

# ANGLICAN LIFE

NEWSPAPER OF THE THREE ANGLICAN DIOCESES IN  
NEWFOUNDLAND AND LABRADOR

A Section of the ANGLICAN JOURNAL

March, 2018



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*Sing, my tongue, the glorious battle,  
Sing the ending of the fray;  
Now above the Cross, the trophy,  
Sound the loud triumphant lay:  
Tell how Christ, the world's redeemer,  
As a Victim won the day.*

*Bishop Venantius Fortunatus, 569  
translated by Canon Percy Dearmer, 1933*

## St. Mary's Welcomes Refugee Family

Article and photographs by  
Melanie Darling

The Christmas season is fraught with all kinds of expected, and unexpected gifts. While Christians wait for the coming of the baby Jesus, it seems the whole world is enveloped in a mystical feeling—one which is filled with anticipation and joy. The birthday of our Lord is something to be excited about, and it was during this holy season that St. Mary the Virgin Church received notice of a long awaited refugee family finally coming to St. John's.

The church had only three weeks to prepare for the new family. At a frenzied pace, the congregation of St. Mary's came together and prepared for the newcomers. Within these few short weeks, an apartment was rented, furniture was found—bed linens, lamps, pots, dishes—the entire contents of a household had to be in place for December 29th.

The congregation of St. Mary's stepped into

action to make the new family feel welcome and at home. Members of the congregation donated most of all the items needed to set up a household to ensure the family would be comfortable upon arrival. A

group met the new family at the airport and an evening meal was prepared for them in their new apartment.

On December 29th, brothers Remacle and Mbusa, and sisters Mwenge and Kyakimwa, all arrived

safe and sound from the Democratic Republic of the Congo via a refugee camp in Uganda. They were overjoyed with all the preparations that had been made for them. The church of St. Mary the Virgin wishes

to welcome the Siriwayo family to St. John's and hopes that with God's help, they will have a prosperous, happy new life in their new country.





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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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# Bishop Mark Genge

## Remembering the first Bishop of the Diocese of Central Newfoundland

Article by Emily F. Rowe

Photograph courtesy of Queen's College

Bishop Mark Genge, retired Bishop of Central Newfoundland, died on January 17th, 2018. He was 90 years old. He was born in St. John's, and graduated from Bishop's College. Following school, he worked for a few years at various jobs before going back to study at Queen's College where he trained for the Anglican priesthood, and was ordained in 1952. Bishop Genge also earned a BA and MA in theology from Durham University in England, and he was awarded an honorary Doctorate from University of King's College in Halifax Nova Scotia. Bishop Genge served for two years as vice-principal of Queen's College.

He spent many years in various parishes across the province, including St. John's, Corner Brook, Stephenville, Conception Bay South, Southern Labrador, Burgeo/Ramea/Grey River, South River, and Port de Grave. He also spent time in both Quebec and Ontario.

In 1975, Mark Genge was elected the first Bishop of the Diocese of Central Newfoundland, and he held that position until 1990.

"Bishop Mark," as he was known to everyone, was very much admired for his humble and unassuming way, for his story telling, and for his willingness to devote himself to the many problems that his parishes dealt with over the years.



He advocated strongly for the ordination of women.

Bishop Mark was very active in the establishment of the Cursillo movement in this province. He was known for his famous rollerblading campaign, during which he undertook fundraising for his beloved Queen's College. Even

though he was in his late 60s at the time, he crossed the island of Newfoundland on rollerblades, and even made separate trips to cover the Northern, Burin, and Boavista Peninsulas. He finished his campaign through Labrador by snowmobile. For this, he was made famous on the cover of the *Globe and Mail*, rollerblading, dressed in full bishop's regalia.

Bishop Mark is survived by his wife of 58 years, Maxine, and his daughters Angela, Stephanie, Michele, Margot, and Christine, as well as his sons-in-laws Greg Gomes, Scott Wilson, Anton Scamvougeras, and Scott Ackwood. His grandchildren are Rebekah, Joshua, Kendra and Marcus; Nathan, Shelby, Molly, Abby and Maggie; Adam, Jacob and Kate; Nicole, Hannah and

Grace.

Bishop Mark's funeral was held on January 20th at St. Mark's church in St. John's.

*With files from Carnell's Funeral Home and other tributes to Bishop Genge, used here with much gratitude.*

#### Correction from the Editor:

In the January issue of Anglican Life, I wrote an article about the late Archdeacon John Meade. Unfortunately, there were two misprints in that article. The first mistakenly said that he passed away in 2019 rather than 2017. The second mistake was using the word "internment" rather than "interment," the former being the state of being confined and the latter being burial. Both typos escaped my proof-reading of the paper, and for them I offer my sincerest apology.

### Upcoming Anglican Life Deadlines:

April - 1 March

May - 2 April

June - 1 May

#### Photograph Submissions:

Very large, high resolution photographs (minimum of 300 dpi). JPEG or TIFF format.

Please include the photographer's name.



# The Parishes Of Bonne Bay North and South

Articles and photographs by  
The Rev'd Kay Short

## Church of the Epiphany, Woody Point

At the heart of any small town is the church. The Church of the Epiphany in Woody Point stands at the intersection as you enter town, and is clearly visible to each person as they stop to enter the intersection. As with most small towns where tourism is the main industry, Woody Point is much quieter during the winter months, yet the church on the corner stands as a reminder to all that God is with us. This year, in preparation for the Advent and Christmas seasons, new wreaths and greenery were purchased through memorial offerings, to prepare the church building as our hearts were prepared to remember the first coming of the Messiah as we await his return.

It did not go unnoticed that the light that shone forth from the inside brought warmth and light to the outside as well. May that be the message of the church throughout the coming year.



Bonne Bay North



Bonne Bay South

## Generous Donation For “Open Door” Collected

For the second consecutive year, the five congregations in the Parishes of Bonne Bay North and Bonne Bay South dedicated their Advent journey to Jesus’ command to care for the needs of others. Using a “Reverse Advent Calendar,” each day a hygiene item is placed in a box that is then brought to the church on Christmas Eve for thanksgiving and a blessing. The items listed on the calendar are those given as takeaways from

the weekly “Open Door” free lunch program which is hosted by the Anglican churches in the Humber Deanery. The items shown above will be sorted and delivered to Corner Brook where they will be distributed weekly to guests at “Open Door.”

