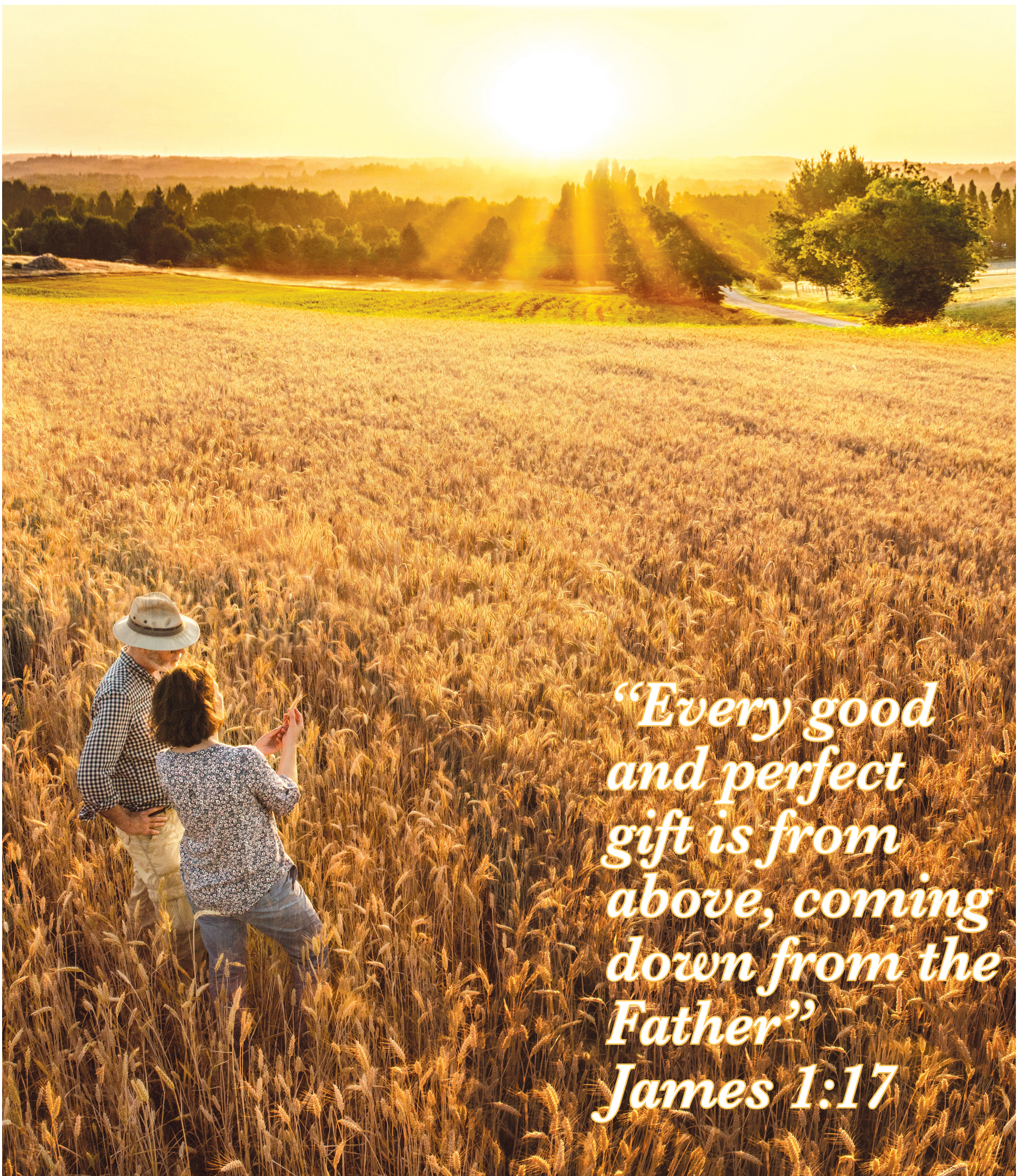


ANGLICAN LIFE

NEWSPAPER OF THE THREE ANGLICAN DIOCESES IN
NEWFOUNDLAND AND LABRADOR

A Section of the ANGLICAN JOURNAL

October, 2018



*“Every good
and perfect
gift is from
above, coming
down from the
Father”
James 1:17*

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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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Anglicans Are Blessed By Their Diveristy

Emily F. Rowe
Editor

We are so blessed as Anglicans. It may not always seem that way to you. There are days when it doesn't seem that way to me, I know. There are days when whatever parish I am in seems to be struggling and to be focused on things that are so much about the running of the physical building. We spend meetings talking about the roof, or about the siding, or what we will do about snow cleaning this year, and it can seem like we are running a business rather than a place of faith. But it's worth remembering that we are lucky to be Anglicans, and that's because we have the capacity for so much diversity in our church. I think that diversity is our true strength.

As reformed Catholics, we have kept many beautiful traditions that pre-date the Reformation, and which can lift us from our day-to-day life and connect us to our past. Many of the prayers that we still use every Sunday are either directly from the earliest Book of Common Prayer, or they are modern adaptations, but they all point us to a rich past. The really wonderful part is that while we are connected to the past, we have many options within the Anglican tradition for varied forms of worship. I have attended parishes that use nothing but the Book of Common

Prayer. I have also attended parishes where they use nothing but the modern language services from the Book of Alternative Services, and whichever liturgy is used, there is beauty in it. As long as the service is done well, it's beautiful.

