing it. We are not just a people sent out into the world to preach salvation and the forgiveness of sins. We are uniquely positioned to preach that good news. We share it not just because we have heard these resurrection stories of forgiveness and reconciliation, but because we have already lived them in our own lives.

Puppet Show in Port aux Basques



On January 28th, St. James' Church in Port aux Basques had a puppet show with our favourite puppets, Creamsicle and Chickpea. The puppets explained to the children, using Godly Play, what it means to be a disciple for Jesus. Even the adults in the congregation enjoyed the play.
-article by Lisa Brown; photograph by The Rev'd Jane Allen

Where in the World?

News from PWRDF

Article by Debra Gill
PWRDF Rep for Central Newfoundland

Ever wonder where in the world PWRDF does its work, or how they distribute their donations? The map below shows, at a glance, where projects are being carried out. It's only through donations from people like us that make this work possible.

From April 1st, 2022, to March 31st, 2023, PWRDF supported 76 projects in 33 countries. \$1,939,933 was spent on development projects (indicated by blue dots) and \$6,828,929 was spent on humanitarian relief responses (indicated by the purple dots).

The following are examples of some of these projects and responses:

Development projects: 100

indigenous people accessed an inner city program (Winnipeg); 48 indigenous youth from 32 communities were trained in water monitoring (Pikangikum, Ontario); 500 families from indigenous communities achieved food security through sustainable agriculture (Mexico and Guatemala); 114 young people were trained in environmental journalism for the radio (Columbia); 1743 farmers learned how to improve their business productivity (Columbia); 350 women gained leadership skills (Haiti); 1,440,079 COVID-19 home care visits were made (Mali); 48 remote health clinics were outfitted with solar power (Mozambique); and 81,383 refugees learned about substance

abuse through a prevention program (Thai-Burmese border). **Humanitarian Relief responses:** 400 people received trauma counselling after an earthquake (Haiti); 190 women were diagnosed and treated for osteoporosis at Ahli Arab Hospital (Palestinian Territories); 6730 people with disabilities and their families received supplies to get through the cold winter with power outages (Ukraine); 3,410 Syrian refugees were provided with food vouchers (Jordan); 640 South Sudanese who were returning home received 11 months of cash transfers to buy food (South Sudan); 500 households received food, water, tarps, and tents when floods forced them

from their homes (Pakistan); and 883 children learned in a child-friendly space at a refugee camp (Ethiopia).

These are only samples of all the work that's being carried out by PWRDF. You can see more about their work on the website pwrdf.org, or you can call them at 1-877-936-9199, or write to them at 80 Hayden Street, Toronto, ON M4Y 3G2.



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Salmon Fishing and Youth Ministry—Casting Lines To Better Engage the Next Generations

The Rev'd James Spencer
Columnist

Last summer I tried salmon fishing again. It had been years since my last time, mostly because of my extreme level of failure at the activity. I got a license. I got out my old rod and picked up some flies at Walmart. I found my hip-waders, and I spent some time practicing casting to get the feel for it again. And then I hit the river.

Result: not a thing.

At first, I determined that this was due to poor choices in fishing spots. I had tried to follow guidance from more experienced anglers, but I had no luck at all, and spent hours watching water whisk by with nothing larger than a small trout breaking the surface. "There are no salmon here," I told myself.

Undeterred I tried out several different fishing spots. And behold! I began to see salmon jumping out of the water, sometimes nearby, sometimes further away. And as a result, I caught...

Still nothing.

In the end I realized that, as an amateur angler, my technique was poor, and my chosen flies were unsuitable to the locations I was fishing. In short, I caught no fish because I did not present anything

which they had any interest in.

"There are no salmon here," sounds a lot like something else I hear frequently as a member of the clergy: "There are no young people here."

I've heard it from parishioners, from vestries, and from other clergy. It seems to be one of the standard laments of the Church, as well as the reason behind failing Sunday Schools and youth programs. "We'd like to have a vibrant youth ministry," they say, "but there are no youth here."

It makes me wonder then who all those people at the local school are, and in the local playground, and in the hockey rink. It seems to me that there are young people everywhere, just about. I'm sure there are some small communities where youth are truly absent, but for the most part there seem to be young people all over the place, absorbed in whatever it is that they enjoy doing.

But they're not in the Church. Why not? Well, are we offering them anything they're interested in?

Or are we poor anglers, convinced of the absence of fish simply because they don't bother with our flies?



I know the struggle. Getting youth involved in church life is truly difficult. There are so many other anglers on the river, seeking youth interest, that it's hard to compete. It takes so much energy; and with aging congregations, and aging clergy, it can be a trial to summon up that much energy, time, money, interest, and creativity to make any headway. Perhaps the time is better spent in service to those who are older, and who (by and large) are the ones who keep the church going?

But by doing that aren't we saying that bringing the Gospel to younger generations is not worth the effort? That the spirituality and love in knowing Christ is, when directed at young people, mostly just seeds thrown on the road, or on rocky ground?

