

ANGLICAN LIFE

NEWSPAPER OF THE THREE ANGLICAN DIOCESES IN
NEWFOUNDLAND AND LABRADOR

A Section of the ANGLICAN JOURNAL

March, 2019



image by Christoph Schmid from www.unsplash.com

*By your agony and trial;
by your cross and passion;
by your precious death and burial,
Good Lord deliver us.*

Open Door Ministry at Corner Brook Cathedral

A free lunch and so much more for those in need

Submitted with photograph by
The Rev'd Roberta Woodman

The Open Door, a free lunch hosted by the Humber Deanery every Monday at the Cathedral of St. John the Evangelist, graciously received a variety of donations throughout December! Items such as quilts, mitts, hats, scarves, socks, and toiletries help to enhance this outreach ministry. Many knitters and quilters, groups, churches, and corporate sponsors help to provide a much needed product for our guests.



Pictured here are three students, Savannah, Joseph, and Ethan, from Eastside Elementary in Corner Brook who made a generous donation on behalf of all the students and staff. Thank you all for your kindness and support in helping to respond to human need by loving service. Pictured with them are The Very Rev'd Kay Short (Dean and rector), The Rev'd Tanya White (All Saints'), and The Rev'd Roberta Woodman (St. Michael and All Angels).

ANGLICAN LIFE

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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.

Anglican Life is a section of the Anglican Journal

Editor:

Mrs. Emily F. Rowe
3 Carpasian Rd.
St. John's, NL
A1C 3T9
Email: anglicanlifeNL@gmail.com

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Mental Health—Get the Help That You Need

Emily F. Rowe
Editor

Those of us who live out here on this rock in the North Atlantic are made of pretty tough stuff. As I write this, we are experiencing a vicious storm of ice and freezing rain which is encasing everything in a slippery mess. We push on through. We even often greet the bad weather with a smile and a “could be worse!” attitude.

However, as tough as we all are, there are times when we all need help. Some situations are the kind that we can get through with a little help from our friends. A good friend with good ears to listen can be a huge comfort.

But other times, we need more professional help, and there is absolutely nothing wrong with that. When I was a kid, I knew very few people who went to social workers or psychologists. That’s how I think that it was for people 20 or 30 years ago. I can remember thinking, “Wow! Those people on TV must be rich or really crazy to be able to spend time with a shrink!” I was wrong, and the stigma around mental health persists today because of the way that we thought about it then (and before that too).

If there is anyone out there who says that they haven’t faced some kind of mental health event in their life, I can’t see how that’s being honest. Maybe it wasn’t a huge crisis. Maybe

it was the kind of thing that you were able to get through without professional help. But things like the deaths of those close to us, the breakup of a marriage, the loss of a job, or PTSD are huge events to process, and can quickly become overwhelming.

I recently had to have a root canal, but all that I’d been experiencing was an increased cold sensitivity in that tooth. I had no idea that the nerve was damaged and dying, but the dentist did, and so it got fixed before it got out of control. I think that there are times when mental health can be like that too—a professional can look at your situation and diagnose whether it’s just a small issue or whether it is something more serious which, if left unchecked, could become quite debilitating. Having that assessment and treatment is not a sign of frailty—it’s acknowledging that something isn’t quite right, and having the courage to deal with it. Perhaps you think that your problems are minor, but maybe there’s more damage there than you can see on the surface.

So what does this have to do with the Church?

Those of us who are part of a parish family do have the option of talking to our parish priests, and that’s often a wonderful first step in dealing with the stresses of our lives. What can your



priest do for you? Your priest can listen, and can often point you in the direction of a professional mental health expert. Some priests are even specially trained in this area.

Here in St. John’s, there is training available for mental health first aid. Anyone from any profession can take the course, and it has recently been offered to the clergy of the city. I spoke with Susan Green who leads the training course, and she explained that what’s being provided at these sessions helps people, in this case the clergy, to become trained first responders in a mental health crisis situation. It’s much like taking a St. John Ambulance course which gives you the skills to deal with a crisis like a heart attack; it doesn’t make you a doctor, but it gives you additional skills. This doesn’t make the clergy social workers or psychiatrists; it does give them skills for dealing with a mental health crisis. Green said that, “Chances are the clergy are already using many of these skills, but the course gives them a framework for them to evaluate the situation, and the side benefit is that those who have been trained in mental health first aid are then prompted to examine their own mental health.”

So get the help that you need, and if you’re stuck, ask your priest—they can listen, and if they need to, they can point you toward a professional mental health expert.