A huge thank you is extended to the 63 families who responded to this call to ministry that will benefit many throughout the coming months.



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# Reaching Out—Anglican Cathedral Holds Series of Community Events

## Cathedral of St. John The Baptist, St. John's

Article and photographs by  
Hugh Donnan

The last four months have seen the Anglican Cathedral in St. John's hold a number of activities focused on reaching out into the community.

and popcorn on the street; tea/coffee and cookies in Gower Street United; stories by Dale Jarvis, and music by our choirs, there was fun for everyone. The event

decorated with especially spooky decorations. There was even a scavenger hunt and a game of Sardines held upstairs in the Nave of the church.

and Rector of the Cathedral. "Outreach an essential part of the Church's mission, and with our unique position in the downtown core, there is so much opportunity for us to bring people together for

times of fellowship, and to experience God's love in our community. Our challenge is to keep exploring ways to engage with the community around us."



Bouncy house on Gower Street

On Sunday afternoon October 1st, the Cathedral parish joined forces with Gower Street United Church and St. Andrew's Presbyterian Church to hold our first ever Block Party. A planning committee with membership from all three churches organized the event, and received permission from the City of St. John's to close down a small portion of Gower Street for the festivities. With face-painting, bouncy houses, and games for the children; hotdogs, drinks,

saw a crowd of over 100 people in attendance from area churches as well as individuals from the local neighbourhood.

Then on Sunday October 29th, the Cathedral opened the doors of our Crypt for a fabulous Hallowe'en party for children of the parish, as well as children invited from all parishes in the Archdeaconry. Many parents and grandparents also came along for the afternoon. There was spooky themed food, crafts, pumpkin carving and the Crypt was

its second annual Cathedral Christmas Open House. The Crypt was opened to both congregation and downtown community members for soup and rolls, hot and cold drinks and cookies. Everyone in attendance enjoyed an evening of fellowship and music, and each left with a goodie bag including chocolate and a Tim Hortons gift card.

"We are delighted to be able to offer these types of outreach activities which bring together our neighbours from other churches, address the needs of the people of our local downtown community, and invite them in to share some time of fellowship with our congregation," said the Venerable Roger Whalen, Archdeacon



Hallowe'en Party in the Crypt



Cathedral Christmas Open House



Gower Street, closed for the afternoon for the Block Party

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# In Him We Live And Move And Have Our Being

Bishop John Watton  
Central Newfoundland

During Epiphany this year, I chose Acts 17:28 as a touchstone for my meditations:

*'In him we live and move and have our being'.*

While I would love to jump in and provide my remarkable insights with you, I need to share a wake-up call I received about half way through the Holy Season. Actually, I should describe my Epiphany experience as being ushered in to a time of focusing and being challenged.

I ran into an old friend in a store. We were both buying "stuff," but actually took the time to have a conversation. Me, ever the evangelist, asked how the spiritual journey was going. The answer was honest and to the point. "I am busy living a great life. Too busy perhaps, but I am taking time to think about what I really believe. To be honest that's why I have not committed to a Church." Ouch and wow. I am a Bishop...I am supposed to do something here. Ahhh yes...a big hug and a sincere, "Happy New Year!"

I have been hearing similar statements from people of many generations for quite some time now. Many people seem to enjoy conversations where they can make it clear they prefer their own brand of self-directed spirituality over taking direction or orders from an ecclesiastical personage, even if that person happens to play rock guitar, rides a motorcycle, loves everyone without question and wears purple shirts.

The truth is many former cultural Christians who are still looking for faith and meaning are now looking at Christianity from the outside in and in a very frank way. Why is that?

It's incredible what humanity has accomplished since the scientific revolution began just 500 years ago, and mind-blowing what shifts have taken place in logical and cultural concepts of God. With all of the new

adventures we have been having and the benefits we have received, there is simply less and less time to consider our place in a cosmic plan that gives meaning to life. Still, you might ask: doesn't every person have an inherent desire to have meaning, to count and amount to something?

we do or why we do it. It is about an age where humans set absolutely no limits on their desire to attain and use power, and no boundaries around moral thinking. It's a confusing mess.

To make my point, I shall tell you about a rabbit that glows in the dark.

Eduardo Kac is an artist who lives in Chicago.



Bishop Watton on his motorcycle

Absolutely, but let me warn you, the next paragraph gets a bit rough.

We live in an age where politics, art, music, science, psychology, cultural norms and money, proclaim that you can only find meaning in a life if it is not centered on God's Cosmic plan. This shift is all pervasive. This change we are seeing in our congregations is not just about people that are too busy to go to Church. It is about people who are convinced that we create our own meaning and purpose. It is about people feeling alone, feeling that no one really cares about what

Sometime late in 1999 he persuaded a team of French genetic researchers to combine the DNA of a rabbit with that of a phosphorescent jellyfish. When Alba (the rabbit) was born, she appeared perfectly normal, but when illuminated with the kind of "black lights" used in nightclubs, she presented a green glow from every cell in her body. Kac was thrilled, and promised to continue experimenting with art that created objects that are both "lovable and alien" to us. "It is a new era, and we need a new kind of art."

What should worry us is

the cavalier attitude, not just of the artist, but of the entire human family. Science does not deal with concerns of value and ethics; the question is not "should we?" but "can we?" The story of the glowing bunny did bring outcries of anger from scientists and animal rights activists. It was a wakeup call to a debate as to how

amazing what we can do today, and how much knowledge we have? Just imagine what we as a species will "know" in the next hundred years.

Isn't it quite possible that God is in the middle of all this?

Isn't it possible that God is calling us as believers to trust the Spirit and join our Creator in the world?

Isn't it possible that the Church is being called in some way to allow the Holy Spirit to change our DNA so that we can once again be a force for helping people find meaning?

I am a bit scared of being turned into something that glows in the dark, but I sure do want to shine for Jesus!

I know I don't have all the answers, but I am in a relationship with God that is built on mutual trust. I know God isn't going to give up, and I know he hasn't rescinded the promise of supplying everything we need (Philippians 4:19).