To me, the diversity that is offered within our church can be inspiring. Just as one person might prefer



to watch the hockey game, and another might prefer to spend the evening with no TV on, curled up with a good book, so the Anglican Church offers many options for the worship of Almighty God. Our churches would be better off if people did not concern themselves as much with what parish they grew up in, or what church they used to go to, and instead chose to attend a church where the congregation's style of worship speaks to them on a personal level. A parish that I know in Halifax has many of its members because it offers a unique

style of traditional worship, and people who prefer a more contemplative service feel drawn to that liturgy. Other friends of mine prefer the guitars and bands of a church that is just a few city blocks away, and that's just as fantastic! Explore our diversity and respond to what excites to you.

People often search for a "magic bullet" to save the church. I don't think that there is such a thing, because different things will work for different congregations, and trying to copy what is working for a parish somewhere else isn't the answer. Whatever it is that your parish does well—the thing that makes you unique—do that, and do it really really well. Don't be afraid to be different from other parishes in your area. But what you do, do well. Our strength is in our differences from each other as well as in what we have in common. Allow your style of worship to flourish. The Anglican church has always had this diversity; at one time it may have been expressed as just "high church" versus "low church," but today we have the ability to offer so many more variations in liturgy and worship while still having a firm anchor in the traditions of our church. We are truly blessed.

Upcoming Anglican Life Deadlines:

November - October 1st
December - November 1st
January - November 28th

Photograph Submissions:

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

God, Help Us With Our Self Examination

Re-engage with God and put aside the “old man”

The Rt. Rev'd John Watton
Bishop
Central Newfoundland

In the early eighties I made my way to St. Andrew's Church in Glenwood. I found myself at Evensong and at the beginning of a journey



that would change my life forever.

I re-engaged with God in those years, enabled and evangelized by a traditional

and loving parish priest, the people, and a Bishop that consistently placed tenderness and welcome above any judgement on me. It was that energy of love that made me embrace Anglican Tradition, and the “Via Media,” or as we say, the “Middle Road”. From the beginning of my new journey I became a voracious reader of Scripture. I still have my old King James annotated Bible, filled with notes, stickers and underlined passages.

From the beginning of my new found love of Jesus, I wanted to get it right. My Bible was my constant companion, and I attended many Bible studies and as many fellowships as I could. There are a number of passages that became formative for me, and I have

chosen two for this article.

The first one is from Second Corinthians 13:5:

“Examine yourselves to see whether you are living in the faith. Test yourselves. Do you not realize that Jesus Christ is in you? —unless, indeed, you fail to meet the test!”

The second is from 2 Peter 1:10:

“Brothers and sisters, be all the more eager to confirm your call and election, for if you do this, you will never stumble.”

I hope that as you read these passages, your own images and memories around your relationship with God have come to life. For me, as a young Christian, I began to run on prayer and instinct. I was continually asking God for instruction, affirmation,

and confirmation. I felt that God had called me into relationship, and was gradually seeing that if I

or assume they have a revelation that has been denied to someone else. St. Paul also taught us that we

must trust t h e

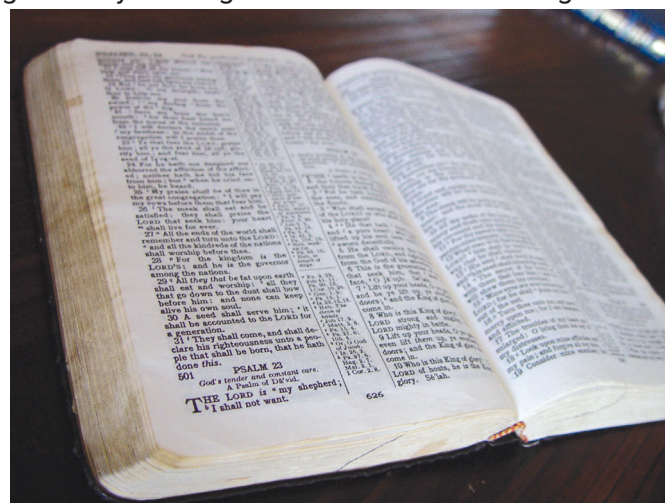


Photo © Leon Brooks from www.pixnio.com

wanted to develop the gifts God had given me, I had to be myself.

That was the problem for me. I had to lay aside the “old man” continually as I allowed Jesus to change me. I had to ask Christ to heal what was authentic but broken within me: to remove the garbage. After all these years, that transformation is still taking place every day. After all these years, I remain thankful for the Church

Many of us today are burdened for our Church. Before you stop reading because you think this is going to be another litany of what is wrong and how to fix it, I assure you that it is not. There is much beauty in the Church, in the lives of men and women, and even in the turmoil that surrounds us. I do believe that in our time, the Holy Spirit is leading a movement. I am not going to assume that the movement is something we can articulate, understand or lead in any way. I believe that is however, part of the same Jesus movement that began with his teaching, life and resurrection. I also believe that it is time for the Church to study herself honestly and openly. For that to happen, each of us who are called by His name must do so. Can we not remember that St. Paul taught us that no movement of the Holy Spirit will insist on its own way, cause division,

Spirit, and being willing to work within the existing structures.

Padraig O Tuama, an Irish poet and healer wrote a book entitled “In the Shelter: Finding a Home in the World.” In it, he describes the complexities of conflict caused by the negative energy of those of us who are unable to see who we really are.

He sees a conflict conversations that are misguided and self-centred as something like this:

“We need to stress that you are wrong because we would be uncertain of our rightness if we were not certain of your wrongness”... in addition, “We need to stress that you are wrong because we are in a struggle with you, and the conviction of not only our rightness but your wrongness strengthens us in that struggle.”

God, help us with our self examination. Help us see the light and love of belonging, by realizing how our words, intentions and actions often come from a dark place. Help us push back, see how the experiences and wounds of others are just as important as our own, and engage us in the true power of confession and absolution. Amen.