Upcoming Anglican Life Deadlines:

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May - 2 April
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Very large, high resolution photographs (minimum of 300 dpi).
JPEG or TIFF format.
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In a recent survey of a large number of subscribers, 10 per cent of the surveys mailed were returned as "unknown at this address."

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With every blessing,



Michael Thompson
General Secretary,
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MAR-JUN 2019



Readers of Anglican Life Need To Confirm Their Subscriptions To Continue Getting the Paper

Dear Readers of Anglican Life,

Please do all that you can in your parishes and in your communities to ensure support for Anglican Life and for The Anglican Journal. We in the province of Newfoundland and Labrador currently have the second largest circulation of diocesan papers—16,633 as of January 2019. That's a lot of people to reach, and I need your help. The March, April, May, and June issues of Anglican Life will run the above form for people to use to confirm their subscriptions, and there is also the toll free number, a website, and an email address. I want to be certain that **everyone who is currently receiving Anglican Life and who wishes to continue to receive it is aware that they need to confirm their subscription before June of 2019.** If you don't confirm the subscription to The Anglican Journal, you won't get Anglican Life.

Thank you for your help and for your continued support of Anglican Life in Newfoundland and Labrador.

Emily F. Rowe
Editor, Anglican Life



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Time and Eternity

The Rev'd Michael Li
Columnist

The apostle Peter wrote: "With the Lord a day is like a thousand years, and a thousand years are like a day." (II Peter 3:8) Simply put, as far as God is concerned, "one day is like a thousand years, and a thousand years are like a day." As far as humans are concerned, one day is one day; one thousand years are one thousand years. It is quite obvious that God and humans see things differently. It is sometimes difficult for us to understand God's timing.

"A thousand years are like a day" (II Peter 3:8b). It is sometimes difficult for us to remember events that occurred several months ago, or several years ago, or sometimes several days ago. Even if it were possible for us to live "a thousand years" we would remember very few events from hundreds of years earlier. But here the Bible tells us that for God "a thousand years are like a day." (II Peter 3:8b) God can remember all the detailed events of a thousand years as clearly as we can remember the events of "yesterday." This is how a thousand years seems to God.

"One day is as a thousand years" (II Peter 3:8a) means any one day from God's perspective seems to last for "a thousand years." It is as if that day never ends. Since "a thousand years" is a figurative expression for



"a very long time," we can say that any one day seems to God to be present to his consciousness forever.

Taking these two considerations together, we can say the following: in God's perspective, any long period of time is as if it just happened. And any short period of time seems to God to last forever: it never ceases to be "present" in God's consciousness. Thus God sees all events past, present, and future at a single moment.

God is without beginning or ending. He exists above time. He exists apart from time. Time is not the same to God as it is to us humans. As we all know, time travels in one direction only. Humans, unlike God, experience time in a succession of moments. We are born to die: not God. But, the eternal God offers believers resurrected lives. Believers can look forward to another celebration of Easter Day next month.



Parishes of Flowers Cove and Green Island at Christmas

Submitted with photographs by
The Rev'd Omar Reyes

The Parishes of Flower's Cove and Green Island in the Anglican Diocese of Western Newfoundland had wonderful celebrations at

their Christmas Eve services, and two of the churches had Christmas plays: St. Andrew's Church in Lower Cove and St. Mark's Church

in Savage Cove. It was a blessed time and was very very edifying to the whole church.



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Remember You Are Dust, and To Dust You Shall Return

The Rt. Rev'd Dr. Geoff Peddle
Bishop
Eastern Newfoundland & Labrador

My mother enjoyed telling this story about me from when I was seven or eight years of age. I am not sure if it indicated my future vocation but it did at least indicate a devotion to my pets. Growing up in Lethbridge, Bonavista Bay, at one point I had a hamster named Hammy, some goldfish, a cat named Ringo, and Tim, my dog. I still remember getting up one morning to discover that my hamster had moved on to that great hamster wheel in the sky. I boxed him up in a small cardboard toy-box and with all the pastoral care that I could muster at the time dug a small grave in the corner of the backyard, fashioning a cross from popsicle sticks to ensure a suitable resting place. My best friend at the time was Andrew Diamond and I invited him over for the funeral. There was a small procession as the two of us and mom, along with the dearly departed, walked from the house to the makeshift cemetery where mom left us alone to cover up the small grave. Both Andrew and I had attended family funerals in the past and so he of the United Church persuasion and me of the Anglican Church persuasion were pretty confident that we knew what we were doing.