There is a great adventure waiting, and I am very thankful that our generation lives in a time the Church has never seen before. I am hanging on with joy to the promise of Ephesians 3: *Glory to God whose power, working in us, can do infinitely more than we can ask or imagine: Glory to him from generation to generation in the Church, and in Christ Jesus for ever and ever. Amen.*

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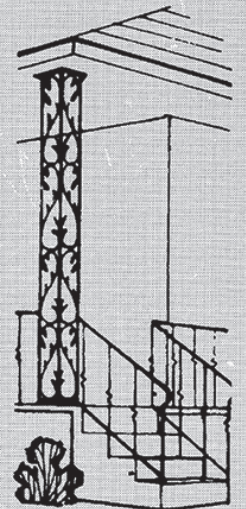
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Anglican Life is pleased to offer a three-part series on the relationship between the Anglican Church in Newfoundland and Bermuda. This first article will provide an overview of the relationship between the two dioceses (formerly one diocese); the second article will look more closely at the building of the cathedrals at both locations; the third article will examine the reconstruction and recovery of the two buildings, and will look at continued similarities between the two dioceses, these "sisters of the sea." A huge thank you goes to Mrs. Jennifer Murray, who kindly offered to research and write this series for Anglican Life.

# The Diocese of Newfoundland and Bermuda

## Part 1—Sisters of the Sea

Article and photographs  
by Jennifer Murray

In 2013, Bishop Cyrus Pittman was one of four bishops to assist in the consecration of Bishop Nicholas Dill, Bishop of Bermuda. His presence was a reminder of a relationship between the Anglican church in Newfoundland and Bermuda going back almost 200 years.

Colonial churches in the British Empire initially fell under the authority of the Bishop of London, with clerics typically funded and supplied by the Society for the Propagation of the Gospel. This continued until the diocese of Nova Scotia was established in 1787 under Bishop Charles Inglis. This was the first diocese established by the Church of England outside the British Isles, and included the Maritimes, Newfoundland and Quebec. This vast

territory was reduced with the establishment of the diocese of Quebec in 1792, and expanded in 1825 with the addition of Bermuda.



*The Bishops's Chair, made for the visit in 1826 of the Right Reverend John Inglis, Bishop of Nova Scotia, Newfoundland, and Bermuda—the first Bishop to come to Bermuda.*

### The Rev'd Aubrey Spencer

The Rev'd Aubrey Spencer was an SPG missionary who served in Newfoundland from 1819 to 1821. He requested a transfer for health reasons and in

1822 was appointed rector of Smiths and Hamilton parishes in Bermuda.

Rev'd Spencer's new post contrasted in many ways with his previous posts in Ferryland and Trinity. Although also a British Colony and an island, Bermuda was much smaller, with a gentle climate better suited to his poor health. Bermuda in 1822 was also a slave-owning society, and Spencer initially ministered to congregations of both freed and enslaved black Bermudians, as well as white Bermudians with origins in the British Isles.

Rev'd Spencer found Bermuda much to his satisfaction. He married Eliza Musson, daughter of a wealthy Bermudian merchant, and started a family. His career prospered; after Bermuda was added to the Diocese of Nova Scotia, Bishop John Inglis (son of Charles) appointed him Archdeacon of Bermuda. As Archdeacon, Spencer placed special emphasis on the establishment of schools. He was much concerned with the welfare of black Bermudians, and shortly after the abolition of slavery he established a school for the education of former slave children which would be named for him. In



*Bust of Bishop Spencer in Trinity Cathedral, Hamilton, Bermuda*

1829, Bishop Inglis offered him the Archdeaconry of Newfoundland, but Spencer refused the honour.

### Diocese of Newfoundland and Bermuda

Archdeacon Spencer may have been done with Newfoundland, but Newfoundland was not done with him. In 1839, Spencer was called to London and

appointed the first bishop of the new Diocese of Newfoundland and Bermuda. Spencer and family returned to St. John's where he grew and strengthened the Anglican church. He significantly increased the number of missions, clergy and church schools, and established Queen's College, an Anglican seminary. He and his family wintered in Bermuda, with the exception of his daughter Etta, who married a son of the Governor of Newfoundland.

Bishop Spencer achieved much success in a short period of time, however the harsh conditions in Newfoundland again undermined his health. After four years, he accepted an appointment as Bishop of Jamaica. Before departing Newfoundland in 1843, one of his final acts was to lay the cornerstone for the Cathedral of St. John the Baptist in St. John's.

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# Theories Of The Atonement

The Rev'd Michael Li  
Columnist

The atonement is the heart of the Gospel. The death of Jesus brings salvation. The New Testament does not put forward a theory of atonement. The church has developed multiple theories of atonement which seek to explain how Jesus' work solved the problem of sin. Many theories were rejected. Let us consider the following seven theories of the atonement proposed in the history of the church.

1. The Ransom Theory (Origen, 185-254)—Jesus paid a ransom to Satan for the deliverance of those who were his captives.

2. The Satisfaction Theory (Anselm, 1033-1109)—Jesus' death provided full satisfaction for our sins. In the 'objective' view God satisfies Himself.

3. The Moral Influence Theory (Peter Abelard, 1079-1142)—Jesus' death was the revelation of God's love calculated to cause humans to respond with love and gratitude. In the 'subjective' view God inspires us.

4. The Penal Substitution Theory (John Calvin, 1509-1564)—Jesus' death must be seen centrally in terms of the forensic category of penal substitution (Isaiah 53:5-6; Romans 5:6). He paid the penalty for our sins. He effected a reconciliation between God and humanity.

5. The Example Theory (Faustus Socinus, 1539-1604)—Jesus' death effected reconciliation by affording motives and encouragement to human to repent and believe. His death is an example of the love we are to show for God (see 1 Peter 2:21).

6. The Governmental Theory (Hugo Grotius, 1583-1645)—Jesus' death is an exhibition of divine regard for the law. It was a public example of the lengths to which God would go to uphold the moral order of the universe. God accepted His suffering as a substitute for the penalty.

7. The Dramatic Theory (Gustaf Aulen, 1879-1978)—The essence of Jesus' death is to be seen in terms of

human liberation from the tyrants of sin, death, wrath, and the devil.