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Farewell To Rev'd Kay Short

Submitted with photograph by
Dale Decker



A print of the lighthouse in Rocky Harbour was presented to the Rev'd Kay Short as a farewell gift at a parish pot luck supper on Sunday, August 12th. Rev'd Kay served as the Rector of the Parishes of Bonne Bay North and Bonne Bay South for a little over two years. She will be greatly missed!

Play An Active Role In Your Child's Spiritual Development

Allison Billard
Columnist

This September, I officially have only school aged children. No more toddlers or preschoolers. No more diapers or potty training. Just big kids here. Oh boy.



significant role to play. We need to step up, develop relationships, work with teachers. We can't just dump the kids at the door and run. We need to be active participants in this process too: make sure homework gets done; help the kids develop good work habits; and both listen and collaborate when concerns arise.

It's no different with their spiritual development. We have to play an active role. We have to model the faith experience. We have to answer their questions, even ones like "where is heaven," and "will I see Sarge (our deceased cat) there?" And if we don't have the answers that's okay too.

As parents we need to listen when they want to tell us things, even when we don't want to hear those things. Isn't that what prayer is, too? We need to support them and guide them as best we can and hope that it's enough. Isn't that what God does for us?

We can only do the best we can with what we've got, whatever that looks like. At school, at work, at play—we do what we can and pray it all comes together. We will fail, and fail again, we'll do things we regret, we'll not do things and we'll regret that too. But when those little hands reach out for yours and a small voice says "I love you, mama" we'll forget all about it, and vow to do better next time. And we will, won't we?

I was not ready for what that meant. My two, very different, yet very much the same, boys are kind, caring, generous, compassionate, mischievous and full of energy. Full of energy all the time! The elder is a rule follower, very helpful, and a pleaser (mostly). The younger is very much not. He pushes limits and needs to be engaged at all times or he starts acting out, shouting, hitting, anything to draw attention to himself and make his own fun.

As I watched him head into the world of academics I was very anxious. Would his behaviours lead to the "problem child" label? Or will his teachers be able to see past the behaviour and find ways to engage and redirect him? We saw both sides of this play out in the various daycare settings he was in, and I am not keen to repeat the problem child scenario again.

Ultimately, it depends so much on the teacher and how well equipped they are to deal with whatever comes their way. We put so much trust in our educators. I think sometimes we forget that as parents, we have a

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All Saints' Foxtrap Becomes Full Member Of Compass Rose Society

Article and photograph by
Sandra Taylor

The Canadian Compass Rose Society is a registered Canadian Charity, working alongside the Archbishop of Canterbury, to support work across the Anglican Communion.

At a short ceremony on Friday, August 17th, the parish of All Saints' Foxtrap, became a full member of the Compass Rose Society. The parish has been raising funds for the past number of

years, and they presented their membership fee to Bishop Philip Poole, who remains an active member in the Canadian Compass Rose Society.

History of the Compass Rose Society from their website (www.compassrose.org):

The Compass Rose Society takes its name from the symbol of the Anglican Communion: a mariner's compass representing the spread of the gospel to all its points around the world. The Society was formed so that parishes,

dioceses, provinces, and other Communion related organizations throughout the world could join in providing financial support for the Communion's work. The Society began following a 1994 mission visit by Archbishop George Carey to the war-ravaged Province of the Sudan, a country then largely forgotten by the media and the world. When

he returned home, the Archbishop felt strongly that the desperate story of the Sudanese people needed to be told broadly and the Anglican Communion Office began to generate publicity. The office took these steps in faith as there were no funds budgeted to communicate the Sudanese story. But the response from the global Anglican family, both in prayer and in financial support, was positive. The hardships facing the provinces of the Communion are often unknown to the world at large. But in the Sudan, the Anglican Communion Office offered, for the first time, hands-on communication support to a province in need. Out the challenges in the Sudan, the Compass Rose Society was formed to continue to fund the work of the Anglican Communion Office. It was formally established in 1997 and has raised over \$10.6 million (USD) since.

For more information, please see their website.

Let Your Rector Know

Kevin Smith
Columnist

Did you know that 275,000 Canadians die each year? I'm told that about 50% of them do not have legally drafted wills. And, according to estimates, only about 19,000 (7%) of them include charities in their wills. I have also been told that about 80% of all people who have wills are unknown to the charities, and hence the subject of my column this month.



Some have heard me tell the story about a social visit I made to a couple in Mount Pearl some time ago, and while there, the husband mentioned that he and his wife had a bequest in their wills for the Parish of the Ascension. My question to him was: Does the rector know about your bequest? His response was, "No," and, "Why should he want to know that?"

Well, that response opened the door for me to talk about why it is important for the rector to know about your intent. I suggested that it would be an opportunity for him or her to say thank you while you are still alive. The rector also might make a public announcement (without using names) that a parishioner has a will and is leaving a bequest in that will for his parish. He would then thank the parishioner publicly and encourage his congregation to do the same.

Another reason why the rector should know has to do with the use of the donation included in the bequest. The rector would have a good handle

on the various ministries in the parish and which ones need support. Maybe it is youth ministry, or for Lavrock Church Camp. Or it could be for parish outreach, or sponsoring a refugee family from a war torn part of the world. Perhaps the Primate's World Relief and Development Fund would be the ministry worthy of support.

Regardless, the cleric would be aware of these various ministries, and could make suggestions as to where the bequest could be directed. Yes, the parishioner would have the last say, but it would be nice if the donation were going to a cause that would further God's work in the world.

The rector of the Parish of the Ascension at that time was Bishop Geoffrey Peddle, who was more than delighted when I informed him about the intentions of this couple. I would also add that he was quick to thank them privately when he met them later in church.