We knew the words of the Committal as things were sprinkled—"earth to earth, ashes to ashes, dust to dust"—and so Andrew and I proceeded to gather some earth from near the grave and ashes from an ashtray in my house, before proceeding in search of dust. Minutes later when mom found us crawling under the beds in the upstairs of our house and she asked what we were doing I told her that we wanted to give Hammy a proper burial and already had some earth and ashes, but we needed dust to complete the liturgy. Mom thought it was all quite funny although it took me a while to understand. At



the time I did not realize that the language of the Prayer Book was figurative and not literal, referencing the passing nature of life instead of actual earth, ash and dust. Our mistake was in taking words literally that were not meant to be taken literally. Those words, "earth to earth, ashes to ashes, dust to dust" pointed to a deeper and more important reality we missed entirely.

That's good to keep in mind as we approach Ash Wednesday on March 6th and the deeper purpose behind it. Sometimes religious people can miss the point entirely even if they do all the actions perfectly.

Ash Wednesday takes its name from the Christian practice of placing ash on one's forehead to express humility and repentance. Inspiration for the practice goes all the way back to the Old Testament and its counsel to repent for sins in sackcloth and ashes. Ashes, commonly derived from the burning of Palm Crosses from the previous year, are still used on Ash Wednesday to indicate penitence as they are administered with the words: "Remember you are dust, and to dust you shall return" following the prayer that reads:

Almighty God, from the dust of the earth you have created us. May these ashes be for us a sign of our mortality and penitence, and a reminder that only by your gracious gift are we given eternal life; through Jesus Christ our Saviour. Amen.

Ash Wednesday begins a forty-day season of preparation for Easter. This season of preparation we call Lent. Any Lenten practice is intended to prepare us for Easter and help us live the resurrected life in Christ. In the Gospel lesson often chosen for Ash Wednesday (Matthew 6.1–6, 16–21), Jesus talks with the disciples about religious practice and urges them not to practice their piety so that they will be praised by others, but to practice in such a way that God is glorified. Jesus is concerned with their deeper motives rather than their surface appearance. Sometimes religious people can miss the point entirely even if they do all the actions perfectly.

Jesus speaks to the disciples about almsgiving and prayer and fasting and in all cases urges them not to seek public acclaim but to quietly honour God. Don't just run through the actions, he says, but seek God in what you do. Ultimately for us, it is not even about words and actions but about a deeper change within. This is not just a discipline for Lent but about new life in Christ. That is the point.

May you have a holy Lent this year and seek a deeper relationship with Christ. May your Lenten practice be not so much about giving up something as taking up something—a new life in Christ. I end with the Collect for Ash Wednesday:

Almighty and everlasting God, you despise nothing you have made and forgive the sins of all who are penitent. Create and make in us new and contrite hearts, that we, worthily lamenting our brokenness, may obtain of you, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.



St. Bartholomew's at Christmas

66 years of service recognized and a Christmas play too

Submitted with photographs by
Karen Torraville

This past Christmas in the Parish of White Bay, at the church of St. Bartholomew, retired Bishop David Torrville was pleased make a presentation to Marjorie Hewitt, recognizing

her 66 years as a church organist. They are pictured above.

This other photograph shows the children of the parish in their Christmas Program.



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Left to right: The Rev'd Canon Amanda Taylor, Emily Rowe, Kevin Smith, Heather Skanes, Hope Bear, Deborah Collins, The Rev'd Dr. Alex Faseruk

The Anglican Foundation of Canada—Making A Difference in a Local Context

Article by
The Rev'd Canon Amanda Taylor
Diocesan Rep. for Anglican East NL

If you are like many Anglicans in our great province of Newfoundland and Labrador, you may have heard of the Anglican Foundation of Canada, but you don't really know what it is. Established in 1957, the role of the Anglican Foundation was intended "...to encourage and support ministry within the Anglican Church of Canada where the need was greatest." Since its inception almost sixty two years ago, and over thirty four million dollars later, the Anglican Foundation has done just that. During

those years the Foundation, governed by its Board of Directors, has awarded grants, loans, and bursaries that have assisted with everything from repairing structures and making church buildings more accessible, to supporting creative ministry initiatives and enhancing theological education.

In June of 2010, our Church's General Synod adopted *Vision 2019* as its strategic plan. This plan greatly emphasizes the Marks of Mission—concrete ways for Anglicans to respond to the Great Commission given to us by Jesus himself (Matthew 28:18-20), within our local context. One of the Marks of Mission is, "To respond to human need by loving service." The Anglican Foundation lives this out in various ways. One such way is through the Kids Helping Kids Fund. This fund helps care for kids diagnosed with terminal illnesses; it provides after school homework clubs for students; it funds breakfast

programs for kids at school; and it assists in giving children an opportunity to attend summer camps and other programs.

