

ANGLICAN LIFE

NEWSPAPER OF THE THREE ANGLICAN DIOCESES IN NEWFOUNDLAND AND LABRADOR

A Section of the ANGLICAN JOURNAL

May, 2018

The Collect for Ascension Day, May 10th:

*Almighty God,
your Son Jesus Christ ascended to the throne of
heaven that he might rule over all things as Lord.
Keep the Church in the unity of the Spirit
and in the bond of his peace,
and bring the whole of creation
to worship at his feet,
who is alive and reigns with you and the Holy
Spirit, one God, now and for ever.
Amen.*



Children In Church? Why?

Article and photograph by
Donna Ronan

It has been several years since the Parish of the Good Shepherd, Mount Pearl, decided to discontinue using a separate nursery room for children, to remove a pew at the back of the church, and to create a children's corner and to welcome little ones into the main body of our church building. There were many questions about how this might work: Will people hear them? Will they be disruptive? Will it be distracting for the Clergy? Why have them in church when they don't know what is going on anyway?

After years of experience, we can now answer these questions. Yes, the people at the back of the church can sometimes hear the children, but it brings smiles and a quick return to service proceedings. Although there have been a few people who have commented that the presence of children is at times distracting when sitting at the back of the

church, most parishioners continuously express delight at the presence of these little ones. The members of the clergy view the presence of children in church as a gift to the parish, and are never

negatively distracted by them. Although one might never know if children are listening and absorbing what they hear, our knowledge of child development, the beautiful pictures and messages children clip to

the clothes line at the back of the church, and the way in which children mirror and participate in parts of worship tells us that these little sponges are soaking in everything that is going on around them. Witnessing

them tune in to parts of the service and pass the peace is amazing.

And then there are the unanticipated benefits—everyone in church greets the children by name, and they have become “our children” and any absence is noted. The children have developed their own little community, and even toddlers seek each other out, with the older children caring for the younger children.

This photo says it all! Three-year-old Sophia and two-year-old Henry chose to sit side by side for more than ten minutes in an empty pew during a recent service. They carefully leafed through prayer books, occasionally shared pages with each other and just enjoyed being together in God's house. Are they learning the liturgy of our faith? Without question! Are they becoming future adult parishioners, wardens, clergy? Only God knows. Let the children come to me!



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NEWFOUNDLAND AND LABRADOR

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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John Meade Honoured In His Home Church

Church establishes scholarship in his name at local high school

Article and photograph
by Effie Organ

The 18th of March was a somber day at St. Paul's Church, Grand Bay, as the life of John Meade was honoured with the dedication of his picture, which is to be placed in the church, marking his years of faithfulness to his home church, and indeed to the Anglican Church of Canada.

On June 3rd, 2017, John was elected Bishop of the Anglican Diocese of Western Newfoundland. In spite of a lifetime of struggling with health issues, John demonstrated genuine courage, determination, and

an unwavering faith in God. He consistently displayed dignity and professionalism in his ministry, and a deep concern for those in need.

Regardless of what John was up against, he enjoyed life and found his centre in a healthy sense of humour. John passed away on November 29th, 2017.

In addition to the portrait, St. Paul's vestry unanimously decided to create a yearly scholarship at St. James Regional High School in his name. The recipient of the scholarship will be picked by the teachers; it will be given

to the student who most reflects the Gospel message of service and compassion.

John leaves behind a legacy of love to his family and friends. He will never be forgotten, as he lives on in the hearts of those who knew and loved him.

May we find comfort in the words of 1 Corinthians: 2-9 *"No eye has seen, no ear has heard, no mind has conceived what God has prepared for those who love him"*



Pictured above are The Rev'd Harold Harvey (priest-in-charge) at Grand Bay, Denise Francis (John's sister), and Helen Meade (John's mother).

Upcoming Anglican Life Deadlines:

June - 1 May
September - 1 August

Photograph Submissions:

Very large, high resolution photographs (minimum of 300 dpi). JPEG or TIFF format. Please include the photographer's name.

Hospital Chaplaincy: A Message To Those Entering The Hospital

“Come to me, all you who labour and are heavy laden, and I will give you rest.” Matthew 12: 28

Article and photograph
The Rev'd Ed Keeping,
Coordinating Chaplain

Chaplains are working in the hospital setting on behalf of the Diocese of Eastern Newfoundland and Labrador, and we want you to know that we are available twenty-four hours a day, seven days a week, to provide pastoral and spiritual care during your stay at one of the city hospitals.

