



## 150th Anniversary, St. Peter's, Catalina: A Historic Reflection and Commemorative Celebration

Article and photographs by  
The Rev'd Eli Cross

On October 19th and 20th, 2023, the Anglican Church of St Peter in Catalina celebrated its 150th Anniversary. Since the records were not fully available, the following account will document the historic work of Anglicans in Catalina and the outlying communities.

The earliest mission in the region of the Bonavista Peninsula was located at Bonavista. Sometime around 1820, the Mission of Catalina became independent from its predecessor. In an article written by The Rev'd J. T. Hiscock for the Centenary of St Peter's, we read, "Catalina and neighbouring settlements formed a part of the larger mission of Bonavista...and the clergy of Bonavista visited and gave the church's administration." (Fisherman's Advocate: 10/10/1947 p. 5) The people of this region frequented Bonavista to receive such services as the church provided when the clergy were unable to attend in Catalina.

Around 1843, a Catalina schoolmaster was ordained (by Bishop Feild) to the Diaconate in the person of William Netten. The following dates are on record:

1. From 1841: a list of subscribers committing to annual support for a separate mission.
2. The first baptism service by Rev'd Netten on October 13th, 1843.
3. The first wedding on



In the above photograph, we see St. Peter's, Catalina NL, taken by a drone

October 30th, 1844 actually placed him on record as residing in Catalina and presiding at St Peter's. 4. The Rev'd Wm Netten presided over worship until 1879 at St Peter's.

As you can see, not much was recorded about the first St Peter's Church, but did lead to the construction of the current Anglican Church in Catalina, which is the community's second church named for St. Peter. It was constructed near the site of the first church. Donations for the new church began in 1860 when the minister, The Rev'd William Netten, gave £5 for the project. By 1863, the parish had raised sufficient funds to begin construction. John Harvey supervised the project, which was finished in 1873. The substantial cost of the project was largely borne by the congregation, who contributed approximately £1,500 over the fifteen years of construction.

The central nave represents a classic example of the Gothic revival style of Anglican churches built in rural Newfoundland throughout the nineteenth century. The 22-metre steeple has been a major landmark in the Catalina area since its construction. The decor reflects a Puritan temperament, with a preference for austerity rather than ornamentation. The church still contains the original pews and can seat 450 people. (Source -Registered Heritage Structures Bibliography) The Heritage Foundation of Newfoundland and Labrador declared St. Peter's Anglican Church in Catalina a Heritage Structure in June 1987.

Fast forward to August 2023: a committee was struck to plan a celebration for the 150th Anniversary of St Peter's. The original date of commemoration was not available on record, but



Harold Duffett: 70 Years of Vestry Leadership

indications were that it was an October event. The 100th Anniversary was celebrated on October 5th in 1973.

From records of 1873, we observed that baptism records were interrupted for an extended period with three babies registered for October 19th of that year. It was possible the interruption signalled the change from St Peter's I to St Peter's II. With no guarantees the date was planned for October 19th and 20th, 2023. On October 19th, St Peter's was the site of a Gospel Jamboree, with approximately 15 performers, for a congregation exceeding 200 patrons. This event was followed by a "Cup o' Tea" at the hall, complete with a smorgasbord of treats and desserts.

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Paid Subscription Rates:  
Newfoundland and Labrador: \$15.00  
Outside the province: \$20.00  
International: \$25.00

Layout & Design by: The Editor  
Printed and Mailed by:  
Webnews Printing Inc.  
8 High Meadow Place  
North York, ON, M9L 2Z5  
Individuals are responsible for subscribing to Anglican Life and for maintaining their subscriptions. Please let the Circulation Department at the Anglican Journal know of any address changes, or if you wish to start or discontinue getting Anglican Life.

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Circulation Department  
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Email: [circulation@national.anglican.ca](mailto:circulation@national.anglican.ca)

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# New Servers in Meadows

Article and photographs by  
The Rev'd George Critchell



Lexie, one of our new confirmands, continues her disciple journey at St Paul's Anglican church Meadows NL by becoming a server. In the picture on the left are, from left to right: The Rev'd George Critchell, Lexie Penny, Deacon Karen Loder, and Lay Reader Greg Loder.



A second new server in the parish of Meadows! Left to right are: The Rev'd George Critchell, Stephanie Pennell (Dante's mother), Trent Pennel (Dante's Father), Dante Pennell, Deacon Karen Loder, and Dante's grandparents, Bert and Francis Hann. Dante will be serving at Holy Trinity in Meadows.

## Correction:

In the January issue of Anglican Life, the article from St. Paul's in Grand Bay, submitted by Eileen Keeping, was wrongly listed as "Grand Bank" on the front cover. My sincere apologies for this mistake.

Emily F. Rowe  
Editor, Anglican Life

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# Empowering Ministry and Discipleship

The Rt. Rev'd John Watton  
Bishop  
Central Newfoundland

Through the past seven years in the Diocese of Central Newfoundland, there has been a steady and diverse flow of courses offered to all who were interested. The topics included in the Bible 101 course are: Pathways for Ministry; Vocational Exploration; New Testament Key Words; Confirmation, Prayer; and a course on the history, development, and presence of the Eucharist in our midst. Each course was well attended. The vocational exploration courses have helped many people discover that there was indeed a call on their lives, and find the starting point of anointed pathways that wait, open for them to travel. Literally hundreds of people, and hundreds of hours have been invested in enabling discernment, mentoring, equipping, and commissioning for ministry. We have and will continue to follow the foundational teaching of Ephesians chapter four, which defines the role of the Church as preparing the saints for the ministry to which they are being called. All of these resources are available online for access and download for any individual or group who wishes to use them.