All these theories of the atonement have elements of biblical truth. We need all the theories. Each draws attention to an important aspect of our salvation. But our theories will never explain the atonement fully. The death of Jesus made full satisfaction for our sins. His death sought to evoke the love and gratitude of the believer. He won a victory over death and every evil. He provided an example for believers to follow (Matthew 16:24; 1 Peter 2:21-23). Most significantly, He provided a substitute for us.

Please note that the central reality of the cross is greater than all our human formulations. The mystery of the atonement cannot be reduced to a single formula. John Stott wrote: "I am sure that the reality which lies behind the statements that 'God was in Christ reconciling the world' and 'God made Christ to be sin for us' is beyond the powers of resolution of our finite minds, and that we shall spend eternity not only worshipping 'God and the Lamb', but exploring the mystery which inspires our worship" (David L. Edwards' Essentials, 1988, p. 162). Today we know a little of the vastness of God's saving deed. Salvation is many-sided. Our job is to respond in repentance, faith, and selfless living.



## Walk For Goats

### Rector walks the parish to support PWRDF

Submitted with photographs by  
The Rev'd Gloria Wendover

On November 4th 2017, at 12:00 noon *The Walk For Goats* started at St. Mary the Virgin Church in Heart's Content. Rev'd Gloria Wendover had committed to walking from one end of her parish to the other, approximately 12 kilometers, to raise money in support

of buying goats through PWRDF. She announced her decision a month or so before the planned walk, and extended an open invitation to everyone who wanted to join her to meet at the church on that date. Sponsor sheets were provided to anyone who wanted to use them, but nobody was asked to take them. Ten ladies, one gentleman, and Billy the goat met her at the church and the walk began. Two gentlemen from the parish travelled in their vehicles checking on the walkers and taking pictures along the way. The goat travelled with his owner in the back of the pick up truck to the next church in New Perlican, St. Augustine's, where another

was the second time doing this walk for one lady who did it in her teenage years—more than 40 years ago. A total of \$3960 was raised which was tripled by the Canadian Government for a total of \$11,880. This was enough to buy 396 goats! The ladies who walked were



the church, they were met by another gentleman and his goat who is named Benny. Everyone proceeded to the church where they took more pictures and were served a delicious lunch by the St. Luke's ACW. This

not only from the Anglican Church but also from other churches in the area. Rev'd Gloria is still amazed at the response and support of the people, near and far, and is praying and hoping for another walk in 2018.





# Southwest Coast Ministerial Meeting The Need of Christmas

Article by  
The Rev'd Jeffrey Petten

From October through to December, the Southwest Coast Ministerial Association went to work in the production of Christmas hampers for those in need during the Christmas season. The Ministerial teamed up with members of the business community to carry out this work of ministry. The members of the Ministerial

who took the leadership roles in this venture were Pastor Maurice Collins of The Salvation Army, Channel-Port aux Basques, The Rev'd Maryrose Colbourne of the Anglican Parish of Isle aux Morts - FoxRoost/Margaree; and The Rev'd Jeffrey Petten of the Anglican Parish of Rose Blanche. In soliciting donations from the business

community, the Gateway Women's Center and the various parishes and congregations which are members of the Ministerial, came through and provided funds and goods for those in need. The packing and distribution of the hampers was done at The Salvation Army in Channel-Port aux Basques, with help from



Photo: Lisa Brown

At the Carol Sing

both clergy and laity of the area. 120 hampers were provided along with the efforts of The Salvation Army in their annual toy drive. During the season of advent, there was a Carol Sing held at St. James' Anglican Church, Channel, where many choirs from the Codroy Valley through to Rose Blanche came together to sing for the larger community. Woven through these musical selections, was the story of Salvation as found within the Hebrew and Christian Scriptures, as shared by

the clerical members of the Ministerial. We wish to thank businesses, churches and the community at large for the success of this worthwhile cause, and we look forward to helping again in providing, in the words of Dickens, "meat and drink for the poor." St. Paul it best in 2 Corinthians 8:9: "For you know the generous act of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that by his poverty you might become rich."



Photo: The Rev'd Jeffrey Petten

The hampers are prepared for distribution to those in need

# Human Trafficking Is Nearer Than You Think

Article by The Ven. Charlene Taylor  
Member of Society and Justice Committee, Diocese of Eastern NL  
and Partners in Mission Co-Ordinating Committee, Global Relations, Anglican Church of Canada

In January, Christians once again celebrated the Week of Prayer for Christian Unity. In our local context we shared in times of prayer and fellowship with our brothers and sisters in Christ. The worship resources this year were compiled by the people of the Caribbean, and one of the days focussed on the global social justice issue of human trafficking. I was fortunate to preach on this subject twice during this particular week—at Solid Rock Wesleyan Church in Mount Pearl, and then at Queen's College.

Why would we as Christians focus on such an issue? The short answer is, because we are Christian. We are called as followers of Christ to strive for peace and justice among all people and to respect the dignity of every human being. Human trafficking goes against that for which we are called. Human trafficking is truly a

modern form of slavery. It contains no peace, nor does it respect the dignity for humankind.

Human trafficking comes in many forms and with many faces. Globally it is a multi-billion dollar industry. Children, women and men from Canadian communities and from other countries are being exploited across the country, particularly in large urban centres. Trafficked persons in Canada are being forced to work in the sex industry, in domestic service, or as agricultural labour, as well as in other sectors such as manufacturing and construction. Canada is a source country, a transit country, and a destination country for human trafficking. Human beings are seen as commodities that can be bought and sold, and when they are no longer profitable, can be disposed of like an empty coffee cup.

Trafficked persons in

Canada come from a wide variety of backgrounds, however there are certain populations that are particularly vulnerable to being exploited in this way, including:

- People living in poverty, particularly women and children
- Socially marginalized communities, particularly Indigenous women and children, as well as new immigrants and migrants without legal status
- Youth in care of child welfare agencies
- Homeless youth

Most trafficked persons in Canada live with extremely limited freedom of movement, and often are denied access to identity documents, private communication with friends and family, and money, and many are regularly moved from one location to another. Traffickers maintain domination and control over

the people they exploit through physical violence, threats, and coercion. (Anglican Church of Canada website).