Over the past number of years, there have been some major changes in providing pastoral and spiritual care to Anglicans in the hospital setting.

This is my second time ministering in the hospital setting, and there are a number of changes that I have seen since returning to Pastoral Care and Ethics in October, 2017. During my first posting as a hospital chaplain, any Anglican coming into the hospital always registered as an Anglican and received pastoral and spiritual care. Now, many Anglicans are coming to receive medical attention, and staying for a period of time, and are registering not as Anglicans, but under the category of “No Pastoral Care.” These people are not seeing a chaplain and they may be wondering why this is happening.

When entering the

hospital, at the point of registration, either in emergency or at the registration desk, you are asked if you wish to have Pastoral Care. Many decline, thinking that this means immediate attention from a member of the clergy, and therefore the patient

has been significantly reduced over the past number of years. Where once we had two full-time and part-time chaplains in our hospitals, we now have been reduced to one full and two half-time positions. Father Ed Keeping, Coordinating Chaplain, the

in the diocese through their parish assessment.

Seeing a friendly face, when you are so far from home, and often with no one to come for a visit, would be welcoming. As chaplains, we want to encourage you, as Anglicans, to say “YES” to Pastoral Care when you are entering the hospital. Then we will gladly see you on the floors after you are admitted.

The present chaplains have all worked with the former coordinating chaplain, Father John Courage, we give thanks for his long ministry as a hospital chaplain and wish him a happy and long retirement.

Then Peter said, “Silver and Gold I do not have, but what I do have I give you: In the Name of Jesus of

Nazareth rise up and walk. And he took him by the right hand and lifted him up...” (Acts 3:6 & 7).

This message is for the city churches and surrounding area:

We are in great need of Eucharistic Assistants on Sunday mornings to help with bringing the Holy Communion to the bedside of those who have ask for this sacrament. Eucharistic Assistants are encourage to think about this rewarding ministry in the hospital setting. You can offer yourselves by contacting the coordinating chaplain at the Health Science Centre (777 - 7610) or by emailing

Edward.Keeping@easternhealth.ca



Left to right are: The Rev'd Canon Iliffe Sheppard, Father Ed Keeping, and Father Keith Sheppard.

is recorded as needing “No Pastoral Care.” Pastoral Care simply means that a chaplain is available to assist you with pastoral and spiritual need while you are a patient with us.

The number of Anglicans receiving pastoral and spiritual care in our hospitals

Rev'd Canon Iliffe Sheppard, and Father Keith Sheppard are in these positions at the present time.

This ministry is fully supported by the Diocese of Eastern Newfoundland and Labrador. Really, it is supported by every Anglican

Do You Know Someone Who Would Like To Get

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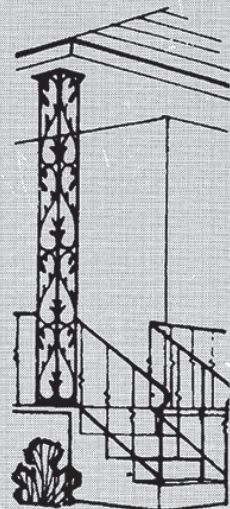
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New Furnishings Enchance Lent and Easter Worship in Cormack

Submitted with photographs by
Mona Edwards



These two new worship aids were designed and created for St. George's Church in Cormack by Warwick Hewitt. The crucifixion of Christ is made of logs and corrugated cardboard. The Golgotha display is made of chicken wire and papier mâché.

News From PWRDF Fort McMurray, two years later

Article by Mona Edwards,
PWRDF Representative, Diocese of Western Newfoundland
Photos: PWRDF

May 3rd marks the second anniversary of the devastating wildfire that ripped through Fort McMurray in 2016, forcing the evacuation of almost 90,000 residents, and causing the destruction of 2579 homes. This tragedy hits very close to home as so many Newfoundlanders and Labradorians travel back and forth for work, or have set up permanent residence there.

Tara Munn, PWRDF representative for the diocese of Athabasca, sent a report in March of 2017, stating that residents were encouraged by the lifting of the local state of emergency in November, but whether their homes were burnt to the ground or untouched by fire, everyone is feeling the stress of the situation. A friend of hers who moved the things that hadn't been looted, to a storage locker, then had to deal with the flooding of the locker.