These courses were offered along with the work our Diocesan Synod has been doing since 2016 in relation to understanding “why and how” things have changed. In congregational and parish settings, it was time to face the cost of running ministry and buildings in a time when traditional financial and human resources are dwindling. **The commission of our Synods was simple really, although the work has been complex and challenging.** There is a twofold commission that we



photo from Diocese Central NL Facebook page

have covenanted together to follow.

First and foremost is that every conversation we have in the Church is centred around being disciples of Jesus, working together to continue our Lord’s work in our time, and in the midst of our culture. Secondly, we must carry that commitment forward as we take counsel together and learn why things are the way they are, face the facts, and bravely work together to make and implement decisions that are honest about sustainability and mission. In short, there will be no conversations about “money” without prayer, including conversation and commitment to the mission of Jesus in our diocese. That too has been a huge challenge, but we are staying the course!

We are presently in a course entitled **Preaching 101**. By the time you read this article, the course will be over or winding down. One of the highlights of this course for the 42 people enrolled was developing a sense of the importance of lives given

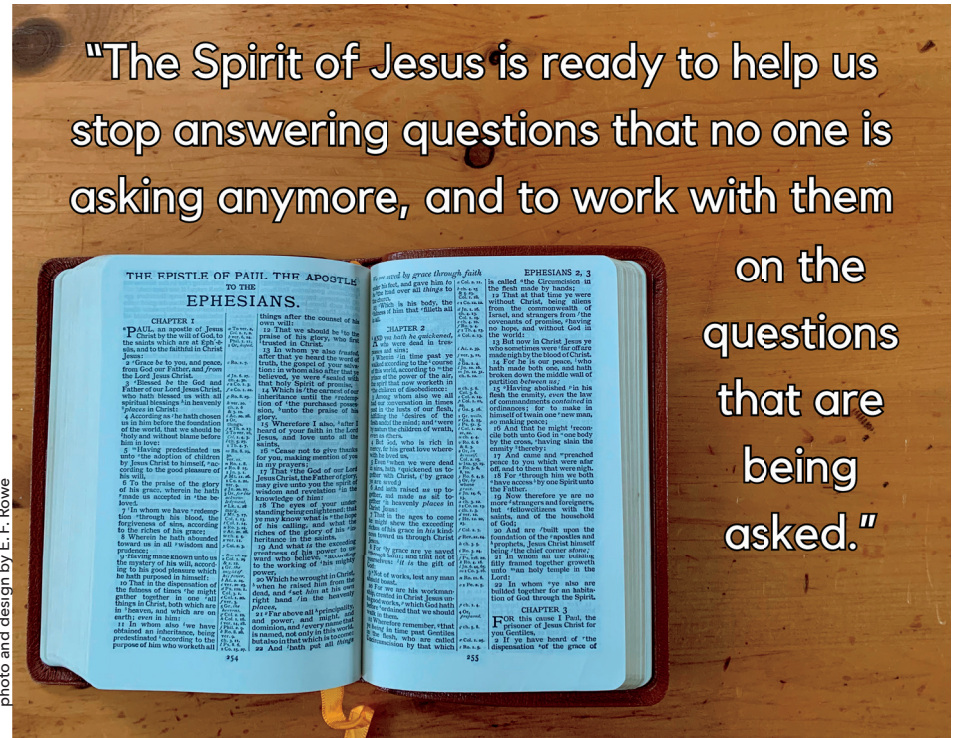


photo and design by E. F. Rowe

to study. We learned that the age-old image of the “Sunday preacher person with a point, poem, and a prayer” no longer has a place in the centre of the universe. People certainly don’t pay attention any more; social media, television, and the internet have us grasping for instant gratification. At the same time, they send us into a tailspin of impatience, short-sightedness, and longing for what everyone else has.

If your attention has been kind enough to remain with me so far, allow me to make this point:

When we speak of “preaching,” we are talking about something much larger than a message every week. We are talking about the proclamation of grace, wrapped in compassion, mercy, justice, judgement, example, giftedness, and the power of a Lord who

moved into our neighbourhoods, and became one of us.

That is where good preaching comes from. By that I mean from an individual preacher *and* the proclamation of the Church in the world today.

A clear and powerful message comes from one who lives among the community of faith, who lives among the community of doubt and need, shares the life of those who dwell there, and learns from their wisdom, folly, purity, and sin—then speaks into that community with wisdom, understanding, and love.

The Spirit of Jesus is ready to help us stop answering questions that no one is asking anymore, and to work with them on the questions that are being asked. Our Creator is calling each of us, as individuals and as congregations, to do just that. Therein is the future of the Church.



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# The Laying on of Hands in The Diocese of Central Newfoundland

Submitted with photographs by Archdeacon Terry Caines



On November 8th, 2023, Bishop John Watton ordained The Rev'd Jonathan Durdle to the priesthood at St. Bartholomew's Church in Harbour Breton. Rev'd Jonathan will be the priest- in-charge of the Parishes of Hermitage and Harbour Breton.



On November 28th, 2023, Bishop John Watton ordained The Rev'd Kathy Russell to the Diaconate at St. Aidan's Church in Port Blandford. Rev'd Kathy will be ministering in the Parish of Brooklyn as a vocational deacon.



On December 13th, 2023, Bishop John Watton ordained The Rev'd Maxine Abbott to the priesthood at St. John the Baptist Church in Wareham. Rev'd Maxine will be priest-in-charge in the Parish of Indian Bay.

# Catalina

from page 1

The Commemorative Anniversary Worship was a Eucharist presided over by The Venerable Terry Caines, Archdeacon for The Anglican Diocese of Central Newfoundland, assisted by the current rector, The Rev'd Eli Cross (2020-present), with a homiletic message by former rector, The Rev'd Eric Squires (2005-2012), to over 250 people, seated in the pews.