In conclusion, if you are one of the 50% who do not have a legally drafted will, please do so. It will save your family a whole lot of grief and money if you do. Also, will you please prayerfully consider leaving a bequest for your church and its worthwhile ministries? The Church needs your support, and this is one way you can continue that support long after you are gone.

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

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World Food Day

News From PWRDF

Article by Mona Edwards

PWRDF Representative, Diocese of Western Newfoundland

October 16th is World Food Day, a day that was set aside by the United Nations Food and Agriculture Organization in 1945, and has been observed annually since 1981. The event was established to increase awareness of world hunger and poverty and to inspire solutions for world change. This year's theme is "A zero hunger world by 2030 is possible."

PWRDF has been working toward this goal for decades. In 2013, we began a three year program called "Fred Says." One in nine people in our world don't have enough to eat. To put it simply, food security means having enough healthy food for yourself and your family for the long term. Go to pwrdf.org to learn more.

foodgrainsbank.ca, and sent to our Prime Minister (no postage required), asking for positive decision-making in how Canada contributes to ending global poverty. This postcard campaign was highlighted in last month's Anglican Life; please consider taking part in this project.

PWRDF's ongoing campaign, Maternal Newborn and Child Health focuses on pregnant women and young children. Approximately 45% of infant deaths are related to malnutrition, while stunting affects 155 million children under the age of five years. The majority of those who are negatively affected live in developing countries and where there is conflict, ie. terrorism, civil unrest, etc.



Photo © Matthew Sawatzky

Nachai Loparinga set out in the cool of the evening for the two-day walk to get food for her family. Her journey to the food distribution site was long and difficult, but without the food relief, she says members of her family would have died.

Even though the world produces enough food to feed everyone, 815 million people suffer chronic hunger, 1.3 billion are overweight and another 600 million are obese.

We partner with the Canadian Foodgrains Bank, whose goal, "a world without hunger" and its programs are similar to our own. The CFG has a postcard campaign called "I Care". The cards can be ordered at

World Food Day is celebrated in over 150 countries. If you would like to be involved in an event, please visit pwrdf.org, foodgrainsbank.ca or contact your PWRDF diocesan representative to find out how we can each do our part to make this world a better place for all.

Proverbs 22, verse 9: "He who is generous will be blessed, for he gives some of his food to the poor".



"Heartbeat Of The Church" Offers Chance To Share Heartfelt Prayers

Cynthia Haines-Turner
Columnist

On September 14th, Holy Cross Day, our Primate launched an initiative called 'Heartbeat of the Church,' an initiative that was totally supported by the Council of General Synod at its meeting in June. You may have read about it in his column in the Anglican Journal. Here's why I think we should all care about that:

Anytime is a good time to pause, to consider how God has touched our lives and to share those stories with others but this is a particularly good time to do this. Why? Well, September marked the 125th anniversary of the formation of the national expression known as the General Synod of the Anglican Church of Canada. But - and I also believe this to be a significant moment in the life of our Church - we are in the last few months of the primacy of Archbishop Fred Hiltz, who will resign at the end of General Synod in July 2019.

It is particularly fitting that our Primate, who speaks so often of our 'beloved Church' and who has himself demonstrated such love for our Church, should call us to take this time to focus on the

'heartbeat' of the Church. Essentially, people gather in conversation circles and using scripture as a focus, talk about their faith and our Church. Designed by the Very Rev'd Shane Parker, of the Diocese of Ottawa, the conversation circle guide can be used by any group

requires very little in terms of advance preparation.

Here's how it works: after you gather with a prayer, you speak from the heart about how and when you pray or when prayer came from deep within your heart, where you meet God or a time in your life when you had a sense that God was with you, a story about Jesus that touches your heart or a time when you feel close to Jesus. You then read a passage from John (John 15:12-17) where Jesus commands us to go and bear fruit and to love one another, following which you answer three questions, describing a time when our church made your heart glad, made your heart ache, and gave you hope. Having concluded this conversation, you answer this question 'What is your heartfelt prayer for our Church?' There will be information then about how to share that prayer with others. A simple process, yet because it's infused by prayer and the reading of Scripture, it leads to a profound witness to the love of God alive in us and in this Anglican Church of Canada.



of 4 or 5 Anglicans—if the group is larger, then you break into smaller groups. The guide can be used easily by groups in homes, in churches, in committees, in synods—in fact, anywhere where people gather. And it can be completed in a few hours. You will then be asked to share your prayer for the Church with others. The genius of this initiative lies in its simplicity. The guide is laid out clearly and

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Pilgrimage In Newfoundland and Labrador

The Rev'd Canon Gerald Westcott
Columnist

Pilgrimage is at the heart of the human experience, and it is a spiritual intention worth discovering and practicing. Pilgrimage is practiced in all of the world's religions. Among many many holy sites in the world, Jerusalem, as one example, has long been a holy place drawing pilgrims from Judaism, Christianity, and Islam. Each and every one of us are pilgrims, whether we acknowledge



it or not. We are all pilgrims walking together along the road called Life. How awake are you to the journey? How awake are you to the path under your feet and before you? The universal invitation to the human pilgrim, across all cultures and creeds, is a journey into deepening consciousness, a journey into being more

awake to life, awake to Love, in every moment of every day. Pilgrimage is a necessary spiritual practice for spiritual seekers. There is a spiritual need within our souls to step outside of our normal daily routines and responsibilities, in order to travel to special landscapes and holy sites to find and regain perspective on our lives and the lives of our communities.