Because of the ongoing generosity of donors to

PWRDF, we're able to help those who choose to stay, or to those who have chosen to return and rebuild. Your donations have helped replenish school supplies,

as well.

Unfortunately, there have been many reports of high stress levels among the residents, especially children. Two parishes in



Children at a Bible camp



"Fort Mac" have partnered with a group called On Eagle's Wings, providing Bible camps for children aged four to ten. Over the past two summers, fifty-two children have attended. Parents expressed deep gratitude that the camps have offered them some respite time and relaxation, confident in the knowledge that their children were having fun in a safe and spiritually enriching environment.

The camps were run on a drop-in basis at no charge to the families. Financial support from PWRDF was vital in covering the cost of

these camps, thus ensuring fees would not be a barrier to children who wished to participate.

The Bible camp curricula, GRACE (God Rescues All Children Everywhere) and POP (Promise of Presence) were ideally suited to the task.

Because of the generosity of PWRDF donors, we're able to offer assistance to those affected and share in the healing/rebuilding process.

Galatians 6, verse 2: "Carry each other's burdens and in this way you will fulfill the law of Christ."

A Journey Through Grief— Part Five

The Rev'd Jeff Blackwood
Columnist

This past year has been quite the journey sharing my thoughts on grief with you all. In the early days of this column I received a huge outpouring of support, for which I am eternally grateful. I did have some people say that they didn't like what I had written, with no reason to back it up. For those who felt that way, I do hope you have stuck around to this stage of the journey.



For grief, as I have learned well over the past year, is a never-ending journey—one doesn't "get over" the process. A loved one is not here. No matter the circumstance—be it illness, an accident, or pregnancy loss—someone we love is no longer with us. And there is no sense in comparing our grief—death is death is death: one passing no different than another.

It does, however, gradually become easier. As I have previously said, time does change things, but how much time varies from person to person. At the time of this publication, it has been a year since we lost our baby. We still use that phrase, because that is who we lost. We remember our baby in church memorials and in our prayers. We see

reminders of what could have been every time we leave our home. We are left to constantly wonder what our baby would have looked like as they grew (hopefully more of Victoria's features than mine, just sayin'). But it has gotten slightly easier over this past year to deal with the fact that we never got to fully know who our baby could have been.

Others who lose spouses at any given time in their life can often wonder what their later years may have been like together. Not having them around anymore is a substantial adjustment, and very often quite difficult. Yet as time progresses, normalcy seems to find itself in our lives. New routines, new activities, a new normal. It doesn't change the fact that a loved one is gone, and it certainly doesn't mean one has recovered from the loss. It just means life has gotten easier to the point that it can be lived again.

Friends, if you are grieving the loss of a spouse, a friend, a child, or anyone near and dear to you, I have one simple message for you that has taken five articles to get to:

It's okay to grieve.

Grieve as long as you need to. It's alright. You aren't alone in your journey. Each and every one of us, deep down inside, is grieving someone we loved. We are all coping differently, in our own way. We aren't alone in the journey, even when it feels like no one "gets us." They may not get us, but they feel our pain and want to be there to comfort us. Don't let it consume you, but it's okay to still grieve.

We still do. And it's okay.



Those who were confirmed, from left to right: William Ransby, Sidney Chislett (in front), Fr. Jonathan Rowe, Benjamin Candow, Bishop Geoffrey Peddle, Frances Rowe, Sarah Candow (in front), Sky Barrett-Smith, Ocean Abou Hassan

St. Michael's Confirmation Held During Easter Vigil

Article and photograph by
Emily F. Rowe

Confirmation classes at the parish of St. Michael and All Angels in St. John's have taken on a new format over the past few years. Rather than just offering classes to the candidates for confirmation, the sponsors for the candidates are also encouraged to attend the classes, and to renew their own Baptismal vows publicly at the time of confirmation. This group of confirmation candidates and their sponsors met on Saturday afternoons, and "classes" took the form of conversations about our Anglican beliefs, the sacraments, and other important issues raised in the catechism.

Confirmation is sometimes seen as simply a "rite of passage," but by inviting people who have already received this sacrament to renew their Baptismal vows, the concept that this is not an end but rather a beginning can be reinforced. Confirmation begins a new chapter in people's lives within the church, and we should all be publicly welcome to renew our commitment to Christ throughout our lives. Confirmation is an adult sacrament that young people are invited to

participate in. It is not just the "end of childhood," or the "end of Sunday School," but rather we hope that it can be understood to be an exciting new beginning.