Other former clergy in attendance included The Rev'd Neal Buffett (2018-19), and Deacons The Rev'd Judith Squires (05-12) and The Rev'd Beverly Buffett (18-19). Other attendees at the celebration include The Rev'd John Sparkes, Regional Dean; The Rev'd Robert Oldford, retired; The Rev'd Amanda Barnes-Butt from the United Church in Bonavista; and many active licensed lay ministers from the region.

The worship was followed by a banquet and dance at the Port Union Lions' Club with emcees The Rev'd Eli Cross and LLM Glenn Freake. Many happy stories were told and many were honoured with certificates for ministries of leadership, lay ministry, and musical ministry. The most notable were Harold Duffett and Melvin Freake for 70 and 60 years respectively served on vestry, and Penny Duffett and Doris Freake for over 70 years as organists. Marie Duffett



Left to right: Rev'd Eli Cross, Glenn Freake, Rev'd Eric and Rev'd Judy Squires (former rector and parish deacon)

was recognized for over 30 years as a Licensed Lay and Eucharistic Assistant ministry. Family members accepted for Melvin, Doris, and Marie, who were absent for health reasons.

The oldest congregational member in attendance, Clayton Cullimore, now in his 89th year, received the honour of cutting the celebration cake. We surrounded him with the children present, who proceeded to distribute the cake to everyone.

Despite a very successful event, the very next morning we were saddened and shocked at the passing of Doris Freake at her home at Port Union. Our thoughts were immediately with her family, and our grief buoyed by her pleasant demeanour and life-long ministry through her music.

Spiritual commitments of people like Doris have truly made St. Peter's a dynamic and enduring source of ministry. May she forever rest in peace.

A pictorial banner was dedicated, and it now hangs at the church. Its inscription says: "You are Peter—and on this rock I will build my church, I give you the keys to the kingdom ... what is bound on earth shall be bound in heaven." It was Peter's revelation of Jesus as the "Christ" that prompted this statement. We still stand on that revelation of "the Rock". Not much remains in historic documents of the first church of St Peter, but the latter, with its 30-metre white cross-topped spire has become a community icon recognized for strength of conviction and enduring revelation of the Word.



Left to right: Rev'd Eli, Penny Duffett (70 years choir director/organist), and Glenn Freake



Left to right: Rev'd Eli, Rev'd Beverly and Rev'd Neal Buffett (former rector and parish deacon), and Glenn Freake

“ Suddenly nothing made sense anymore... ”

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# Being Tested

Melanie Clarke  
Columnist

We are now in the middle of Lent. For forty days and forty nights, Jesus Christ was tempted in the desert by the devil. As we know he was offered a human's "heart desires"—being offered everything a human could want on earth, power, fame, and wealth. All Jesus had to do was deny God and turn away from the Heavenly Father. I have spent a lot of time in Lent thinking about this.

When I was just a little girl, old enough to walk, I was taken to church every Sunday, and on Sunday afternoon I attended Sunday School. My parents were devout Christians who practised their religion by saying prayers, going to church and living a life trying to model themselves after Jesus Christ—trying to be kind, loving, understanding, charitable—and they passed this on to their children.

As a teenager I volunteered to be a Sunday School teacher and my brothers were all servers on the altar. We were expected to go to church, even when we were out late on a Saturday night. We were expected to not complain

about going to church or kick up a fuss when we were awakened early to get ready for church. We didn't have the option to "choose" not to go when we lived at home, and we also knew as my parents' children that the issue of church wasn't a choice. It was in the same category as going to school and obeying our parents—going to church was an expectation in our household.

As a young adult, I got my first job and then bought my first house. I was on my own and away from my parents, but I wasn't away from the church. I continued to volunteer for church activities because Jesus Christ was a part of my life and not just something I did to please my parents. I believed, at that time, that because we all believed, God protected us and kept us all safe here on earth. In 2010, however, something changed and for the first time in my life, I had a crisis of faith. Suddenly, without warning, my older brother died.

For the first time in my life, my faith was tested.

I was so angry with God! My

**“For the first time  
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I was so angry  
with God!”**



brother was a good Christian! He was a great father! He was a great teacher! A great friend! A great brother! Of all the people in the world why take him? One of the good guys who worked for Jesus Christ and did his best to live a good Christian life. For the first time in my life, I felt "let down" by God. My prayers to him obviously weren't listened to or answered. My prayers to keep all my family members safe from harm had gone completely ignored! Everything my family did for God, and he "took" my brother!!

For three months I avoided the church. I found every excuse in the book not to be able to go to church or do my volunteer activities. Then I realized I had to decide: was I going to throw away everything I believed about Jesus

Christ because of my grief?

Jesus knew the devil was tempting him in the desert and he knew that he was going to be crucified on the cross when those forty days and nights were over. He knew he was going to make the ultimate sacrifice for all humanity so that until his coming again, all believers would be safe in the knowledge that we would spend eternity in heaven with God, Jesus Christ, and the Holy Spirit.

Our lives may not work out the way we would like them to but because Jesus was tested and died for us, we are assured of a blessed afterlife in glory. One day I will see all my loved ones again and through Jesus' sacrifice, I know that is true!

God bless you all.

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**ANGLICAN LIFE**



# Creation Care: Not Seasonal But Covenantal

Article by  
The Rev'd Debbie Pantin  
PWRDF Rep for Anglican East NL

Without a doubt, some readers, having read the title above, are already rolling their eyes. "Enough of Creation Care, already! We celebrated that season in September," you may be thinking. And therein lies the risk, when we talk about something frequently—that ears close and minds shut down, thinking they've heard all this before. But in the escalating global climate **crisis** that our planet is experiencing, we must continue to raise awareness and call for action.