Over the years I have been on a number of pilgrimages with spiritual intent. I have travelled to Canterbury, England, the mother church of Anglicanism. I have traveled to the Holy Lands, to walk in the steps of Jesus. I have recently traveled to Iona, a tiny island in the north west of Scotland, that was settled by St. Columba and his Celtic Christian community in the 7th century, and which has been attracting pilgrims ever since. These pilgrimages, and others, have been significant events in my spiritual journey.

But you don't have to travel around the world in order to go on spiritual pilgrimage. Every summer

I travel to Port Rexton on pilgrimage. Port Rexton was my first parish as a priest, and it is the place where I learned to pray in and with nature. Every summer when I return on pilgrimage, I prayerfully reconnect with the landscape as I walk the trails and beaches.

Every Friday I travel to the Southern Shore. My family roots are in Bay Bulls, and my mother lives in a seniors home in Witless Bay. It is a pilgrimage in which my intention is to lovingly reconnect with my aging mother. And to make a day of it, when I travel to the Shore on Fridays, I always spend time on the various and beautiful trails, inviting and allowing the rugged and beautiful landscape to restore my soul.

Newfoundland and Labrador is a special place in our global village that attracts pilgrims from all over the world. Not just because of our people and uncommon hospitality, but because of our beautiful and unique landscape. We have a beautiful spiritual treasure in Newfoundland and Labrador—our nature, our landscape. Be a spiritual pilgrim, travel into the landscape with intent, and restore your soul.

A Walk Through Our Summer of 2018

St. John the Evangelist, Topsail

Article by Louise Smith

*The sun shined each day
without a break,
Then warm evenings
followed in its wake.
A summer like this we can't
recall,
It has been a blessing for
one and all.*

There is a saying in Newfoundland that "when the Regatta is over, the fall quickly sets in," but this summer was an exception—the weather defied all odds. During June, we were busy closing a chapter in our church calendar as we minimized activities in compliance with individual breaks. But at first, the weather failed to be conducive. Then, surprisingly, July emerged with a flourish as we experienced a complete revolution in temperatures.

Despite a reduction in regular functions in our home church, this was largely compensated for by with opening of our old heritage temple for Sunday evening services during July and August. Also again this year, we resumed the concert series in the old church in memory of the late Howard Brown, a parishioner who was largely responsible for bringing this icon to a heritage designation.

Rev'd Jolene Peters was on a well earned vacation for the month of August. During her absence, we were happy to welcome the Rev'd Neil

Kellett again this summer, who administered the Eucharist, and together with Rev'd Lisa, they conducted services in both the old and the new churches.

Rev'd Lisa did her sermons collectively on the premise of the teaching of Jesus as he taught his disciples in the synagogues of Capernaum, emphasizing the faith concept, "those who eat my flesh and drink my blood abide in me and I in them." (John 6: 56) But just as the first listeners of this message quarrelled in Jesus' day, saying, "how can this man give us his flesh to eat," we still have in our midst today many who challenge faith. At this juncture, Rev'd Lisa expanded the concept of faith by using the analogy of categories in the faith journey—some have genuine faith, some have little faith, and others only have faith in what they can see or touch. Jesus said, "Not as your fathers ate manna and are dead, but he who eats this bread will live forever." (John 6: 58)

As I write this, the days are getting shorter, and we are getting prepared for the 43rd annual conference for the Anglican Church Women, which will take place from September 7th to the 10th at the Lavrock Centre—endeavouring to be faithful witnesses to God's service and ministry.

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So You're 90!

Ronald Clarke
Columnist

"Are you REALLY 90?" a young man, all of 27, asked me recently.

I know him well, knew his father, and knew his grandfather.



His grandfather was my age, and a friend of 75 years. He died 12 years ago.

I confessed that I was not yet 90, just 89 and 3 months.

What does it feel like to be 89, he asked?

Physically, I explained, my life is so dramatically different from yours. You have just come from a long walk; I can barely walk across the house.

Mentally, you are so sharp, I presume; while I often forget names and faces, and long ago events.

Spiritually, I dare to say, I am probably far more educated than you, because I have had so many, many more dramatic experiences than you. I have, with all my years of living, been in contact with God far more often.

Whether you believe in Him or not, God is very

much a very important part of our lives.

Far too many people, especially younger people, do not have close relationships with God and Jesus Christ, his very special son.

You see, I continued, God actually LOVES us very much. And he loves everybody! Yes, he does love the spiritually blind.

So many people today are spiritually blind. There are many, thousands even, who cause so much violence, killing so many innocent souls, for example, causing so much terrible suffering!

Then there are the millions who are lost in "the world, and the flesh, and the devil." They want all the so-called "good things" that selfishness, greed, and lots of money can provide. God certainly loves them too.

God certainly loves all of you young people I continued. So many of you are led astray by "the power" and the "rights" of humanity. Whatever is physically "right" for each human being he/she should be able to obtain and enjoy. So many of these "things" may be ungodly.

Practicing "religion" these days seems "old-fashioned", and "takes all the fun out of life".

My young friend listened quietly. What effect, what long lasting effect it had on him, only God knows for sure.



Geoffrey and Gerald Peddle—two brothers in Battle Harbour, Labrador



"Like Brother, Like Brother"

Article and photographs
submitted by
The Rev'd Jennifer Rumbolt

The Rt. Rev'd Geoff Peddle recently visited the parish of Battle Harbour in Labrador, and he rang the bell of St. James Church. Bishop Geoff's brother, The Ven. Brig. Gen. (Ret.) Dr. Gerald Peddle, has been serving in this parish as an interim from November 2015 to May 2016, and then from December 2017 to February 2018. He also served in the parish in the summer of 2016. "Rev'd Gerry," as he is known, is seen above ringing the same bell at St. James Church.