This year, confirmation took place within the context of the Great Vigil of Easter, a time in the Christian Year when we have traditionally baptised people, renewed our own baptismal vows (if we are already baptised), or have received people into the Anglican Church from other faith traditions and denominations.

A reception was held for the newly confirmed and newly received following the 10:30 morning Eucharist on Easter Sunday.

In total, there were seven people confirmed, one person received into the Anglican Church from another denomination, and five people who renewed their baptismal vows in support of those being confirmed.

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The small quilts have been made to be given to the Janeway for preemies, the larger ones are for hospitals and one was presented to Rev'd MaryRose.

Left to right are: Judy Seymour, Clara Vautier, Phyllis Carroll, Roberta Strickland, Rev'd MaryRose (the quilt she is holding is the one presented to her), Joyce Clevevett, and Virginia Stone.

Farewell MaryRose

Article and photographs
by Karen Simon

On February 18th, the congregation of St. Augustine's in Margaree-Fox Roost said goodbye to the Rev'd MaryRose Colbourne. She was presented with a hand-made quilt and a few parting gifts. Rev'd MaryRose was a big part of our lives for the last 5 years...she will be missed. Good luck in your next parish!



Rev'd MaryRose receiving a gift from the Sunday School children

Ensuring Our Church Is A Safe And Holy Place For All

Article by The Rev'd Mark Nichols

Chair of the Advisory Committee on Maltreatment and the Promotion of Respectful Relationships

In keeping with our baptismal vows to seek and serve Christ in all persons, and to respect the dignity of every human being, the Diocese of Eastern Newfoundland and Labrador is committed to ensuring that the Church is a safe and holy place for all people. It is our solemn responsibility—indeed a sacred trust—to ensure that all those who are members of our diocesan family, as well as those who turn to us for ministry, find the Church to be a safe place. This is especially true for those who are vulnerable through age, infirmity or pastoral circumstances.

Our diocesan protocol, *A Sacred Trust: A Protocol on Maltreatment and the Promotion of Respectful Relationships*, has been guiding our efforts in this regard since 2010. The term 'maltreatment' refers to physical, sexual or emotional abuse, harassment, or exploitation of any person by an individual or individuals in the context of their role within the Diocese. Maltreatment may also constitute an offense under the Criminal Code of Canada or provincial legislation such as the *Children and Youth Care and Protection Act (2010)* or the *Adult Protection Act (2011)*.

The primary intent of *A Sacred Trust* is to prevent, through education and screening, the maltreatment of anyone within the Diocese. Therefore, all those who minister to children,

youth or vulnerable adults on behalf of a parish or other diocesan organization, must: (1) receive an orientation to, and a copy of, *A Sacred Trust*; (2) agree in writing to comply with *A Sacred Trust*; and (3) apply for a Certificate of Conduct (also known as a Criminal Record Check) and a Vulnerable Sector Check through the RNC or RCMP. A new Certificate of Conduct is required every five years.

A Sacred Trust also details our response to allegations of maltreatment. This response may also involve a legislated duty to report the maltreatment to the police, the Department of Child, Youth and Family Services, or the regional Health Authority. With the consent of investigating agencies, the Diocese will offer pastoral care and support to all parties involved with an allegation. *A Sacred Trust* also details various outcomes once an investigation has been completed.

A Sacred Trust is available on our diocesan website (<http://anglicanenl.net/home/wp-content/uploads/2015/08/A-Sacred-Trust-June-2015.pdf>). If you are involved in a ministry to children, youth or vulnerable adults and have not gone through this process, speak to the cleric or person in charge of your parish or diocesan organization. All of us need to work together to ensure that the Church is a safe and holy place for all people.

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The Diocese of Newfoundland and Bermuda

Part 3—Recovery and Reconstruction

Article and photographs
by Jennifer Murray

Bishop Feild was succeeded in 1877 by his co-adjutor Bishop Kelly, but Kelly resigned his post after only one year as his aversion to sea travel made ministering to his territory impossible. He was succeeded by the able Llewellyn Jones in 1878, to whom fell the task of rebuilding both Trinity Church in Bermuda, and the Cathedral of St. John the Baptist in St. John's Newfoundland.