In this time when the Church Universal has been called by its leaders to an increased focus on mission—an increased focus on engaging in God's work in the world around us—the Anglican Foundation is poised to assist parishes in their efforts to do just that. But they cannot do it without the continued dedication of faithful Anglicans all across this country. As you continue to learn more about the Foundation through this edition of *Anglican Life*, may you reflect on ways that you, and your parish, can tangibly support its great work.

***For further information on the Foundation and how you can support it, please contact Canon Amanda Taylor at: revamandataylor@gmail.com.*

You can also read about the Foundation on their website: www.anglicanfoundation.org

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The Joys and Ministry of Youth

The Rev'd Jeffrey Blackwood
Columnist
Photographs by Ashley Price

Instead of a long article talking about how amazing ministry with youth can be, I thought I'd share some pictures with you all this time. I call each of these "my kids" from the St. Alban's Sunday School in Grand Falls-Windsor. From Halloween parties to pretending to be spies finding Jesus' message,

from hearing about the shepherd looking for the manger to being active participants in the baptism of one of their own friends, these kids have learned so much about God's love and their enthusiasm to share that love is infectious. Let's just let these pictures do all the talking.





A Legacy Gift to St. Michael's

Kevin Smith
Columnist

A faithful parishioner of St. Michael and all Angels in St. John's, Dr. Alice E. Wareham (Taylor), left a legacy gift for her church. Dr. Wareham passed away in late 2016 and in her will she specified a bequest for St. Michael's which was received in 2018.

Dr. Wareham had a long and distinguished career in education. She taught school in Exploits and Harbour Buffett as well as St. Michael's School and Bishops College in St. John's. After her retirement as principal of Bishops, she went on to become assistant associate professor of English at Memorial University.

It was in Harbour Buffett where Alice met her future husband, Harold Baxter Wareham, a teaching colleague. When World War Two broke out, Mr. Wareham enlisted with the Royal Canadian Air Force. He returned home from Europe for their wedding ceremony and they spent 11 days together before he returned to military service. Tragically he was killed in late 1943 at the age of 31.

Her nephew, the Rev'd Alf Wareham, said in an article in the Mun Gazette, "This profound loss set in motion the course of her career and life." He said, "After my uncle died, she devoted her life to education and the church."

She was the recipient of many awards including the Canadian University Women's Scholarship, the Governor General's Medal, and the Government of Canada's Confederation Medal. She was also awarded an honorary doctorate from Memorial University of

Newfoundland in 1990.

I had the honour and privilege to know Dr. Wareham throughout the course of her career. I knew her through the Canadian College of Teachers of which we were both members. We were also together on an 18 day trip to Ireland and Russia where she was an active participant in events even though she had recently undergone hip surgery. Once we were in Calgary for a Canadian College of Teachers convention, and Alice, adorned with her white Stetson hat, was quick to jump on in with a number of us and sing a few verses from Salt Water Cowboy to the assembled national audience.

I remember as well a story Alice told me about when she and her friends would spend time travelling in the summers. They always carried higher watt light bulbs because the lights in hotel rooms were never bright enough for card playing. I appreciated her humour and dedication to her church, her career and life in general. It was a pleasure to know this marvellous lady.

The rector of St. Michael's in St. John's, Father Jonathan Rowe, was very grateful for this bequest.

Alice was a faithful and long time member of St. Michael's who is fondly remembered by many parishioners. While the circumstances of her declining years left her unable to contribute to the life of the church as she did in her prime, I'm sure that she would be proud to know what a difference

News From the Parish of St. James, Gillams

Submitted with photographs by
Audrey Park



On the left: St. James (Gillams) was in need of a new roof this summer, and with a great effort from Deanne Kerr and Pamela Park, they were able to present The Rev'd MaryRose Colbourne with a cheque for over \$2800. Well done.



These two photographs show the beautiful Christmas pageant that was performed by the Sunday School children.

her bequest has made to the parish. She did not specify any particular use for the gift, so the Vestry chose to apply it as a lump sum payment towards our building loan, keeping the monthly payments manageable. In this way, the benefits of her gift continue to be felt month after month.

What a wonderful legacy for St. Michael's! Thank you Alice.



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



On the left: These prayer shawls were lovingly knitted by members of the congregation of St. James, Gillams as well as by friends of the congregation from far and wide. They were collected and distributed to those in need during the Christmas season.

Go where life takes you, but plan ahead.