Most of the readers of this publication, and indeed most of the members of our congregations, are no longer young. It is tempting to leave this work of saving the planet to the younger generations, and we must acknowledge that in many cases they are the leading lights of efforts to effect the necessary changes. But that does not absolve the rest of us from responsibility.

It is also understandable if we perceive the problem as just "too monumental" for our measly efforts to make any difference, and throw up our hands in despair.

Understandable, but again, not excusable.

For us as Anglicans, this should be a no-brainer. Every single time we welcome someone into the family of God through the sacrament of Holy Baptism we "join with those who are committing themselves to Christ and renew our own baptismal covenant." After stating our credal beliefs in the Father, Son, and Holy Spirit, we make a series of promises, the last of which is to "strive to safeguard the integrity of God's creation, and respect, sustain and renew the life of the Earth." More than belief or agreement, this series of questions entails *calls to action*.

PWRDF is in the final year of what was to have been a three-year education focus, **Creation Care: Climate Action**. The global pandemic has meant that this process has taken four years, but PWRDF is now preparing to launch the education focus for Year Three: "Climate Change and Health." All learning modules for Years One and Two, "Climate Action and Food Security" and "Climate Change and Gender," are still available from the PWRDF website at [www.pwrdf.org](http://www.pwrdf.org), and

especially lend themselves to group learning experiences.

This year's focus began on Ash Wednesday with the 2024 Lenten resource, "Seeding Health: Lenten Meditations on the Climate Crisis and Well-being," authored by biblical scholar Dr. Sylvia Keesmaat. If you have not signed up to receive the resource, it is not too late. You can still register for the remaining four weeks of Lent and the entire resource is available for download in PDF format from: <https://pwrdf.org/lent2024/>. On weekdays Dr. Keesmaat offers a reading from scripture, a reflection and a prayer; on the weekend, she invites us to ground the text in our own lives and situations through a series of questions to consider. The week ends with a "PWRDF Story" that highlights ways PWRDF partners around the globe, realizing the connectedness of all creation, are acting to safeguard creation.

In the church, we are expert at studying important issues and talking about important issues; maybe a little slower to implement, to *act*. But where to begin?



Image by PWRDF

Education is always a good first step, so I commend the excellent PWRDF resources noted above. For the crucial next step, the action, a tool developed by American marine biologist, Dr. Ayana Elizabeth Johnson, can be most useful. Dr. Johnson has designed a Venn diagram for climate change and creation care (three intersecting circles) which asks us to consider three questions:

- What are you good at?
- What is the work that needs doing?
- What brings you joy and satisfaction?

The centre of the diagram, where the three circles intersect, is where your climate actions will be found. See Dr. Johnson's website, <https://www.ayanaelizabeth.com/climatevenn>, to learn more

about it, to download the tool and to watch her excellent ten-minute TED talk on climate action. The talk is her answer to the question, "What can I do to help address the climate crisis?" Dr. Johnson acknowledges that the challenge is enormous and involves *transformation*, but also asserts that "there is something meaningful each of us can contribute to climate solutions. This is the work of our lifetimes."

And this is the work of our faith, the work we have covenanted to be about. So, let us as Vestries, Parish Councils, ACWs, Sunday Schools, Confirmation classes, and people of faith, commit to reading, reflection, prayer, and *action* for the care of all of creation in this and every season of our lives.

## The true meaning of Christmas: St Matthew's in Rocky Harbour brings the nativity to life



The true meaning of Christmas was presented this year with adults at St. Matthews Church, Rocky Harbour. Their dress and actions really made it come alive. Mary gazed into the eyes of her newborn son: a baby who was the promise of God fulfilled. - article and photographs by The Rev'd Wilhelmena Green



## Corner Brook's Nine Lessons and Carols Advent Ecumenical Service

On December 3rd, The Cathedral of St. John the Evangelist in Corner Brook once again hosted a Nine Lessons and Carols Advent Service. Readers and singers from Corner Brook's Anglican, Roman Catholic, and United Churches once again presented the hope, peace, joy, and love themes of Advent in word and song. Special musical guests included vocal coach/pianist Deborah Pardy, trumpeter MaryJane Jacobs, and soloists Michael Barrett and Charlotte Guy, who sang Handel's "He Shall Feed His Flock/Come Unto Me." As in past years, food and cash donations were designated for the Corner Brook food bank. Readers can hear the service at: <https://www.facebook.com/kayshort.50/videos/1292467274803599?idorvanity=556639485219847>

*-article and photograph by Dr. Doreen Helen Klassen*



## The Story of The Old Testament

The Rev'd Michael Li  
Columnist

The Old Testament focuses primarily on God's relationship with the Jews, starting with his call of Abraham in Genesis 11:27-12:9. Abraham was 100 years old when his long-promised son Isaac was born (Genesis 21:1-7).

Due to a severe famine, Abraham's grandson Jacob moved his entire family from Canaan to Egypt. They remained there for the next 400 years. God raised up a prophet named Moses to bring the people of Israel out of Egypt and back to Canaan. After wandering for 40 years in the wilderness, Moses' successor, Joshua, led the people into the Promised Land.

Parts of the Promised Land were never conquered, and the Israelites mingled with the Canaanites, often absorbing their heathen ways. By the time of the Judges, Israel had turned far from God. Only a faithful few, like Deborah and Barak, were strong

enough in their faith to lead the nation (Judges 4-5). The time of the Judges was a dark period (about 400 years). But a few bright spots shone out of this period, such as the story of a loyal girl named Ruth (The Book of Ruth).