In Newfoundland, enough of the Cathedral had survived the fire that it could be restored according to the original design. However, in Bermuda the damage to Trinity was so extensive that there was little left to restore. There was also a desire to build a larger church which could be designated a cathedral. A new design was commissioned in the

Gothic Revival style from William Hay and partner George Henderson, with Hay focusing primarily on the nave and west end, and Henderson taking responsibility for the chancel and east end. Trinity would be William Hay's last and greatest work. Reconstruction began in 1885, and upon completion in 1894, Trinity was raised to a Cathedral. Reconstruction of St. John the Baptist began in 1893 and was completed in 1905.

Independence

In 1879, Bermuda was reconstituted as a separate diocese from Newfoundland, however Bermuda requested that Bishop Jones serve as bishop of both dioceses. Jones was succeeded in Newfoundland by Bishop William White in 1919. The Rev'd Arthur Herber Browne, a former rector of St. John the Baptist in Newfoundland, became the first residential Bishop of Bermuda, marking the end of the special ecclesiastical relationship.

Memories of Newfoundland and Bermuda's shared history lie hidden in both locations. The two cathedrals bear much resemblance, especially the naves, which were the particular focus of architect William Hay. The Anglican Church of Bermuda numbers Spencer, Feild, Kelly, and Jones among its historical bishops. Trinity also retains the former throne of the Bishop of Newfoundland, which stands near the throne of the current bishop, and is graced by a cushion bearing an image of St. Thomas' church in Newfoundland. Bishop Feild donated a chalice and paten in possession of St. Peter's church in the town of St. George's, and Bishop Jones donated a pastoral staff still used in Trinity Cathedral. Bishop Feild rests in splendour in a churchyard plot he chose for himself, near the entrance to St. John the Evangelist church, Pembroke, Bermuda.

In Newfoundland too, there are echoes of Bermuda.



The beautiful Te Deum window above the great west doors of the Cathedral in St. John's was donated by Bermudian-born Sir Joseph Outerbridge. The Lavrock Centre is named for the former Church ship Lavrock. The original Lavrock was donated by Bishop Feild's protégé, Lieutenant Joseph

Curling, who was serving with the Royal Engineers in Bermuda when they met. Curling resigned his commission and was ordained in 1873, at which time Bishop Feild assigned him to the mission of Bay of Islands. The town of Curling is named in his honour.



Former Throne of the Bishop of Newfoundland and Bermuda



The chancel of Trinity Cathedral, Bermuda

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Our Spiritual Journey Through Lent: St. John, Topsail

Article by Louise Smith
Photograph by
The Rev'd Jolene Peters

In the April edition of Anglican Life, I outlined Rev'd Jolene's itinerary for the Wednesday evening church services during Lent. She planned to concentrate on the five relevant objects associated with the route to Calvary and the crucifixion of Jesus; namely, the Thorn, the Robe, the Nail, the Spear and the Shroud.

They placed a crown of thorns on his head and a purple robe on his body, and they saluted and mocked him as "King of the Jews." The nails that pierced his hands and his feet were symbolic of the hardheartedness of his persecutors, and the spear was used to pierce his side while he was on the cross.

As I write this, we have just explored the final object in our series—the shroud—born of the flax, and transformed into linen designed to cover the crucified body of Jesus for burial.

In her delivery, Rev'd Jolene has painstakingly brought to life the ultimate message by personifying each individual inanimate object in a very transparent way.

At our last ACW meeting before Holy Week, she graced us with a mini candle-light service symbolizing the "Quiet Voice of Lent," and reminding us of God's mercy and love, and his triumphant escape from the grave.

It was also during Lent this year that four delegates from our church participated

in the "World Day of Prayer" service. This event was hosted by the Pentecostal Church in Seal Cove, CBS. The country represented was the Republic of Suriname, which is located in the northeastern part of South America. Coincidentally, they have a population similar to ours—half a million.

Suriname is a beautiful country, adorned with flora and fauna. Their people adorn themselves in bright and colourful attire, and in recognition of this, we were all encouraged to dress colourfully for this event. It is also a country of ethnic diversity. Some were enslaved Africans who ran away from plantations, some were Chinese and some were farmers from either the Netherlands or Indonesia. But they all live side by side in peace with each other.

Our offerings for this worldwide movement support the work of the World Day of Prayer International Committee by providing materials in preparation for the host country each year. But most importantly, the committee provides grants for projects that benefit women touched by injustice, both in Canada and around the world.