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Supporting PWRDF Through Prayer

Article by The Ven Charlene Taylor
PWRDF Representative, Diocese of
Eastern Newfoundland & Labrador

The mission of Primate's World Relief and Development Fund states:

As an instrument of faith, PWRDF connects Anglicans in Canada to communities around the world in dynamic partnerships to advance sustainable development, to respond to emergencies, to assist refugees, and to act for positive change.

PWRDF is supported by many individuals and parishes within the Anglican Church of Canada. We have adopted PRAY, ACT, GIVE as ways to teach, advocate and share the good news stories of PWRDF locally and internationally. Supporters of PWRDF have found many creative ways to ACT and GIVE: bake sales, parish presentations, Sunday schools/confirmation classes purchasing goats and sheep, participating in Ride for Refuge, Advent/Lenten lunches and cafes, parish walks to purchase items from *World of Gifts* etc, etc. PWRDF is very grateful for all the various ways parishes ACT and GIVE to spread the good news and raise funds for the projects and programmes it supports.

Acting and giving are the basis of all relief and development charities; what makes PWRDF different from all the rest is our acting and giving is supported and informed by our prayer. Holding PWRDF in prayer is



the kind of support that we can all give!

Did you know that PWRDF offers devotional and worship resources to use personally, in a prayer group or during worship? There are Advent Reflections, Lenten Reflections (watch for the 2019 resources Ash Wednesday, March 6, 2019), Youth Devotional—*Making a Difference* (produced by the Youth Council), worship resources for World Food Day, World Refugee Day and there are also educational

resources to use too. (see: pwrdf.org/get-involved/resources)

In honour of the PWRDF 60th anniversary, Suzanne Rumsey, PWRDF Public Engagement Coordinator, has created *Partners Together on a Journey*. This worship resource includes two service options (The Eucharist or the Service of the Word), as well as the separate components of those services (readings, prayers, stories and sample sermon) should you want to design your own program.

As people of prayer let us add the work, mission and ministry of PWRDF to our prayer life. Let our prayers surround how we ACT to make PWRDF known and how and we GIVE of our gifts to enable the work of PWRDF happen.



Image by PWRDF



100 Years Old Grand Bay celebrates with oldest church member

Submitted with photograph by
Doreen Dowding

The oldest member of St. Paul's Congregation, Mrs. Marie Dicks, celebrated her 100th birthday on January 14th, 2019. Member of

our ACW, Vera Janes, and Deacon Faye visited and presented her with a card and flowers.

Anglican Life also has a webiste!

www.anglicanlife.ca

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Knitting For The Open Door Stockings

Submitted by
The Rev'd Roberta Woodman



Members of the St. David of Wales Knitters Group who presented 80 knitted articles for the Open Door Christmas stocking project.



front row: Breanna Miller, Sadie Greene.
middle row: Jaelyn Chapman, Jillian Clarke, Kate Thorne, Henry Penney, Emma Byrne.
back row: Jesse Douglas Fowler, Nathan Miller, Marlo Greene, Olivia King, Aimie Wheaton, Bishop Geoffrey Peddle and Bishop Cyrus Pitman

Confirmation and Comissioning of Shepherds

200th anniversary of St. Nicholas Church in Torbay

Article by
Doris Hancock

On Sunday, December 9th 2018 at 7pm, the Rt. Rev'd Geoffrey Peddle visited St. Nicholas' Church in Torbay for the sacrament of Confirmation.

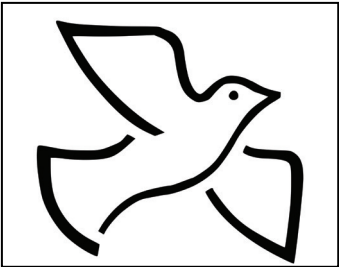
At that service, two other bishops were in attendance: the Rt. Rev'd John Watton, Bishop of Central Newfoundland, whose granddaughter was one of the confirmands, and the current rector of St. Nicholas' Church, retired Bishop Cyrus Pitman.

2019 is also the 200th Anniversary of the first Anglican community in Torbay, and the theme is

Honour the Past and Sail into the Future. A variety of activities are planned,

including dressing in period clothing from the early 1800 and 1900s' at church services and activities throughout

the year. As part of preparing for the future, St. Nicholas has started the "Good Shepherd Program" to help keep people connected. The following parishioners were commissioned by Bishop Peddle for the launching of this Program (pictured below).



Doris Hancock, Bob Codner, Rev'd Gerry Hayes, Judy Tilley, Al Lockhart, Jennifer Dredge, Bishop Peddle, Bishop Pitman, Cheryl Thorne, and Marion Thorne.