After the first king Saul died in battle (I Samuel 31), David became king of Judah (1010-970 B.C.), and Saul's son Ish-Bosheth became king of Israel (II Samuel 2:1-11). But two years later Ish-Bosheth was murdered and the people of Israel joined in making David king of all the nation. After that, David captured Jerusalem and made it his capital (II Samuel 5:1-16; I Chronicles 11:1-9).

David had been a great warrior and had brought peace to the land by military might. Solomon's way to keep peace was to marry the princesses of surrounding nations. Foreign princesses brought their foreign gods with them. Solomon allowed

his people to worship foreign gods. Eventually, Solomon turned far from God himself (I Kings 11; II Chronicles 9:29-30). After he died, the land split into two kingdoms in 931 B.C. Both kingdoms had a succession of many kings, mostly evil.

Finally, God brought the Assyrian nation upon Israel in judgment. By 722 B.C. the Assyrians had swept down into Israel, the Northern Kingdom, and had conquered it. They destroyed Samaria, Israel's capital city, and took its important people back to Assyria as captives (II Kings 18). Later, God brought the nation of Babylon against Judah in judgment. The Southern Kingdom, Judah, fell in 586 B.C. at the hands of the Babylonians.

Assyria was the great world power until 612 B.C. Then Babylon ruled as the world power until 539 B.C. when Cyrus the Great, king of the Persian Empire, conquered it. Cyrus ruled



the Persian Empire for nine more years until he died in 530 B.C., with Darius the Mede ruling the first two years for him. During those nine years he permitted about 50,000 Jews to return to their homeland and lay the foundation of the Temple.

During the reign of Cyrus' son, Cambyses II (530-522 B.C.), work on the Temple was stopped. But when Darius I became king in 522 B.C. he permitted the work on the Temple to continue. During his reign Haggai and Zechariah ministered to the Jews. By 515 B.C. the Temple was completed by Zerubbabel.

When Darius I died in

486 B.C. his son Xerxes became king of the Persian Empire and ruled until 465 B.C. He married Esther in 481 B.C. (The Book of Esther). Then Artaxerxes I ruled the Persian Empire from 464-424 B.C. Ezra went to Jerusalem in 458 B.C. The Temple had been rebuilt. Now Ezra taught the Law of God and ended the people's pagan marriages. Nehemiah went to Jerusalem to rebuild its walls. He worked on the walls about 445 B.C. (Nehemiah 1).

God spoke to the people of Israel through the prophets, and Malachi, the last one, spoke about 400 years before the arrival of John the Baptist. In other words, God was silent for 400 years.

The Old Testament tells us that there would be a coming Messiah. But when the Messiah came, his own people rejected him (John 1:10-11). Apart from faith in the Messiah, no one truly knows God.

# Our Christian Outreach Journey

Article by Louise Smith  
Photographs by Sharon Smith

In my portrayal of our Christian outreach journey here at St. John the Evangelist, Topsail, I will liken it to a tree with many branches reaching out in all directions on an odyssey in recognition of deficiencies along the path, and our responsibility, though minor, in its curtailment. Lessons from Canon Jotie's Sunday morning services, followed by his Bible study series, are a reflective catalyst in this animated trip. It is all about gathering together as parishioners continually and not just one day of the week.

We have an active ACW association—energized not with the hesitation of the timid, but with the flourish of the daring—not just reaching out locally, but also to our foster child in a world often torn by conflict.

The team is also ever mindful in recognition and keeping in touch with former members who are no longer active—especially recognizing birthdays and Christmas. Our sincere thanks to Stephanie and her choir for their participation in reaching out on these special occasions.

Gail, a member of our team concentrates on the food bank in our area. In an effort to encourage donations she has erected a small evergreen tree at the church entrance. Each branch is decorated with a message indicating prioritized needs to encourage members of the congregation to pick an item for distribution.

Maybe one of the most popular and deserving outreach activities that our church is involved with is the School Breakfast Program. Six years ago, it was initiated by Rev'd Jolene Peters, our rector at the time, together with ten enthusiastic members of the congregation, including Shirley and Dave Glynn, Gertie Henderson, Bradean Mercer, Diane and Rex Hillier, Betty Hiscock, Freda Kennedy, Dave Morris, and Glenda Tapp. Many volunteers have followed suit over the years, while three charter members have remained constant—Glenda, Diane and Rex. Currently there are fifteen active members—five teams of three—who alternate every Wednesday morning to



prepare and serve approximately two hundred students at Villanova Junior High School in Manuels, CBS with a nourishing breakfast.

Food is provided by the Kids Eat Smart program, as well as generous local donations

Here at St. John the Evangelist, we are very proud of our team for their perseverance in keeping this project active for such a long time. And I'm sure they are determined to continue with this outreach indefinitely.

*"Your people will be volunteers In the day of your power In the beauties of holiness."*  
Psalm 110: 3



## Finding Hope Amidst Challenges

The Rev'd Cynthia Haines-Turner  
Columnist

Once again in a recent conversation, someone brought up the article, published over 4 years ago, entitled "Gone by 2040." It was about a report by the Rev. Dr. Neil Eliot, a priest in the diocese of Kootenay, who serves part time as statistics officer with the General Synod. The report says that the trend towards decline in church attendance has not slowed, and if it continues at the same rate, there will be no Anglicans left in the pews in 2040. That article sent us into a bit of a tailspin—everyone seemed to fear the worst. It coloured our conversations about the future. In many places, it was a cause for despair. The Anglican Church as we knew it was palliative. What's the point of strategic plans? What were we planning for?