St. James Anglican Church (Battle Harbour), A History, taken from the heritage website:

In 1848, Newfoundland's Anglican Bishop, Edward Feild, made a trip to the Labrador coast. While there he decided to petition the Society for the Propagation of the Gospel (SPG) to establish a mission in Labrador. The SPG was formed in 1701 to send

missions throughout the British Empire where the local population lacked the means to support a minister.

During the summer months Battle Harbour's migrant fishing population, known as "floaters," swelled to several thousand. In addition, the permanent residents or "livyers" numbered several hundred. Despite the large numbers of people, however, the fishermen could not afford a resident clergyman. The SPG complied with Feild's request, and by 1850 Battle Harbour became the headquarters of the SPG's Labrador mission.

In 1852, construction began on St. James the Apostle Anglican Church. Finished in 1857 the church became a focal point for the spiritual needs of both the resident and migratory population. This is the oldest non-Moravian church in Labrador.

The building is typical of Anglican mission churches built throughout

from its consecration and reflect the Gothic theme of the church.

The designer of the church, William Grey, was a significant contributor to the Gothic revival in Newfoundland during the nineteenth century. He designed several churches, two of which were stone and the rest wood. St. James is the only remaining example of Grey's work in the province.

Newfoundland architectural historian Shane O'Dea stated that St. James the Apostle Church in Battle Harbour represented an "attempt by both Feild and (William) Grey to translate the ideals of the Gothic revival into Newfoundland terms and to produce a fairly simple building which met, liturgically, the requirements for a proper church."

With the eventual decline of the Labrador fishery, the church fell into disuse and began to deteriorate. A major restoration project in 1991 repaired much of the damage sustained after years of neglect.

In recognition of its architectural and historical importance St. James the Apostle Anglican Church became a Registered Heritage Structure in July 1991. This structure was also awarded the Southcott Award for heritage restoration by the Newfoundland Historic Trust.

Newfoundland in the nineteenth century. The clapboard-covered church has a tower on its west end with a chancel and vestry in its east end. Beneath the exposed roof framing of the church is a baptismal font and communion table. The furnishings, as far as can be determined, date

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Youth From Anglican East NL Attend CLAY (Canadian Lutheran Anglican Youth) Gathering

Article and photographs by
The Ven. Charlene Taylor

What are THREADS? The dictionary defines it as a long, thin strand of cotton, nylon, or other fibres used in sewing or weaving. Youth and youth leaders from the Church of the Ascension and the Church of the Good Shepherd, Mount Pearl, and the Church of St. Mary the Virgin, St. John's, witnessed THREADS in a slightly different way. The theme for CLAY 2018 was THREADS and instead of weaving different types of fabric fibres, we celebrated the weaving together of our

of storytellers who shared their life and faith stories. These stories were intimate and sacred to each one who heard the stories. The keynote speaker, Steve Green, was the story weaver who took the THREADS of stories and reminded us of how the Master Weaver—God—works in our lives. Each day, we had the opportunity to meet in our own small storytelling groups with other folks from across the country to share in activities about our own stories.

part of the launch of the new National Youth Project for 2018-2020 called "Welcome... Home." The focus of this two year National Youth Project is homelessness. To learn about this project, we met in our home team groups and

took part in an interactive activity. This activity included current stats on homelessness in Canada, a theological/biblical reflection on the Parable of the Good Samaritan, discussion of what it would feel like to be homeless and turned away from a shelter

of others but it enriched our own lives and our own stories of faith. The whole event can be summed up in the words of the chorus in

the theme song THREADS by Jeremy Langer and Cary J. Buss:

*O Great Weaver of this grand tapestry
Weave our stories together
O Great Weaver of marvellous mystery
Weave our lives together in you.*



Sock donation to Grace Place



The group from Anglican East NL who attended CLAY

life stories with the fibres of our faith.

CLAY 2018 met at Lakehead University in Thunder Bay, ON, from August 15th-19th, on the traditional lands of the Fort William First Nation, Signatory of the Robinson Superior Treaty of 1850.

Each day we met for the Large Group Gathering (LGG), which included prayer and music from the CLAY band. These LGG's also included a number

One day, with the help of KAIROS Canada (kairoscanda.org) and the Lakehead University's Aboriginal Initiatives department, we experienced a Mass Blanket Exercise. This experiential learning tool delivers historical information about the historic interactions between the Indigenous and settler peoples of Canada in a moving and dynamic way. (from CLAY app 2018)

Another day we were

when it is filled to capacity, an action event where we donated pairs of socks with notes of encouragement to Grace Place (an agency in Thunder Bay working with homelessness), and finally an advocacy piece where we gave voice to the issue of homelessness in our country by signing and sending postcards to our Members of Parliament and our Prime Minister.

CLAY 2018 didn't just allow us to hear the stories



Steve Green, story weaver



Storytelling group

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Quilt Show Held In Rocky Harbour

Article and photographs by
Dale Decker

On Friday, August 3rd, a Quilt Show was held at St. Matthew's, Rocky Harbour, as part of the Harbour Lights Festival. There were approximately 124 quilts on display, plus

placemats, table runners, bags, wall hangings, and many other items. The show was very well attended and all donations went to St. Matthew's church.



Between The Lessons—Will He Or Won't He

The Rev'd Jonathan Rowe
Columnist

Last month, we saw the Philistines threatening Israel. Last month, we watched as Saul got the bad news that the Israelite army would be defeated by the Philistines, and that he and his sons would soon be dead. But careful readers will remember that David had taken up residence among the Philistines. In order to secure the Philistine's protection from Saul, he has had to live as if he were a traitor to Israel. In June, I pointed out that he has taken up a morally grey area. Having left the Promised Land, he is giving every impression of having given up on God's promises, and defected to Israel's enemies.