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Christmas Eve at St. Michael's, Corner Brook

Article and photographs by
The Rev'd Roberta Woodman

It is a delight every Christmas Eve to have the children and the youth lead and participate in the Dressing of the Manger. Using the Godly Play liturgy, Amber Gaultois, a newly confirmed youth member of the parish who is desiring to enter the priesthood, elegantly dramatized the story. With the help of many leaders, about 45 children (many

of whom eagerly dressed in all new costumes which were made and donated by Pauline Hutchinson in 2017) excitedly brought forward the donkey, the sheep, the cows, the camels, the shepherds, the wisemen, Joseph, Mother Mary, and of course Baby Jesus! After the presentation we sang Away in a Manger and shared in a reflection on Jesus' birthday and prayed together.



Between The Lessons— What's in a Name?

The Rev'd Jonathan Rowe
Columnist

David had been acclaimed as king by his own tribe of Judah, but Joab and the last of Saul's supporters had made Saul's last surviving son Ishbaal king in his father's place. With two people claiming the throne, it was only natural that there should be a long drawn-out struggle for control.

We don't know much about Ishbaal, including his proper name! In some places he is referred to as Ishbaal, but in others as Ishbosheth. Scholars have always agreed that these two names refer to the same person, but they disagree on why he is referred to by different names. Most of them believe that Ish-Bosheth means 'man of shame', while 'Ish-Baal' means 'man of Baal' or possibly 'man of the lord'.

When you see 'the LORD' (written in small capital letters) in the Bible, it's a reference to the divine name, which the Hebrews refused to say, for fear of accidentally taking God's name in vain. Instead, they referred to their god as 'Adonai', which means 'my Lord', much as their Canaanite neighbours referred to their chief god Hadad as 'Baal' which also means 'the lord'.

Some scholars believe that around the same time



that the Israelites stopped calling their own god by name, they also became reluctant to name his Canaanite rival. If that is the case, they may have been so horrified at the idea of a king with such a shameful name as Ishbaal that they changed it, and started referring to him as Ish-Bosheth, the 'man of shame.'

Either way, Ishbaal's legacy is to be nothing more than a final hurdle that David must overcome before his claim to the throne is undisputed. Last month we saw his side lose a valuable asset as Abner, his commander in chief, changed his allegiance to David's side. The story took an even darker turn as Abner was killed by David's general Joab to avenge the death of Joab's brother.

When news of Abner's death reaches Ishbaal, his

heart fails. Ishbaal is a lame duck, and he knows it. All that is left is for David's army to finally defeat the last of the troops who are loyal to Saul's family. Now two of Ishbaal's captains take matters into their own hands. They turn on their king, attack him when he is completely unprepared, and escape into the night with his head as a trophy for King David.

Perhaps they had heard how Abner had been well received when he changed sides, and they hope to be similarly rewarded. However, David has no reason to feel safe around two men who have already shown no hesitation about killing a king. How can any king trust a kingslayer? He has the two of them hanged, with their hands and feet cut off as a lesson and a warning to others. Meanwhile, Ishbaal's head is buried with Abner in a place of honour.

The 2nd Book of Samuel takes pains to show David refusing these Game of Thrones-style shenanigans, even when they are to his benefit. David is politically astute. He knows better than to risk alienating the former supporters of Saul and his son. But more than that, they are part of an important message about David's status as king. It does not come from human means, but from God's anointing. David has come to power against a backdrop of battles and political intrigue, but that is not where his authority really comes from. At this point in the story, David is unopposed. But the Book of Samuel is also about fathers and sons, and David's authority will eventually be challenged within his own family. But that's another story, for another time.

“Suddenly nothing made sense anymore...”

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Archdeaconry of Avalon Launches *Clergy on the Floor* in Support of Home Again Furniture Bank

Article by Maureen Lymburner
Photographs from Home Again Furniture Bank

If you visit the Anglican Cathedral of St. John the Baptist (St. John's) on the night of April 26th, don't be surprised to find members of the clergy nodding off in the pews or tossing and turning in a makeshift "bed" on the floor. On this night, they have chosen to do without the comfort of their homes and beds. Their discomfort is a demonstration of their compassion for those in our region who live without basic furnishings each day and night. Their discomfort is a demonstration of their active commitment to promoting social justice and ending furniture poverty.

During the Lenten period, members of the Archdeaconry of Avalon are participating in the *Clergy on the Floor* campaign. Launching on March 10th, clergy will be seeking sponsors for their night without a bed, with the goal of raising both awareness and \$10,000.00 to support the work of Home Again Furniture Bank.