Archbishop Fred Hiltz says, "*Human trafficking is an assault on the dignity and beauty of people and the image in which God has created them.*" The Anglican Church of Canada through its Global Relations and Public Witness for Social and Ecological Justice departments is working to end human trafficking in Canada and globally with the help of faith-based, civil society, and government partners. To learn more about the Canadian Anglican response to Human Trafficking go to: [www.anglican.ca/issues/human-trafficking](http://www.anglican.ca/issues/human-trafficking)

In the Diocese of Eastern Newfoundland and Labrador, the Society and Justice Committee through education and advocacy are exploring ways to share in

this ministry of the Anglican Church of Canada and the Anglican Communion.

Human trafficking is not just over there somewhere in our world—it is right here, right now in our part of the world.

As we learn more and grapple with the magnitude of this social justice issue let us pray:

*Gracious God, draw near to those who are victims of human trafficking, assuring them that you see their plight and hear their cry. May your Church be united in compassion and courage to work for that day when no one will be exploited and all will be free to live lives of dignity and peace. This we pray in the name of the Triune God who can do immeasurably more than we can ask or imagine. Amen.*

([www.weekofprayer.ca](http://www.weekofprayer.ca))



# A Journey Through Grief— Part Four

The Rev'd Jeff Blackwood  
Columnist

As I type this, with my morning coffee, I am in the wonderful presence of my darling little niece Alice Sophia. She's 10 months old at this moment (closer to her first birthday as you read this), and is a treasure to be around. Starting to hold herself up and make the tiniest assisted steps, very much finding her voice, and the brightest eyes. Even as I type, she's grabbing at my iPhone and FitBit with the utmost curiosity.

As her mother steps away to grab something from the basement, she begins to whimper and look toward the basement steps. I look at her and chuckle, and say, "It's okay Alice, Unca Jeff is right here with you."

She looks back and giggles at me.

The simple comfort of hearing a reassuring voice is enough for this child, whether her mother's or my own. It lets her know that she isn't alone in the kitchen.

I tell this story because it poses a very deep question of the grieving process: Are we aware of the comforting voice of God around us when we cry out?

As clergy, we offer the reassurance that God is certainly listening for

our cries and is always there to reassure us during times of sadness. It is only when we went through the darkest time of our lives that we really have to think about this for ourselves. When the darkness was



overwhelming, we needed more than ever to hear that voice.

One of the wonderful parts of our faith is that God knows each and every one of us before we are even on this earth (Jeremiah 1:5). God knows our joys and God knows our sorrows. God is always reaching out to us to remind us of God's presence.

It may not be the audible voice that I used when talking to Alice. It might be a subtle voice that works through the people around us. Our friends certainly feel our pain when we are grieving, and they reach out in various ways: phone

calls, gifts of food, even sitting in the silence with us. Amongst that can be the loudest shout that God can muster to say, "I am here. Do not worry."

By the time you are all reading this, Alice will be nearing her first birthday. She'll likely be close to walking, and soon starting to form her first words. She's already got her voice, but words still elude her. I can only image the peace that will be felt by her parents when she first says "mama" or "dada." I look forward to "unca" personally. And in the midst of that voice, I know there will be a peace.

That same peace that we both felt when we heard God telling us everything would eventually be alright, that our sadness was okay, but the future will be bright.



## Christmas At St. Andrew's, Fogo

Article and photographs by  
Lisa Snow

On December 17th, 2017 St Andrew's youth did the annual Christmas program. The children did an excellent job reciting Bible messages and telling the story and meaning of Christmas. The Rev'd Ken Abbott invited all

the children to sit around the manger at the altar while he told them the Christmas story and the birth of Jesus. The program ended with all the kids, adults, volunteers, parents, and choir singing some Christmas carols.



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# Archdeaconry of Avalon Launches "Seats With A Heartbeat" Campaign In Support Of Home Again Furniture Bank

Article and photographs  
Maureen Lymburner, Director of Development,  
Home Again Furniture Bank

This Lenten season, parishes within the Archdeaconry of Avalon have decided to engage their youth and other parish groups in the first Seats with a Heartbeat campaign in support of Home Again Furniture Bank. This

newcomers to the country, recent divorcees, individuals exiting homelessness or prison, seniors trying to cope on a fixed income, and those who struggle with physical or mental health issues. These are the homes of your neighbours.

of, and funds for, Home Again. Youth-created and decorated cutouts of sofas, loveseats, and armchairs will be sold and added to a chain of furniture to decorate their church for the Lenten period. Cut-outs will be available, by donation, each week

throughout Lent. Each seat that is sold will translate into support for Home Again's delivery of furniture to those in need.

Please support the youth's endeavour to actively address the very real issue of furniture poverty in our region. Ask the

youth in your parish about their project. Donate funds to purchase a seat. Donations can be made directly to Home Again Furniture Bank or through your parish in specially marked envelopes. [www.homeagainfb.ca](http://www.homeagainfb.ca)



The planning committee: The Ven. Charlene Taylor, The Rev'd Lynn Courage, The Rev'd Jolene Peters, The Rev'd Mark Nichols, and Canon Amanda Taylor



Delivering furniture to a person in need

campaign will provide participants an opportunity to actively live out their Christian values through engagement in a project that will benefit some of the region's most vulnerable.

Home Again Furniture Bank is a nonprofit organization that aims to end furniture poverty on the northeast Avalon. To do this, Home Again collects donations of gently-used furniture which is redistributed to those referred by partner agencies and organizations. Each parish within the Archdeaconry of Avalon has partnered with Home Again and can refer members of their parish who find themselves in need.

Since its inception just over two years ago, Home Again has delivered furniture to more than 600 homes. These are the homes of individuals, and families, who had previously been sleeping on floors, sofas, or pieces of Styrofoam and who did not have even a table to share a meal around. These are the homes of persons fleeing abuse,

Home Again has more than 90 households waiting for furniture. Given the current economic climate this list is likely to grow. To respond to this need, youth of the Archdeaconry are taking leadership in the Seats with a Heartbeat campaign to raise awareness



Youth from St. Mark's decorating clothespin hangers for furniture cut-outs.