If that wasn't bad enough, COVID-19 hit. The tailspin worsened. Churches that were feeling the pinch were stressed even further. Some closed for good. Some reopened with fewer numbers attending. It all looks pretty bleak. Well, that depends on how you look at it. If you step back a little and look some more, you can see how the Church, or more specifically how faithful Anglicans, and no doubt others, have responded and are responding.

We went online; we found new ways of working; we developed a whole community and reached people who, up to this point, had been isolated. The General Synod moved from developing a traditional strategic plan to developing

five "transformational aspirations," which were renamed "transformational commitments." At the centre of the graphic which depicts the commitments is "Invites and deepens life in Christ," and surrounding that are:

- Champions the dignity of every human being; works to dismantle racism and colonialism.
- Embraces Mutual Interdependence with the Indigenous Church (Sacred Circle).
- Stewards and renews God's creation: protects and sustains the earth; pursues justice for all.
- Nurturing right relationships among people of faith in local, national and global communities and networks.

As well, in many dioceses across this country, we directed



**"We proclaim there is life when there seems to be only death."**

our efforts towards discipleship, sometimes using different terms but essentially being a Church seeking to be faithful to its mission. Looking at those transformational commitments and the focus of many of our dioceses, I see what is central to our call as followers of Christ which is summed up in the two great commandments of loving God and loving our neighbours.

On the last day of March, we celebrate the

heart of our Christian faith—the resurrection. We proclaim there is life when there seems to be only death. So why do we despair when we can't see the future? "Hope that is seen is not hope," we read in the letter to the Romans, which then goes on to encourage us to trust in God's Holy Spirit. What will be gone in 2040? Trusting in that Spirit, we are promised that while our church may look a little different from what it is now, it will still be very much alive.

# St. Cuthbert the Environmentalist

Emily F. Rowe  
Editor, Anglican Life

On March 20th, the Church remembers St. Cuthbert, who died on that day in the year 687. A much loved English saint, Cuthbert left a lasting mark not only on the spiritual landscape of Northumbria but also on the natural world. Cuthbert's journey from a shepherd to the bishop of Lindisfarne is marked by his deep devotion, missionary zeal, and a perhaps unexpected connection to wildlife conservation.

Cuthbert's spiritual journey began when he experienced a divine vision, which led him to join the monastery of Melrose in 651. When plague claimed the life of the prior, Cuthbert, who had been affected by the same sickness, emerged as a healer and became the next prior. Throughout this period, he reportedly performed miracles, leading the people of his time to believe that he had a connection with the divine.

Transferred to Lindisfarne in 664, Cuthbert became the prior there introducing many reforms, and he also extended his religious

authority to Durham (it's in Durham Cathedral that you'll find his tomb today).

Cuthbert's love for wildlife conservation became evident during his time as a hermit on Inner Farne in 676. He dedicated himself to prayer and constructed an oratory and cell. What sets Cuthbert apart, however, is his successful efforts to protect birds, leading to his association with "St. Cuthbert's" (eider) duck—he is said to have tamed the ducks so well that they would nest everywhere, even next to the chapel altar, without fear. Cuthbert also placed the ducks under his protective grace, so that no one should eat or even disturb them. He became interested in eider ducks when he saw that the people in Farne were eating the birds and their eggs, and that the birds were becoming more scarce as a result. In this way, Cuthbert was one of the earliest wildlife conservationists. His commitment to safeguarding birds reflects a deep ecological consciousness which many of us in the Church feel today. This advocacy



for wildlife preservation was not just a byproduct of his spiritual calling, but also a clear illustration of his understanding of humanity's responsibility towards the environment.

Cuthbert became bishop of Lindisfarne in 685. Despite his elevated status, Cuthbert chose to retire once again to Inner Farne in 687, where he spent his final years as a hermit. A 14th-century chapel is still standing on the site of his final living place.

In the centuries that followed, St. Cuthbert's legacy endured, with churches, monuments, and pilgrimages dedicated to him. His body, initially buried at Lindisfarne, underwent multiple relocations to protect it from Viking raids, and finally found its resting place in Durham Cathedral



The translation of St. Cuthbert from Lindisfarne to Durham is shown in this statue called "The Journey" by Fenwick Lawson; photo by J. Rowe



Male eider duck; photo by Snomanradio from commons.wikimedia.org

in 999. The destruction of the cathedral by King Henry VIII in 1538 marked the end of an era, but St. Cuthbert's teachings and deeds continue to inspire. There are those who might think that we have little to learn from someone who lived so long ago and so

far away, but with today's unprecedented ecological challenges, St. Cuthbert's legacy encourages us to reflect on our responsibility to protect and preserve the natural world wherever we are in it, however we can, even if it feels like a small contribution at the time.

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CONSECRATED, LORD, TO THEE.



## Two parishes come together for island confirmation



On November 26th, 2023, the Parishes of Fogo Island East and Fogo Island West, under the guidance of their rector, The Rev'd Neal Buffett, held an Island Confirmation service at Holy Spirit Church. Twelve candidates, varying from grade 5 to Level II, received the laying of hands by Bishop John Watton. The Rev'd Beverly Buffett prepared the candidates, of whom she was very proud because these young people completed all classes. Bishop John talked about the importance of Confirmation in the lives of these young people and how we, as a church community, must support the candidates. We presented each candidate with a certificate of Confirmation and a youth devotional book. The celebration continued with food and fellowship at Holy Spirit Hall. *-article and photographs by The Rev'd Beverly Buffett*

## St. James', Gillams, holds confirmation



On December 3rd, 2023, a beautiful service of confirmation with Bishop Organ was held at St. James' in Gillams. Four candidates were confirmed: Abby, Alex, Bradley, and Reece. *-article and photographs by Audrey Park*

# St. Lawrence, Portugal Cove, holds confirmation

St. Lawrence Parish, Portugal Cove, held Confirmation on December 10th, 2023. Four boys and one girl were confirmed by Bishop Sam Rose. Along with Confirmation Classes on Sunday mornings, they also met on Friday evenings to complete a Youth Alpha Course.