As this article is written, tomorrow, churches everywhere will celebrate Palm Sunday as a reminder of Christ's entry into Jerusalem; this is followed by Holy Week, and the reawakening of the glorious resurrection.

"...but Peter arose and ran to the tomb; and stooped down, he saw the linen cloths lying by themselves and he departed marvelling to himself what had happened."
Luke 24:12



"Guitars For Vets" Benefit Concert Held in Grand Bay

Article and photograph
by Effie Organ

On Sunday March 18th, at 7 pm, St. Paul's Anglican Church in Grand Bay hosted a Benefit Concert in aid of those suffering from PTSD (Post Traumatic Stress Disorder) and other service-related injuries. The program is called "Guitars for Vets," and is designed to help veterans and current members of the Canadian Armed Forces and RCMP who deal with PTSD. Money

raised is used to purchase guitars which cost \$100 each.

We had a large turnout with many musicians and singers in the area participating, including St. Paul's New Wine Gospel Choir. We raised \$513.00 at the Benefit Concert. In the Picture from the left is Effie Organ (St. Paul's Deacon) and Blandford Billard who was designated to accept

the offering collected.

The program matches those dealing with PTSD and related disabilities with a gently used or new guitar, and provides online lessons/volunteer lessons. It puts "the healing power of music in the hands of heroes." For more information, or to donate a guitar, visit: <https://vetscanada.org/guitars-for-vets.php>

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Between The Lesssons—A Woman Saves The Day

The Rev'd Jonathan Rowe
Columnist

In chapter 25 of 1 Samuel, we are introduced to a woman named Abigail. She is “of good understanding and beautiful,” but she’s married to a mean-spirited rude little man named Nabal. Nabal is rich but inhospitable, and when David sends messengers to him for supplies and provisions, he turns them away with insults and abuse. When Abigail hears what her husband has done, she jumps into action. Although her husband has been a fool (in fact, that’s what his name means!) she sets out with her own caravan of gifts to calm David’s temper and turn away his wrath.

It’s a good thing she did—we’re told that when the messengers came back to David and told him about their cold reception from Nabal, he flies into a rage. He gathers together a band of four hundred men, ready to attack Nabal’s household and kill all his men. If not for Abigail’s discretion and quick thinking, David would surely have taken revenge for the insult and shed much unnecessary blood.

David’s wrath is averted, and Abigail goes home to find her husband drinking and feasting like a king, never suspecting how close he came to ruin. In the morning, when he sobers up, she tells him what he has done to save him, and we’re told “his heart died within him, and he became as a stone,” and died ten days later. In other words, whether due to the shock of the narrowly-missed danger or the shock of his wife lavishing his own wealth on a stranger, he has a stroke and dies. Not long afterwards, David decides that he ought to have such a beautiful and clever wife, and sends messengers to bring Abigail to him. And in a way, all’s well that ends well. The churlish and ill-behaved Nabal gets his comeuppance, and David the hero gets a lovely new wife to replace Michal, who Saul has passed off as a

reward for someone else.

It’s easy to get sidetracked by the idea



that Nabal gets what’s coming to him, and to miss the fact that David is hardly a righteous and pure character in the story. It’s not quite clear from the story, but David may have been trying to run a bit of a protection racket here. He sends word to Nabal, pointing out that in all the time David’s been in the neighbourhood, he’s never harassed or robbed from Nabal’s shepherds, and wouldn’t it be nice of Nabal to give him a reward for not misbehaving? Nowhere are we told that David and Nabal had an agreement that Nabal tried to renege on—just that David felt slighted by Nabal and vowed to put him and all his men to death!

Nabal’s reaction to

David’s request was a harsh one, but so was David’s reaction to Nabal’s refusal. We are being reminded that for all his charm and favour with God, David is far from perfect. He can be just as prideful and arrogant as Nabal, so that it’s hard to say who’s really the “villain” in this story. But in between these two stubborn and violent men steps the wise and discerning woman. David even points out that it was the Lord who sent Abigail to turn him away from bloodguilt and vengeance.

It can be easy to assume that since they’re in the Bible, all the characters in these stories must be good role models, but the reality is more complicated than that. Despite being God’s chosen king, David is far from perfect. His story is a reminder that God will still carry out his plan for the world through deeply flawed individuals. Even when things go awry, God is still in control of the story, and can bring it to a happy ending through unexpected characters.