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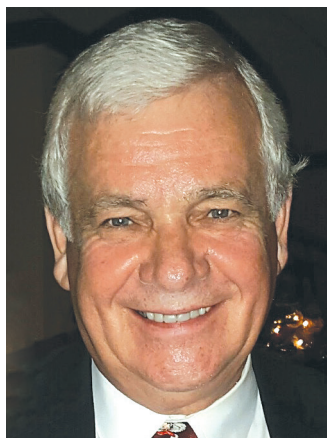
# Wills Seminar—A Good Idea

Kevin Smith  
Columnist

Over the years I have been encouraging rectors and lay leaders to conduct a wills seminar for their parishioners and a number of them have complied with the suggestion. Essentially a wills seminar is an opportunity for a local lawyer to talk about why it is important to have a will and what happens if you die without a will as well as a dozen other questions. Local lawyers are generally only too happy to spend an hour of so talking about the intricacies of estate planning and parishioners appreciate the information.

Why is this important? I am told that many Anglicans in this province (perhaps as much as 50%) do not have a legal last will and testament. In addition, it begs the question, how can you leave something for your parish if you don't have a will? It is also important that if you have a will, it is essential that you update that will periodically.

I recall one such seminar

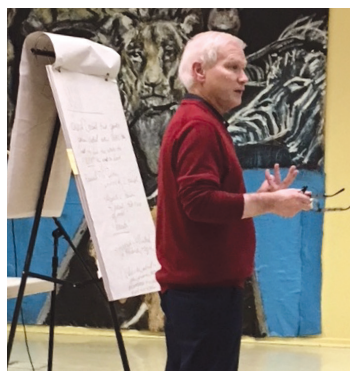


when two senior citizens had married after their spouses had passed away. Both had wills from their first marriage and were shocked to find out that because they had remarried, their wills were now null and void. It caused this particular couple some grief because they were going south in a few days and one could be safely assured to say that they hustled to get new wills very quickly.

That is the kind of information that lawyers convey in these events.

St. Augustine's in St. John's recently sponsored a seminar with lawyer John Brooks and the gathering listened very attentively to

every word. There were many questions and people left the meeting a lot wiser.



Lawyer, John Brooks

In his presentation, John advised the group not to use the over the counter will kit, but instead to go see a lawyer and to make sure that it is done right. He also suggested that the cost of a simple will would not be extravagant. Mr. Brooks recommended a web site that was extremely helpful to people wanting to know about wills. PLIAN, or Public Legal Information Association of Newfoundland and Labrador, offers a wealth of information such as a choice of lawyers, questions such as what is a will, an executor, probate and many other ideas. The web site can be found at <http://publiclegalinfo.com>. I recommend this site to you.

Rev'd Christine Lynch of the Parish in Upper Island Cove will be holding a wills seminar on March 18th. Lawyer John Babb or one of his associates will conduct it for her. Lawyer Babb has assisted many parishes over the years, and for that I am extremely grateful.

In conclusion, I commend wills seminars for your parish, and if you feel I can be of some assistance in this regard, please do not hesitate to contact me. In the meantime, please (for your family's sake) ensure that you have a legal will and prayerfully consider leaving something in that will for your Church.

*Kevin Smith is a gift planning consultant for the Anglican Church of Canada. He can be contacted at 709 739-5667 or by email: [kevinsmith709@gmail.com](mailto:kevinsmith709@gmail.com)*

## Lent

Ronald Clarke  
Columnist

I had a very interesting session recently, a discussion with a bright intelligent young woman from a family who "used to be" seriously religious.



Her grandparents ("old fashioned people") were about to do "special things" for this time called "Lent," and they were asking her to join them.

What's Lent all about she asked me. And, it may be fine for Nan and Pop but why should I be interested?

Lent, I told her, is forty special days in the life of

Jesus Christ. During the original Lent, Jesus lived a really holy religious life, all leading up to his crucifixion on Good Friday.

I had a very hard time describing crucifixion for her. Dying that way was the most horrible, almost impossible to imagine. So, why did he have to die? He wasn't a criminal, was he? Do Nan and Pop really believe he was the son of God?

He was, I assured her, but the only way he could destroy the ugly, deadly power of sin, sin that would destroy us, his people, would be to die for us, to pay such an awful price for our sins, not his!

She found that hard to understand, but don't we all?

Then, I tried to describe for her the truly wonderful events of Easter. Jesus rose from the dead! Very,

very sensational, especially for a "modern" person like her.

The young lady seemed a bit puzzled but truly impressed.

We hope that the Holy Spirit will take loving care of her from now on.

She says she will try to go along with her grandparents this Lent.

So God bless her, and all of us this Lent, and God bless us always!

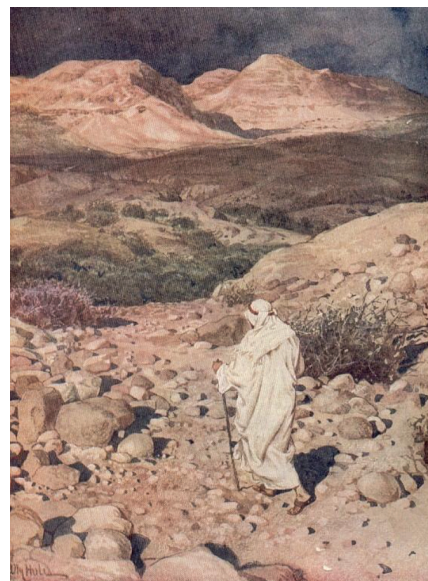


Image: The Life of Jesus of Nazareth. Eighty Pictures. by William Hole [www.commonswikimedia.org](http://www.commonswikimedia.org)

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# Congratulations to Judi Peddle, Liscensed Lay Minister

Article and photographs by  
Carl Rose

Flowers at the altar in St. Alban's Anglican church, Grand Bank Dec. 17th were

as a Licensed Lay Minister in the Diocese of Central Newfoundland.



LLM and warden of St. Alban's Anglican Church, Winston Walters, who is making a presentation to Judi on behalf of the Liscened Lay Ministers' Association

given to the glory of God and in grateful thanksgiving to God on the occasion of Judi Peddle's 35th anniversary

Bishop Mark Genge issued Judi's license on December 12th, 1982 in the Parish of Buchans.

Judi's daughter, Laura Lucas, summed up her mother's commitment to the church in a message to her mom on the occasion of her anniversary.

"Thirty-five years now you have been a 'Bishop's Messenger'! You have served in six parishes, and through this time you have served many many souls around you and continue to do so," she said.

Laura's reference to serving as a 'Bishop's Messenger' relates to the manner in which the first women became lay readers.