In chapter 29, we watch as the Philistines marshal all their armies against Israel, 'in their hundreds and thousands'. As David and his men come out with Achish, his royal patron, the other Philistines are concerned. For all David's claims of loyalty to the Philistines, they can't help but remember how the Israelites used to sing 'Saul has killed his thousands, and David his tens of thousands'. They're afraid that he might seize the opportunity to attack them from behind and so reconcile himself to Saul. If David goes into battle with them, whose side will he

really be on?

Either way, he will come off in a negative light. Either he will remain loyal to the Philistines and kill his own people, or else he will



remain loyal to his people and betray his new Philistine friends. Whatever he does, if he goes into battle, he will be branded a traitor—not exactly the reputation the author of the Book of Samuel would want attached to 'the Greatest King We Ever Had'. And if he turns against the Philistines, how much longer can he expect to remain safe in their territory?

David's moral ambiguity might make us rethink the way we read the stories in the Bible. If we have grown up hearing the stories of David and Goliath in Sunday School, we might be tempted to think that his story, and those of the other 'heroes' of the Bible are stories of

good and evil, right and wrong, black and white. In actual fact, they are often pretty sloppy, shabby, and sketchy. They're a lot more like us than we sometimes give them credit for. It's hard to say if David has done the right thing or the wrong thing by crossing enemy lines to live among the Philistines. Sometimes it's hard to tell if I've made the right decisions; there are lots of times that I'm not that proud of the situations I've found myself in.

But the point of the Book of Samuel is not necessarily about how God uses pure shining white characters to carry out his purposes. In fact, it's about how God is still in control of history, and will move his purposes forward in spite of the morally dubious characters like David, or the deeply flawed tragic ones like Saul. No matter what curveballs we might throw his way, God is still in control.

The other Philistine commanders manage to drown out Achish's protests of David's loyalty. They insist that he be sent home, and he is offered an escape from his moral dilemma. At the very last minute, he is presented with an opportunity to keep from betraying anyone. It seems that God can even use Philistine commanders to protect the 'man after his own heart'!

As the Philistines go into battle, David is prevented from having to take up arms against his own people. More importantly, he will be protected from any moral responsibility for the fall of King Saul. David will have nothing to do with the defeat that will ultimately bring about the end of Saul's reign. But that's another story, for another time.

“Suddenly nothing made sense anymore...”

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Queen's College Has Exciting Start To New Academic Year

Submitted by staff and faculty of Queen's College

As students commence their studies at Queen's College for the Fall Semester, they are enrolling in the 177th year of theological education at the College. September 5th was the first day of classes and the anniversary of two significant events in the history and life of Queen's College. On September 5th, 1978, the Report of the Tri-Diocesan Committee on the Role of Queen's College recommended that upon the appointment of the new provost there be a "study of theological education on behalf of the three diocese to recommend and implement appropriate programs ..." September 5th, 2018, was the 40th anniversary of that critical and courageous decision to launch a new age for theological education at Queen's College and in the province. The new Provost at the time, The Rev'd Dr. Canon Frank Cluett facilitated the work of the Commission on the Future Role of Queen's College, which presented its Report to the Corporation on April 27, 1981. Canon Cluett then led the development of a renewed curriculum and Faculty of Theology at Queen's College.

This is also the 50th anniversary of the move of Queen's College Faculty of Theology from Forest Road to the campus of Memorial University. The initial move was in March 1968. September 1968

launched the start of the first full academic year in the Main Building. Feild and Spencer Halls, which were part of Queen's College, had moved in September 1967.

These events were celebrated by a gathering of alumni/ae and students, as well as present and former faculty members. Canon Cluett presided at the Eucharist, The Dean of Theology, The Rev'd Dr. David Bell was deacon of the Mass. The Rev'd Irving Letto, who was senior man at Queen's in 1968, a student when the Faculty of Theology was reestablished, and the current Professor of Homiletics at Queen's delivered a stimulating and inspiring homily. The liturgy was followed by a lunch in the Common Room and some lively conversations.



The Rev'd Irving Letto

The Rev'd Dr. Boyd Morgan, former Provost of Queen's, noted that the move from Forest Road to MUN campus was very important for Queen's. He succinctly put the move in context. "Before this, Queen's College was a semi monastic community nestled

away on Forest Road, a high-end neighbourhood in St. John's. Life was sheltered in many ways and students were expected to be in bed on time and up for chapel on time. Moving to the campus of a university in the 1960s was like facing down the lion's mouth. It was the height of the death of God movement. Students were in revolt mode. Student power was beginning to be felt throughout the province and not least by the Smallwood government. Remember, this is just one year away from Woodstock (1969) and a change in all North American life! Yes, into all this, Queen's College arrived on the campus. Things would never be the same again." Father Boyd pondered, "Who would have thought it would still be around in spite of all this and be even more vibrant and necessary to the life of the church and our society than ever?"

The move in 1968 was indeed a major change for College life as the church was in tumult, numbers of those in preparation for ordination declined dramatically. The move came out of a vision and much planning by Canon George Earle, who was the first Provost of QC. The designation changed from Principal to Provost with this 1968 move. The Corporation of Queen's responded to declining vocations and other changes by suspending the theology program in favour of sending students to other colleges. They eventually took the courageous step to review the future of theological education at Queen's. The 1978 decision, celebrated on September 5th, brought College life and theological education into the vision of Canon Frank Cluett, who was appointed Provost in 1979. He was the second Provost. Father Boyd Morgan commented, "For many, the reestablishing of theological education at Queen's College would mean resuscitating life of the old college. This was not to be, but instead it was



September 5th at Queen's College Chapel

to be a college engaging with Church and society of a new order. It was by Frank Cluett's vision, gentleness and strength of character that so much was accomplished during his tenure as Provost. Once appointed Provost, he has never really left College life in one form or another".