This photograph, taken by Karen Simon, shows the shadow of a cross, made by her French door. Reminders of the cross are everywhere we go—we just have to remember to look for them.

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Everyone Needs A Last Will and Testament!

Kevin Smith
Columnist

The title of this article was the first thing said by Lawyer, John M. Babb, Q.C., when he spoke at a Wills Seminar at Upper Island Cove recently. He suggested that it would make life easier for the people left behind if you had a legally drafted will drawn up while able to do so, with the anticipated results you want. Mr. Babb went on to say that your last will and testament should be in writing and signed by the testator/testatrix (the person making the will) in the presence of at least two witnesses. The witnesses should not be beneficiaries, or the spouse of a beneficiary, of the estate.

An executor/executrix should be appointed which is essentially someone who will stand in your place after death and make the necessary decisions that you have outlined in your last will and testament. The role of an executor/executrix



is to control and protect the estate's assets, pay off any debts, and distribute property as instructed by the will and generally administer the estate. It is the executor/executrix who applies for a grant of letters of probate of the will with the Supreme Court. When a will is submitted to the court for probate, it comes under their scrutiny and will be judged to be a perfectly legal document or otherwise. Once granted, Mr. Babb says it gives the executor/executrix the legal authority to administer and divide the assets as per the

person's wishes.

Mr. Babb spoke about what happens if you die without a will, or in legal

a person to appoint a substitute decision maker who can make health-care decisions on behalf of



Mr. Babb and The Rev'd Christine Lynch

language, intestacy. If a person dies without a will, they are considered to have died intestate. If this is the case, their estate will be distributed according to the Newfoundland and Labrador Intestate Succession Act, with a result that may be far different from what they wanted had they written their will. He also recommends people who already have wills to have them reviewed and updated periodically, at least every two years or sooner, as circumstances of the testator/testatrix change or are about to change (i.e. marriage, disposition of assets, etc., and/or if the legal status of a beneficiary were to change, such as mental incapacity, marriage or change to the age of majority, etc.).

Mr. Babb also referenced two other important documents that he would encourage people to have. The first is an enduring power of attorney, which gives someone else the authority to handle your finances if you no longer have the mental capacity to understand the effects of your decisions and actions related to your financial affairs. The second is an advanced healthcare directive, which also allows

that person, as well as to communicate with medical professionals.

In conclusion, Mr. Babb stressed that the seminar was meant to be an "introduction" as everyone's circumstances are different, and people contemplating such work should obtain legal advice and possibly avail of the services of an estate planner and/or accountant to ensure their matters are put in order.

The Rev'd Christine Lynch, Rector of the Parish of Upper Island Cove, states, "I was pleased with the turnout for the seminar. We learned about the need for wills and the process involved. It was a very informative session, and I now realize the importance of having a valid will. My family will be taking steps to get our estate in order."

I would urge parishioners to heed the words of Mr. Babb.

Kevin Smith is a gift planning consultant for the Anglican Church of Canada. He can be contacted at 709 739-5667 or by email: kevin.smith709@gmail.com



Luca Rossetti da Orta, "The Holy Trinity," fresco, 1738-9, St. Gaudenzio Church at Ivrea (Torino)

The Trinity

The Rev'd Michael Li
Columnist

Trinity Sunday falls on May 27th this year. Trinity is the term designating one God in three Persons (Father, Son, and Holy Spirit). There are many illustrations which have been offered to help us understand the Trinity. Of course, no illustration is perfect.

A widely used analogy is the egg: it consists of yolk, white, and shell, all of which together form one whole egg. This analogy seems to suggest that the Father, the Son, and the Holy Spirit are separate parts of the divine nature.

Wayne Grudem wrote: "The analogy of the three forms of water (steam, water, and ice) is also inadequate because (a) no quantity of water is ever all three of these at the same time, (b) they have different properties or characteristics, (c) the analogy has nothing that corresponds to the fact that there is only one God (there is no such thing as 'one water' or 'all the water in the universe'), and (d) the element of intelligent personality is lacking" (Systematic Theology, 1994, p. 240).

It might be said that the Trinity is something like a man who is both a teacher, a deputy churchwarden of his church, and president of the local Lions Club. He functions in different roles at different times, but he is one man. This analogy is deficient because there is only one person doing these three activities at different times. It cannot deal with the

personal interaction among the members of the Trinity. We must remember that God the Father sends God the Son into the world. God the Son prays to God the Father. God the Holy Spirit intercedes before God the Father for us.