The first female lay readers were licensed during the First World War due to the shortage of men. They existed in 22 Dioceses in England and one diocese in Canada, and were referred to as "Bishop's Messengers."

Judi also received congratulations from Bishop John Watton and the Rev'd Neal Buffett, Chaplain and Executive of the Licensed Lay Minister Association, as well as a number of family members and friends.

Judi is presently a Licensed Lay Minister at St. Alban's Anglican Church in Grand Bank where her husband the Rev'd Bob Peddle is the rector (pro-tem).



Judi and Rev'd Peddle at St. Alban's Anglican Church

## Confirmation in Grand Bay

Submitted by Doreen Dowding  
Photograph by Lynn Horwood



St. Paul's Anglican Church, Grand Bay, held their Confirmation on Sunday, October 15th. Eleven young people were confirmed.

**Deadline April 1**

Deadline for application submissions to the Anglican Foundation of Canada is April 1. Application forms and information about applying may be found at [www.anglicanfoundation.org](http://www.anglicanfoundation.org)

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# GPS—Avalon Youth Conference

Article and photograph by  
The Rev'd Jolene Peters

Calling all youth! It's that time of year again, we are preparing for the 5th Annual Avalon Youth Conference for young people ages 11-19. The GPS—Seeking God's direction in everyday life and life everyday conference is set to take place this year from April 26-29 in the parish of St. Lawrence, Portugal Cove. The conference in 2017 was a great success running from March 30- April 2 in the parish of All Saints', Foxtrap with a total of 47 youth and 51 adults in attendance throughout the weekend events. Most participants stayed overnight at All Saints' Hall while others were dropped off and picked up each day. There was worship each day led mainly by the youth participants and each day was something new and exciting. Over the weekend there were games nights,

times to socialize with social activities, opportunities to work on outreach projects and panel discussions with people throughout our diocese, who talked to the youth about their relationship with God and how they live out their faith through their career choice. Some of the participants came as groups of friends; others didn't really know anyone upon arrival, but by the time the weekend was over, new long-lasting friendships had been formed. It was a weekend filled with the spirit as young people expressed their faith in all that they did and came together to share about God's love in their lives and in the world. The weekend ended with a service of the Holy Eucharist at All Saints' Church in Foxtrap, where the participants were able to share highlights of the weekend and express small

acts of kindness to those who attended the service.

This year's conference is shaping up to be just as wonderful and the planning team already has many exciting things planned. Details will come out soon through local parishes and through social media on the conference events and registration. Please like our Facebook page Anglican Youth ENL where you will get regular updates on the conference. We hope to see you there! We ask that you continue to hold our youth and youth leaders in your prayers as they continue to grow in their faith.

*A few pictures from last year's GPS Conference:*



## Between The Lesssons—A Direct Line To God

The Rev'd Jonathan Rowe  
Columnist

When Saul's men massacred the priests at Nob for aiding and abetting David in his flight, Abiathar was the sole survivor, and came to David for protection. In 1 Samuel 23, we're told that he brought an 'ephod' with him when he came. This is a particularly significant detail of the story, but also one that is incredibly cryptic.

It's hard to say exactly what an 'ephod' is, because the word is used in a number of different contexts. On one hand, an ephod is listed among the high priestly vestments that God commanded Moses to make for Aaron and his successors. In this sense, when Abiathar shows up with an ephod, it is as if he is bringing the high priestly insignia—a sign that God's priests now favour David over Saul.

On the other hand, there are other ephods

that seem to be something else. Earlier in the story, the priests at Nob gave David the sword of Goliath, which was being kept *behind* the ephod. It's hard to think that this is the same kind of ephod. Earlier, in the Book of Judges, Gideon collected gold jewellery from the Israelites and used it to cast an 'ephod', which they started to worship as an idol. Finally, when David brings the Ark of the Covenant into Jerusalem, he will strip down and just wear a linen 'ephod'. In that context, it sounds like an ephod is more like an ordinary piece of underwear—hardly an object to be worshipped!

The ephod that Abiathar brings with him seems to have some sort of oracular powers. When David wants to 'inquire of the Lord,' he summons Abiathar, and tells him to get out the ephod. Saul has found out that David has saved the

people of Keilah, and has sets out with his army to catch him. When David asks for God's guidance, the answers he receives are startlingly specific: 'Saul is coming, and will



besiege the city and try to kill you.' 'When he gets here, the inhabitants of Keilah will certainly turn you over to him.'

We might wish God would give us such direct responses to our prayers, but it might be very irresponsible for us to look for answers in the

same way that David did. The stories about using an ephod to find out the will of God seem to imply that it involved drawing lots. One theory suggests that the high priest carried a white stone and a black stone in a pocket of the ephod, and when asking the Lord a question, would reach in and blindly pull out one of the two stones. One stone meant 'Yes,' while the other meant 'No,' and a skilled priest would be able to interpret such apparently random answers the way fortune tellers claim to interpret patterns in Tarot cards or tea leaves.

Abiathar's 'direct line to God' seems to be nothing more than a less-sophisticated version of the 'Magic Eight Ball' that randomly turns up answers to the questions we put to it. To our minds, this hardly seems like a sensible way to find out what God might want us to do, but people in

the ancient world regularly trusted random systems like the casting of lots as reliable ways to know the mind of the gods.

But in all this talk of ephods and oracles, it's easy to miss a major turning point in the story of Saul and David. Where Saul was originally anointed king to protect the people of Israel from their enemies, now he is preparing to besiege an Israelite city to pursue his own vendetta against David! As it happens, David escapes before Saul arrives, but Saul is still intending to use his army against his own people. It is becoming more and more clear—Saul is unfit to be King of Israel, and his feud with David is escalating into a civil war! But that's another story, for another time.





These top photographs are from St. David of Wales, Pasadena



## The Gift Of Joy And Wonder..

Article by The Rev'd Steven Maki  
Photographs by Kitty Rice (Cormack)  
and Woody King (Pasadena)

Christmas in the Parish of Pasadena/Cormack came to life as the children dramatically proclaimed the message of Christ's birth. Each of our churches provided

an inter-generational service of Holy Eucharist on Christmas Eve intentionally involving the children of our communities. At St. George of England in Cormack

children, in procession, carried beautifully painted porcelain figurines and dressed the creche as the story was creatively narrated to the congregation. At St.