During their Confirmation Classes, these young Christians were asked to write Thank You prayers to God, here is what they wrote:

Dear God,  
Thank-you for my parents, my family, and my friends. Amen.

Dear God,  
Thanks for the family and friends I have. Amen.

Dear God,  
Thank you for the food that is on our table, for my family, and for my friends and teachers that help me learn

day to day.  
Thank you for giving me a safe environment to grow and where I can go to school without being worried and where I can stay home by myself without being worried. You help guide me to make good decisions and how to be a good person. I am thankful for your love. Amen.

Dear God,  
Help me show others much I love them, thank you for friends and family. Bless me, watch over me and keep me safe everyday. Thank you for the food, water, clothes and my home. Please keep me and my family healthy. Amen.

O God,  
Thank you for leading me through tough times. Bless my family and friends. Thank you for keeping me safe. I promise to always be kind and be respectful to others. Amen.



Bottom row, left to right: Landon McLean, Kaitlyn Smith, Kaden Smith; second row, left to right: Gavin Howse, Teagan Kearney; top row: Reverend Wayne Parsons, Bishop Sam Rose. -article by Jocelyn Miller; photograph by Kathy Howse

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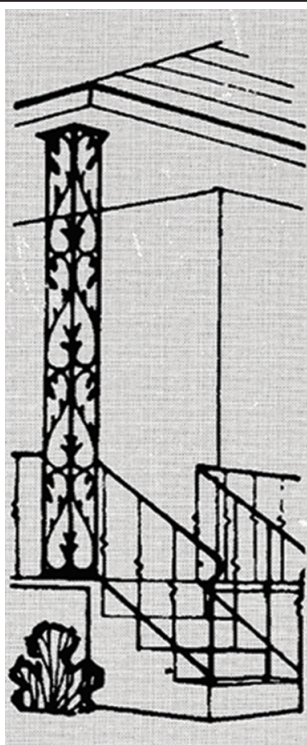
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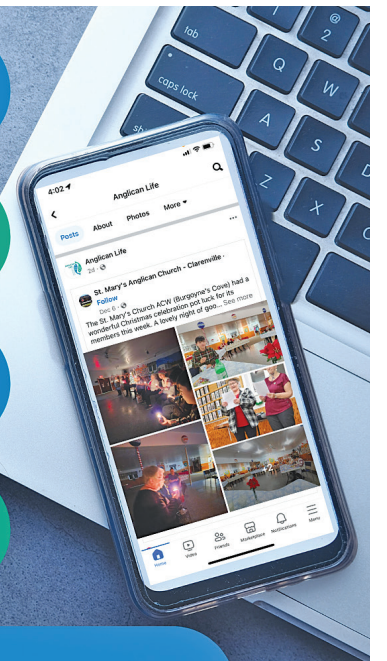
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# Reasonable and Probable Grounds to Believe

## To give an account

Ford Matchim  
Columnist

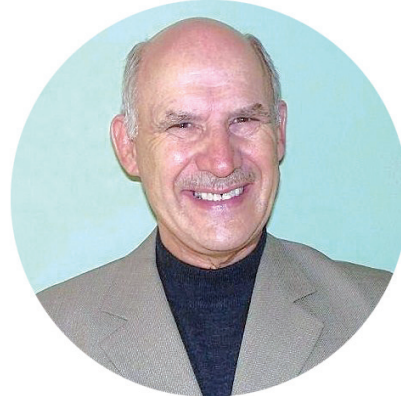
“Obey your leaders...for they are keeping watch...and will give an account.” Hebrews 13:17. As it pertains to government services in our time and place, giving an account is all about verifying if the right things are being done and if these things are being done right. There’s widespread emphasis on assuming responsibility and being accountable, but saying it does not necessarily make it so.

In a free and open democracy, citizens are entitled to effective and efficient service delivery from public institutions. As well, effective internal controls and monitoring are required in ensuring our laws and regulations are adhered to. And in the workplace, unless we all strive for truth, justice, and righteousness then it’s difficult to be able to deliver effective and efficient public services.

In earlier days as a member of the RCMP, stationed in Ottawa, I was director general of the RCMP’s audit & evaluation directorate. For senior RCMP commanders geographically positioned in the provinces and territories, to just

have a proper attitude towards accountability was deemed not sufficient. It required them to have a technical structure for audits and performance evaluations that was organizationally sound, with appropriate timelines for delivery of reports. These reports would in turn be subject to oversight control by the Commissioner, and subsequently to the office of the auditor general of Canada.

Accountability processes at the various governmental levels (i.e., federal, provincial, and municipal) are too often not demanded by internal governing bodies that are responsible for doing so. And those who are accountable often rely too heavily on subordinates to ensure that accountability processes are in place. Such behaviour can sometimes be deliberate and serve as a shield for one’s own accountability obligations. Also, such a distorted view of accountability easily creeps in when those entrusted with a responsibility begin to believe they should be exempted from public scrutiny, because their appointment implies they



are already trusted. This is when ‘Trust but Verify’ kicks in. Good faith and noble disposition are not sufficient. Nobody in a government workplace should harbour the view that ‘I’m beyond having to render an account.’