James Montgomery Boice offers the illustration of light, heat, and air (Foundations of the Christian Faith, 1986, p. 112). Boice wrote: "There is light, because it is only by light that you can see your hand.... There is also heat between your head and your hand.... There is air. You can blow on your hand and feel it" (Ibid.). Light, heat and air are distinct. They are three and yet they are one. Together they make up the environment in which we have our being.

The doctrine of the Trinity is not like anything in creation. It cannot be deduced from nature. No analogy in the created world adequately teaches about this doctrine. The doctrine belongs to special revelation.

Jesus Weeps

Ronald Clarke
Columnist

At the tomb of Lazarus, the scripture says, Jesus actually cried, very real human tears.

Surrounded by a group of grieving friends, and the two distraught sisters Mary and Martha, Jesus empathized completely, was “broken down,” and wept. What a truly marvellous expression of human/divine love!

Did Jesus ever weep again while he was physically among us? There is no further scriptural record that he did, but since he loved us so dearly, so completely, there must have been other tragic occasions when he shed tears.

That was then—when people really didn’t know much about him—didn’t really understand what he was about—hadn’t seen him undergo the horrors of crucifixion and hadn’t seen him rise in triumphant glory. People of that time might almost be excused by their ignorance.

But this is now! Now we know who he was (is), what he did (does). So, is there any reason we should make Jesus cry? Does he weep, I wonder, over the horrible mess we’ve made of the

good planet God gave us? A mess that now threatens the very lives of our children and grandchildren?



Does he weep over the underprivileged neglected millions who are sick and dying from starvation, disease, drug abuse, terrorism—while millions of others suffer and die from the abuses of “the good life”?

Does he weep over his churches?

They are still divided, competitive.

Now, it seems, they may become empty.

Young people apparently think “religion” is basically “old fashioned,” irrelevant even. “Old people” grow older, so they are often unable to attend church.

And, of course, they die off.

Church buildings are usually “large,” and expensive to maintain. Money is the greatest problem.

So, churches are more and more being closed, or sold. So, does Jesus weep at that?

Does he weep because you and I, who truly know him, fail to really witness for him—fail to show by our words and deeds how real and wonderful he is, how deeply he loves us, how glorious it is to live in him and for him? Does he weep when you and I fail him so badly—turning away from him, losing ourselves and him in the sinful things of the world, failing to repent?

Have you noticed that so many of the pictures and statues of Christ depict him with so sad a face? Maybe he’s like that so much of the time because he’s grieving over his beloved. Maybe he’s nursing his broken heart?

Worth thinking about, isn’t it?



Easter Breakfast With A Bunny

Article and photographs
submitted by Sandra Taylor

All Saints’ Parish, Foxtrap, hosted a “Breakfast with the Easter Bunny” on Saturday, March 31st, 2018, from 8:30am - 11:30am. The usual breakfast of pancakes,

sausages, bologna, eggs, beans, hash browns, toast, and fresh fruit was served. Besides the Easter Bunny hopping in for a visit with the kids, the kids decorated their own cookies with icing and sprinkles; also Easter balloons were given out.

Pictures were taken with the Easter Bunny. It was a joyous morning with fun and fellowship and a good attendance.



St. Patrick's Day In Rocky Harbour

Submitted by
Dale Decker



On Thursday, March 15th, approximately 65 people enjoyed the annual St. Patrick’s Day supper of stews and other dishes, plus a bake sale, at St. Matthew’s Anglican Church in Rocky Harbour.

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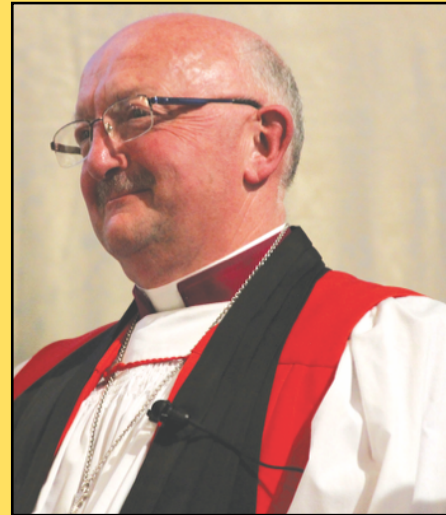
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