The present Provost, Dr. Rick Singleton, noted we all appreciate that Queen's continues to adjust to the needs of the Church. He said, "I must admit that

strengthens the church through offering good theological education, pastoral training, spiritual development and community engagement for men and women preparing for ordained and lay ministries, as well as continuing education for clergy and pastoral workers. As I see it right now", said Dr. Singleton, "our challenge is to be prophetic ... to look to the future and figure out how we can be faithful to our mission by equipping people for leadership in the Church and in the world of the future. I hope we can have the courage of those who went before us, the advice of those around us, and the support of those who want to ensure we have competent people to serve and lead the Church in relevant ways for future generations".

The Provost said, "These days we might think of Queen's College like a hub and spokes. The College, our faculty members and on-campus students are core to the organization and delivery of our programs. Our programs reach out to about 150 students across the province and nation and beyond to students in the Diocese of Cyprus and the Gulf as well as some students scattered in the USA and UK. We reach students from different denominations and faith traditions, we have full-time and part-time students, some are clergy and some are lay people, many are discerning. I hope all are touched by the joy of the Gospel. It is a wonderful ministry of the Anglican Church in Newfoundland and Labrador."



Canon Cluett and Deacon Bell

everything we do today is built on the efforts of the courageous people that went before us. In my role, I appreciate and admire the bishops, principals and provosts who contributed to keeping Queen's College relevant. In my time of being connected to Queen's College, which is now getting toward 30 years, I have seen Provosts Frank Cluett, Boyd Morgan, John Mellis, William Bellamy, Geoff Peddle, and Alex Faseruk take the helm and set the course with the Corporation to ensure Queen's College has continued to grow, adjust and reach out in the spirit of its founders, who saw it as the most certain way to equip the local church with competent leaders." He said, "The mission and work of Queen's continues to advance a Vision that

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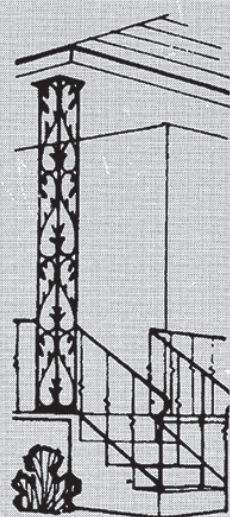
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Kildevil Camp Is Celebrating 60 Years In 2019!

Article by Karen Brake
Vice-chair of Kildevil Camp and
Conference Committee

We are inviting all Kildevil Campers new and old, whether you were a young camper, a SIT, a staff 'brat', staff member or all of the above to come and join us in our festivities to celebrate the 60th Anniversary of Kildevil Camp and Conference Centre.

Please mark May 25th, 2019, on your calendar. Tell your friends and family and plan to come for the day or the night. Gather up your photos, your Kildevil camp shirt and your candle (if you still have it) for your visit. Spread the news! Watch for announcements of events for that weekend as well as our contact information. Looking forward to hearing from you soon, but more importantly, hoping to see many of you at Kildevil on Camp Day, May 25, 2019. Start planning! The Primate is already booked!



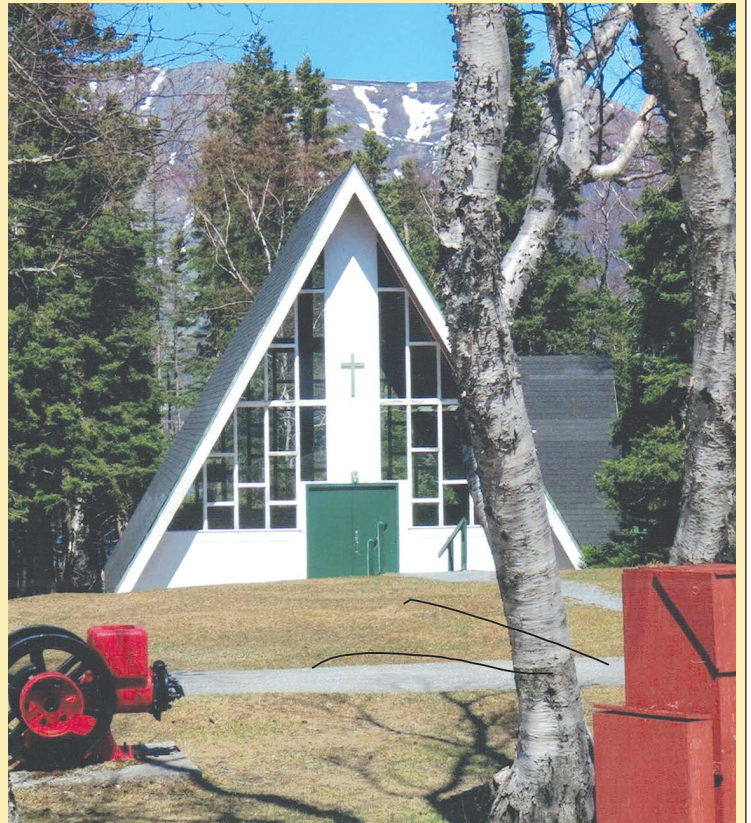
From the 50th Anniversary of Kildevil; photo by Karen Brake



Seniors' camp, 2014; photo by Calvin Warren



Kildevil Lodge; photo by Vanessa Tucker



Kildevil Chapel; photo by Vanessa Tucker



Kildevil from above; photo by Malcolm Turner

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