The missing link all along has been the effective accountability for the use of authorities for which people have been entrusted. Nowadays more and more stress is placed on being result-oriented in a client-sensitive culture. The importance of effective accountability is going to become correspondingly greater, and each manager will be expected to have an agreed statement of anticipated

**And in the workplace, one needs to determine not only if it’s lawful, but is it beneficial, and does it build up? Does it build you up, and others up, for the overall good of the community?**



results and performance standards.

The Apostle Paul, in both his Letters to the Corinthians and Ephesians, writes on the requirement of building each other up, premised on the importance of edification over gratification, meaning others over self; freedom over legalism; and respect over condemnation. And in the workplace, one needs to determine not only if it’s lawful, but is it beneficial and does it build up? Does it build you up, and others up, for the overall good of the community? To strive to do better, to become a better person, rather than just striving to become the best.

## St. Paul’s, Grand Bay, 2024 ACW installed



On January 28th, 2024, The Rev’d Faye Coffin of St. Paul’s Anglican Church in Grand Bay, installed the officers for the ACW for 2024. Starting from the left: Denise Kettle, communications officer, Helen Meade, altar guild, Phyllis Matthews, vice-president, Rev’d Faye, Norma Simms, president, Darlene LeRiche, secretary, and Linda LeRiche as treasurer.  
-article and photograph by Eileen Keeping



*St. Paul's congregation and guests, together for the celebration of their 60th Anniversary*

# St. Paul's in Goulds: Celebrating 60 Years of Building God's Kingdom

Article and photographs by  
The Rev'd Fred Marshall

On Sunday, December 3rd, 2023, St. Paul's in Goulds celebrated their 60th Anniversary with Bishop Sam presiding. The Rev'd Reuben Hatcher, who was rector fifty years earlier, and former Rector, The Rev'd Lynn Courage we in attendance.

In 1957 The Rev'd W. F. Ralph was deeply concerned about growing the Anglican congregation in this area and the inadequacy of the two small existing churches of Presentation and St. Matthew. From 1907 the small Presentation Church served the Goulds area, and since 1913 the small St. Matthew's church served Kilbride. Rev'd Ralph had a strong conviction that some move had to be made to combine the two congregations with a long-range view of building a new church to serve both. At a joint congregational meeting on February 7th, 1958, it was agreed to set up an appeal for one new church building.

In 1958 Rev'd Ralph left the parish to continue his ministry on the mainland. However, Canon T. E. Loder continued the forward movement begun by Rev'd Ralph. Canon Loder retired in July of 1960 and The Rev'd Canon George Martin,

appointed by Bishop Meaden, became rector. During these years much clergy and lay leadership led to the "Breaking of the Ground Ceremony" on May 21st, 1961, and then the laying of the corner stone on October 28th, 1962. The official opening service of St. Paul's took place at 11am on December 8th the 2nd Sunday of Advent with The Rt. Rev'd John Alfred Meaden, the Lord Bishop of Newfoundland, presiding. In the years since, with the inspiration and hard work of many clergy and the congregation St. Paul's has been an active participant in building God's kingdom in this area for 60 years.

If you were to read the history of St. Paul's Anglican Church from the 25th Anniversary booklet, you would see that building the church and participating in God's work was not always easy. From an article in the 50th Anniversary booklet – Fraser Stanley wrote, "There have been many difficult times over the fifty-year life of St. Paul's." Frazer talks about the many challenges and ends with "What would St. Paul's do without the ACW?" Frazer continued, "St. Paul's has come a long way since it opened

its doors but we still have a long way to go. With God's blessing may our congregation continue to grow."

Since 1963, much has changed. The people who were so active in the many worship, educational, and outreach programs from years ago are either no longer able to offer themselves for active service, or have passed on to the greater Glory. The world and the people in it have changed. For many, Sunday mornings are now times for recreation and other activities. Shift work and job rotations prevent many from participating in church life. There are headlines such as, "The decline in religious belief and practice among young adults is an oncoming train for which we are not remotely prepared." All of these changes can certainly take the wind out of our sails. It may seem that our dreams of building God's Kingdom are left behind on some distant shore. We may feel our ship is sinking—there is no sight on the horizon of anyone coming to save us. However, we should never lose site that St. Paul's is not our ship—it is God's ship. God is always in control and God will continue to give



*The Rev'd Fred Marshall, Canon Lynn Courage, Canon Reuben Hatcher, Bishop Sam Rose*

us dreams, maybe leading us in new directions and destinations. How we respond: that is up to us.

Rev'd Ralph could have said this is too much work. Sixty years ago, the lay people (some of whom have family who still worship at St. Paul's today) could have said, "This it too much to ask physically and financially." The many clergy and lay people who followed could have thrown in the towel many times. But they did not. They all trusted in God and here we are today celebrating 60 years of building God's Kingdom, and I would hope to say with many many more years to come.

Yes, things have changed significantly since 1963. We have been blessed with the legacy

which both God and those before us have bestowed upon us. We are here today with an acre of freshly turned soil looking forward with anticipation to help feed the less fortunate next fall. We have a Friday Night Kids program that has over 60 young people, many of whom have no affiliation with any church, who come here to learn about Jesus. We are here today with an ACW who continues to be active in keeping St. Paul's alive in so many ways. God has much more work for us to do in our community.

To God be the glory for the work that was completed over these 60 years; for the present labours, and for the future goals of our visionaries. Blessings to the past, present and future.



## Christmas 2023, St. James', Gillams

We had busy weeks leading up to Christmas at St. James' in Gillams, with our annual memory tree lighting, Advent candle lighting, and gifts from our Jesse Tree and food bank items, as well as knitted and crocheted shawls donated to the needy.

*-article and photographs by Audrey Park*



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