David of Wales in Pasadena children donned colourful costumes and participated in a spontaneous pageant—involving improvisation—dramatizing the story while

the Gospel according to St. Luke was proclaimed.

It was the children who brought the nativity of Jesus to life reminding us of the mystery of the Incarnation—of God who becomes fully human, becoming visible and tangible for the life of the world. They helped us to reawaken our own 'joy and wonder' in all God's works. In appreciation each child received a book about the Nativity as a gift from the parish.

*Note: the expression "joy and wonder" is taken from the liturgy for Holy Baptism from the BAS, page 160.*



These bottom photographs are from St. George of England, Cormack



## Ordination Of A New Deacon

Article and photograph  
Submitted by Queen's College

Queen's College students and faculty members were delighted to attend and participate in the diaconal ordination of Renée Easton by Bishop John Watton of the Diocese of Central Newfoundland, at St. Hilda's Church in Bay L'Argent, on Sunday January 28th, 2018. Welcome and hospitality of Bishop John and the parishioners of St. Hilda's was very much appreciated.



Front row (left to right):  
Robynn Toal, Lisa Payne,  
Eleanor Ash, Holly Lockyer-  
Lee, John Sparkes, Charlie  
Cox

Back row (left to right):  
Fr. Neil Kellett, Beverly  
Buffett, Bishop John Watton,  
Renee Easton, Dr. Richard  
Singleton, Dr. Carmel Doyle,  
Dr. David Bell



# Christmas Eve Services

## St. John the Evangelist, Topsail

Article by Louise Smith  
Photographs submitted by  
The Rev'd Jolene Peters

I'm not sure how long ago it was that Christmas Eve fell on a Sunday before now. But this year, at St. John the Evangelist, Topsail December 24th was extra special and somewhat innovative.

Rev'd Jolene had scheduled and prepared four services for Christmas Eve. The first was celebrated at 9am—Advent 4, with the celebration of the Holy Eucharist. The three subsequent services also included Holy Communion.

At 4pm, we ushered into the church almost 300 people. It was a family service, and I guess we

could call it the highlight of the day. At that gathering, the youth of our parish demonstrated their acting skills in a very professional way as they unfolded the story of Jesus' birth, lying in a manger in Bethlehem. This was followed by the staging of a play depicting the three wise men's visit to the Christ child bearing gifts of gold,

frankincense, and myrrh.

Last year, Rev'd Jolene and her team introduced

Sunday School children. So at this 4pm service, as a full house gathered in worship, a sample of this Sunday School special was played out under the very able direction of our story teller, Susan Bonnell.

The 7pm service was also very well attended, mostly by the

more mature members of our congregation.

As for those of us who opted for the midnight service, it provided a gentle finale to a time that was filled with devotion and rejoicing, thus providing a restorative vigour for Christmas Day—the most celebrated one of the year with family and friends.

*The voice of rejoicing and salvation.  
Is in the tent of the righteous  
Psalm 18: 15*



## PWRDF News

### The happiest day of my life has finally come

Article by Sheila Boutcher  
PWRDF Representative,  
Diocese of Central Newfoundland

The following story, written by Janice Biehn, PWRDF Communications Coordinator, is a great example of how your contributions, which are multiplied by Global Affairs Canada, allow us to partner with other like-minded organizations to save lives.

#### PWRDF leading \$375,000 food assistance project in South Sudan

As winter begins to settle across Canada, hunger persists in South Sudan. PWRDF is leading a food distribution project that aims to feed thousands in a rural county in Eastern Equatoria State, through our equity in Canadian Foodgrains Bank and a 4:1 match from Global Affairs Canada. We are grateful for a contribution of \$100,000 from the United Church of Canada towards this project.

"We are now responsible for making sure everything goes as planned, dealing

with the suppliers, monitoring and evaluating," says Naba Gurung, PWRDF's Humanitarian Response Coordinator, who is in touch with ADRA South Sudan on a daily basis.

The budget of \$375,024 allowed the purchase of 201.6 tonnes of sorghum (a staple grain similar to oats), 26.88 tonnes of beans, 16.13 tonnes of cooking oil and 4.03 tonnes of salt, including transportation and staff support. Adventist Development and Relief Agency (ADRA) South Sudan is distributing the food.

The project is benefiting 1,799 households (8,960 individuals) in the seven payams or districts of Kapoeta North County: Chumakori, Najie, Nakwa, Paringa, Wokobu, Lomeyen and Lokwamor. ADRA South Sudan staff and the local communities are now planning the third and final monthly distribution for the end of December, just before Christmas.

#### Saving life from severe hunger

"The happiest day of my life has finally come, a day when my household will now have an opportunity to have a decent meal," Lotum Longolio told an ADRA South Sudan aid worker. Lotum, 25, lives with her husband in Najie Payam. Lotum is a jovial young woman and a mother of three children.

"Today, I am overwhelmed with joy at the distribution site because it is the first time my household has received food assistance since I got married," she said. "My household will at least have an increased meal portion today and we shall eat twice a day, compared to the past where my household barely survived on very little millet, through which we ate once a day." Lotum is thankful that ADRA organizes a house-to-house registration that makes sure people with disabilities (she is deaf and

mute) are reached and included.

#### Food is life

I am very grateful for this wonderful gift that I have received today for my household, says Nateba Lokorio, 30. Nateba's husband died in 2014 from an unknown illness. She takes care of her two daughters, her mother and her two elderly aunts in Chumakori Payam.

"I am privileged to have been one of those lucky few beneficiaries to be registered by ADRA for food assistance. There are still more people in our boma who need food and have not been registered because the list was full. I will always be thankful to ADRA and most especially to the donor for the good food that I have received today at the distribution site. My household is now guaranteed a meal each day of the week."



South Sudanese walk sometimes for more than a day to get to the food distribution site.



# Gospel Choir At St. Paul’s Church, Grand Bay

Submitted with photograph  
by Doreen Dowding



On Sunday January 21st, at 7pm, the New Wine Gospel Choir of Grand Bay hosted an evening of Gospel music and singing. A great turnout and everyone that attended certainly enjoyed the service. We are so blessed to have such a large Gospel Choir in our church at Grand Bay.

## ANGLICANLIFE

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