Home Again is a nonprofit organization that aims to eradicate furniture poverty on the northeast Avalon. To do this, Home Again collects donations of gently-used furniture which is redistributed for free to those referred by our partners. As partners of Home Again, each Anglican parish in the region can refer parishioners who find themselves in need: this includes the working poor couple who couldn't pull together sufficient funds to replace their collapsed mattress, and the elderly fixed-income couple whose furniture had been destroyed by mould left untreated by a negligent landlord. Furniture recipients have commented that they now "can't wait to go to bed!" and that they "felt like a child on Christmas morning" when their furniture was delivered.

In fewer than 3.5 years, Home Again has furnished more than 870 households.



And there is an ever-growing list of more than 200 households waiting for the furniture they need to turn their house into a home. There is no question that providing furniture to those without has to be a priority. Awareness of the crippling effects of furniture poverty has prompted members of the Archdeaconry of Avalon to launch and seek sponsors for the *Clergy on the Floor* campaign.

You can help address the issue of furniture poverty by supporting *Clergy on the Floor*. Ask questions and learn more about the work of Home Again Furniture Bank. Sponsor a participating clergy member by making financial contribution in one of the specially marked envelopes found in your church throughout the Lenten period. Donations can also be made online at: <https://bit.ly/2k2FX4n>

For more information, please contact:

The Ven. Charlene Taylor: revcharlenetaylor@gmail.com
or Maureen Lymburner, maureenlymburner@homeagainfb.com



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The World Visits the Cathedral of St. John the Evangelist, Corner Brook

Article and photographs
by Katie Watton

The Cathedral of St. John the Evangelist in Corner Brook is ideally situated for visiting cruise ship passengers, being in the heart of the city and a short walk from the docks.

Every year for the past 10 years we have opened our doors to the cruise ship visitors. In 2018 we welcomed 17 ships to our city. They ranged in size from the small exclusive lines like Silver Seas with 300 passengers, to the elegant super-liners like the Queen Mary II with thousands of passengers and crew.

Our doors open shortly after the ships dock. A welcome sign bearing the name of the ship and a welcome to visit is placed in the Lych Gate.

A team of volunteers welcomes visitors with a package of mints and our information brochure about the church. Guests are told they may take photos, enjoy the music, and sign our guest book. We endeavour to answer any questions which are asked, and we keep a map of Newfoundland



Mr. & Mrs. C. R. Potts, who celebrated their 50th wedding anniversary with us, are greeted by Cynthia Parsons and Barbara Pritchett

handy as many visitors do not realize the size of the island.

The music enjoyed by visitors is provided by our volunteer organist, Ida Stone. She plays popular hymns and will also play any requested hymns.

Many guests like to gather at the organ and sing their favourite hymn—one couple remarked it was the highlight of their trip. Some have given outstanding solo performances, and organists from around the

world have enjoyed playing our Casavant organ.

Some visitors prefer to sit quietly in prayer and contemplation, enjoying the solace our cathedral provides.

Almost without exception, everyone who enters the cathedral marvels at the size of a building made entirely of wood. We encourage photography, and it would be no exaggeration to say that photos of the church and the stained glass windows



Christine Ledwick sang Psalm 23 accompanied by volunteer organist Ida Stone



Pam and Mike Bridges from Northumberland, passengers on the M.S. Blackwatch, greeted by Cynthia Parsons and Barbara Pritchett

Fogo ACW Year End Celebration

Submitted with photograph by
Lisa Brown



St. Andrew's ACW in Fogo celebrated year end 2018 with a delicious meal and fellowship. Thanks to all Anglican Church Women members for another great year and for your commitment and dedication. Look forward to 2019.

have travelled the world. We have received postcards, emails, and photos of parish churches from some of our visitors, and have enjoyed meeting old friends who have visited before.

Most visitors like to exchange stories of their own parish at home. One gentleman was so impressed by the way we had integrated wheelchair spaces into our pews that he took photos and diagrams to share with his own parish

council.

Most of our visitors remark on the friendly reception they receive in Newfoundland. As a team, we are happy to reinforce that impression. Opening our cathedral to visitors from the cruise ships is a form of ministry we enjoy tremendously. We are proud to share our beautiful cathedral with visitors and look forward to another year of cruise ship visitors in 2019.

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No, Seriously, What Would Jesus Drive?