Because there are ways. It takes

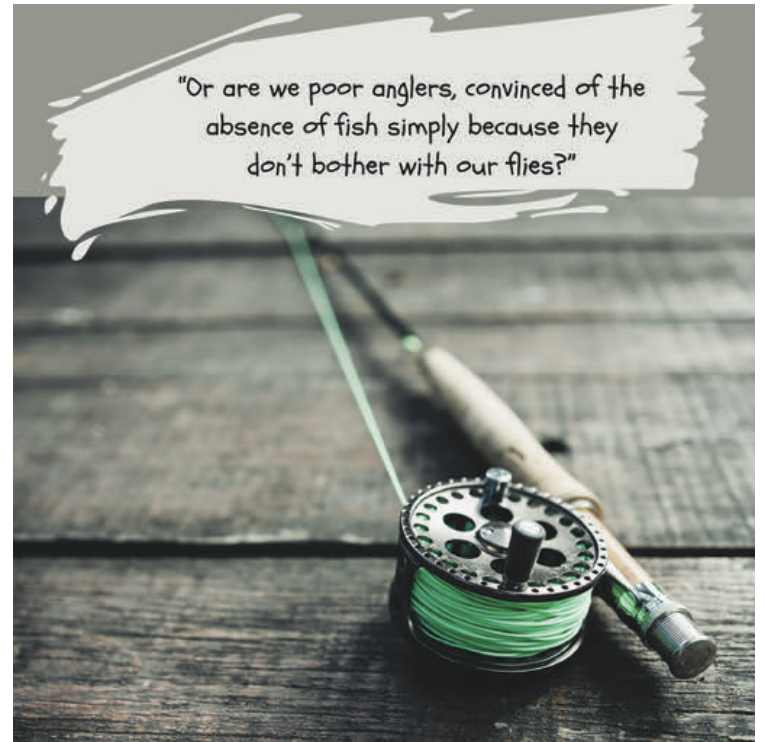


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determination, and it takes sacrifice: often requiring that youth take priority over some traditional ministries that our parishes expect from us. But most of all it takes listening to the needs, wants, and cares of young people today. It means finding what can be offered, and making a real effort to encourage youth to take advantage of it.

And there is a lot out there. In my diocese (Central Newfoundland), a Youth Camp is offered every summer, which is a joy to all who attend. And every year kids only come

from the same two or three places. The Anglican Charitable Foundation for Children offers financial aid to children in need, bursaries, and will even help send a child to the aforementioned camp. And often the committee does not even bother to meet, because no applications are made.

Let's be better anglers. Let's consider different techniques. Let's throw the net on the other side of the boat. Because in the end it is not the youth that are left behind... it is us.

“Suddenly nothing made sense anymore...”

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Columnist

Social media is awash with information on intelligence: Rational intelligence (IQ)—what I think; Emotional intelligence (EQ)—what I feel; and Spiritual intelligence (SQ)—what I am. Spiritual intelligence relates to having the human capacity to ponder and ask questions about the ultimate meaning of life and the integrated relationship between us and the world in which we live. It may result in an increase in the psychological well-being of individuals, as well as having goals in their lives. Spiritual intelligence includes an ability to think beyond one's immediate circle, having humility and access to energies that come from something beyond the ego, beyond one's self and our day-to-day concerns.

At a period when we are experiencing an onslaught of emotional and psychological wellbeing issues, there's a substantial and growing demand for health services, counselling, and therapy, to respond to these emerging needs. It seems as though we're living in a time when

many, many people no longer feel grounded and are looking for a deeper purpose in living out their lives.

It's common for many individuals wrestling with their spirituality to not have had a faith based living experience. One is mindful of the diminishment, and in many instances the outright loss, of religious practices. And that, mostly, younger generations no longer attend church worship of any kind. And even fewer ponder at all "What the Almighty can do!" Hence a fallout of the very foundation on which the promises of God, the benefits of hopes and prayers, and the psychological comforts and security that many folks of yesteryear accepted and took for granted as serious props in their lives. One has to assume that, for many, the absence of faith based living has its consequences, and can leave one feeling rudderless and adrift.

Much of the current day lament that manifests itself in emotional upheaval and a lack of psychological wellbeing is grounded in individuals



experiencing a sense of loss, and being faced with feelings of having no purpose in life. Life's changing times, with all its new challenges, is an ongoing reality. We are required to adjust and get on with the business of living. Of course, most of us do just that. However, the current predominance of despair, and sense of unease that's continuing to increase, particularly amongst our younger generations, is a cause of concern. Our collective challenge is to build up—to build up others, to build up ourselves, and to build up the communities in which we live.

To separate spiritual intelligence from the Holy Spirit, we go to the Apostle Paul who writes in 1 Corinthians, 2: 11-12,

"It seems as though we're living in a time when many, many people no longer feel grounded and are looking for a deeper purpose in living out their lives."



image made in Canva by E. F. Rowe

"For what human being knows what is truly human except the human spirit that is within? So also no one comprehends what is truly God's except the Spirit of God. Now we have received not the spirit of the world, but the Spirit that is from God, so that we may understand the gifts bestowed on us by God."

And then in 2: 14-15, "Those who are unspiritual do not receive the gifts of God's Spirit, for they are foolishness to them ...Those who are spiritual discern all things, and they are themselves subject to no one else's scrutiny."

Emptiness is Fullness

The Rev'd Canon Jeffrey Petten
Columnist

Alleluia! We are in the Easter Season! One of the things that is tugging at my heart this year, this Easter, is the fullness of life—the fullness of salvation which can only be found in the empty tomb. Although we are not witnesses to the resurrection as Mary Magdalene was, we are witnesses to and of the empty tomb.

This year, and every year when we heard St. John's account of the resurrection on Easter Day, I cannot help but think about how the conditions of the post-resurrection tomb are described; in particular, I think about the condition of the cloth that is by itself. It is the cloth that was wrapped around the head of Jesus.

We presume that this cloth was placed there to cover the injuries from the crown of thorns. In the world of dining etiquette, a napkin folded midway through a meal is an indication to the waiting staff that a person is not finished their meal, but that, for whatever reason, they have left and are coming back. It is often the presumption that the cloth which was on Jesus' head was left as an indication that he is not finished but he is coming back. Thus, in the emptiness of the tomb, there is the fullness of the expression of: "Christ has died, Christ is risen, Christ will come again."

The same is applied in our celebration of the Holy Eucharist. When at

the end of the Eucharist the corporal (which is the linen cloth that is placed on the altar, beneath the chalice and paten) is folded, it indicates to the worshipping community that although the worship has ended, the meal certainly has not—the meal goes on. We come to the table week after week for the nourishment not only to the body but to the soul—we are not finished receiving Jesus, but rather we need him all the more. This is how we witness to the emptiness that only can bring fullness from the tomb.

This year, let us focus on the fullness which comes from the emptiness. It is from the emptiness that we gain life: eternal



life. The tomb is empty but the life lived because the tomb is empty is life in fullness, which can only be described as the joy of the Gospel. Focus on the fact that because the tomb is empty, the cloth indicating that there is going to be a return, there is nothing but joy and also the hope that one day, it will all come to a completion and the joy will be turned to love. The joy that turns to love

"Christ has died,
Christ is risen, Christ
will come again."

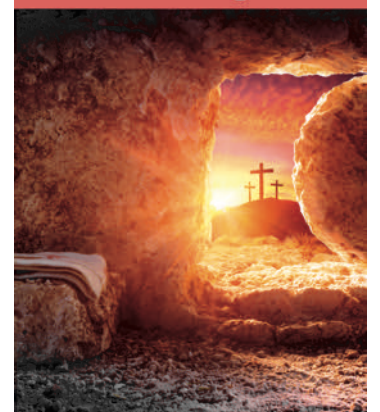


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is the joy of the Gospel giving to us the assurance of the love of God for us. Emptiness is indeed fullness, and this fullness is because there is a tomb in Jerusalem, and it is empty. Thanks be to God! Alleluia! Alleluia!

The Christingle Service

Article by Louise Smith
Photograph by Pauline Noel

As I sit at my laptop, and gaze at the church calendar in front of me on the wall, I'm reminded of the Red Letter days for February.

Here at St. John The Evangelist, Topsail, it is customary to celebrate each one, as we participate in a special service to complement the event.

Yesterday, February 4th, as the congregation both young and older assembled in our place of worship, we were gladdened to be introduced to, and be a part of the Christingle Service—a service symbolizing God's Gift of Jesus to us, as the Light of the World. And as an aftermath to the winding down of Advent, Christingle serves as a reminder of the meaning of Christmas.

At the foot of the altar, with three of the younger members of our congregation participating, Canon Jotie used the analogy of an orange as a motif to demonstrate the best "Gift" of all. As Canon Jotie demonstrated the steps symbolizing the embodiment of the Christingle, he involved each child in the structural procedure of all five.

An orange represented the concept of a circle around the

world.

A candle protruding through the centre to the top symbolized Jesus Christ as the Light of the World.

A red ribbon circling the orange was an embodiment of the blood of Jesus.

Toothpicks surrounding the orange represents God's love pointing in all directions.

Candy in each pick is the sweetness of God's love over the universe.

The children enthusiastically digested the instructions, and I know that at least one of them successfully repeated the procedure after church, at home.

To quote Benjamin Franklin: "Tell me and I will forget. Teach me and I may remember. Involve me and I will learn."

After conclusion of the service, everyone was invited downstairs for fellowship and food, prepared and served by the ACW. A blessed day was enjoyed by all.

"Let your light so shine before men, that they may see your good works and glorify your Father in heaven."

Matthew 5:16



Canon Jotie Noel demonstrating the Christingle to the children

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Port aux Basques Pancake Supper

Article and photographs by
Lisa Brown




On February 13th, the ACW of St. James' Church in Port aux Basques had a pancake supper, meeting, and fellowship. A great meal, meeting and a game of cards to top of the evening. Thank to our wonderful cooks!



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