Creation care in a throwaway culture

Article by
The Rev'd Mark Nichols

Climate change, or global warming, poses an existential threat to the human family and all species with whom we share this planet. There is a broad scientific consensus that human activities are influencing the earth's climate, predominantly through our production of greenhouse gases (GHGs). These emissions trap heat within the earth's atmosphere, resulting in rising temperatures around the world with devastating consequences. Sea levels continue to rise as polar ice melts. Severe weather events such as heatwaves, hurricanes, floods, and droughts are more frequent and intense. The elderly and other vulnerable people die during extreme heat waves, and climate-related poverty afflicts millions of people around the world, especially in the poorest countries.

The United Nations *Intergovernmental Panel on Climate Change*, a body of the world's leading climate scientists, recently released a report in which they conclude that we have only twelve years to make the required changes to limit global warming to 1.5 degrees Celsius. If we fail to do that, if we continue on our present path, a new class of refugee will be born—those fleeing countries that are no longer inhabitable. Furthermore, our children and grandchildren will have to survive in a climate significantly more hostile than that of today. Refusing to address the injustice of an environmental catastrophe of our own making hardly seems a *Christian* response. Yet, by and large, that seems to be our response, even though time is clearly running out to “sustain and renew the life of the earth”.

Addressing climate change means reducing GHG emissions which are overwhelmingly the result of our dependence on fossil fuels. *Environment and Climate Change Canada* tracks GHG emissions in Canada by sector, two of

which account for more than half of our GHG emissions: oil and gas production (26%), and transportation (25%). While Canada's population increased by about 29% between 1990 and 2016, our total GHG emissions during that time have increased by 70%, and emissions from these two particular sectors have increased by 70% and 42% respectively. Now, addressing emissions from oil and gas production has become a highly-politicized, hyper-partisan, rarely-rational debate in Canada, so dealing effectively with these emissions is largely a matter of political and corporate leadership (which has been sadly lacking). On the other hand, addressing emissions from the transportation sector is well within our sphere of influence as individual citizens.

Almost half of GHG emissions from the transportation sector (49%) come from passenger vehicles—the cars, pickups, vans, and SUVs that we drive. While emissions from passenger cars declined by 14% between 1990 and 2016, emissions from pickups, vans and SUVs have more than doubled over that same period. This is a significant factor in the overall increase in GHG emissions from passenger vehicles since 1990 (34%). Statistics Canada data also indicates that an increase in the price of fuel correlates with a reduction in GHG emissions from passenger vehicles. Clearly, the choices we make have an effect on GHG emissions, the uncomfortable truth behind the “What Would Jesus Drive?” campaign.

Don and Marie Rowe, members of the Parish of St. Michael and All Angels in St. John's, have made a conscious choice to reduce these emissions. In June of 2017 they purchased a 2013 Chevy Volt, a plug-in hybrid electric vehicle. On a full charge the battery has a range of 50-60 kilometres (40 kilometres



Pictured above is a Chevy Volt, an electric hybrid car (shown here plugged in). This car operates as a pure battery vehicle with a gas powered internal combustion engine to extend the car's range as needed.

in cold weather). It takes eight hours to fully charge the battery, which they do by plugging their car with an extension cord at the end of the day. In the first twelve months they owned the vehicle they travelled 17,000 kilometres, and spent a total of \$300 on gas and \$356 in additional electricity costs—an average of \$55 per month. Let that sink in for a moment. Not only have they intentionally chosen a vehicle that honours their baptismal vow to “safeguard the integrity of God's creation,” *their fuel costs are a mere \$55 a month!*

While we all may not be able to make the choice the Rowes have made, there are other emission-reducing choices available to us. We can opt for a smaller more fuel-efficient vehicle. We can be mindful of the amount of driving we do. We can choose other transportation alternatives such as walking, cycling or (gasp!) public transit. Christians *should* be leading the way in caring for our planet. Yet, almost two decades after the “What Would Jesus Drive?” campaign was launched, by and large, Christians still haven't connected their transportation choices with their faith.



An image of climate change from www.shutterstock.com by Zynatis

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Congregation of St. Martin's Gander Gives Wonderful Christmas Gift—A Medical Dispensary

Article and photograph by
Sheila Boutcher

On Thanksgiving Sunday 2018, the Rev'd Brian Candow, Rector of St. Martin's Cathedral in Gander, challenged the congregation to raise funds to build a Medical Dispensary in Mozambique. It was listed as a "Big Ticket Item" in the Primate's World Relief and Development Fund "World of Gifts" catalogue. Raising \$7,500 would become \$52,500 under the *All Mothers and Children Count* program which is matched on a 6:1 ratio by Global Affairs Canada. Rev'd. Brian prepared special offering envelopes and distributed them to the congregation along with an explanation of the project. The idea of being able to provide thousands of people with access to health care and thus save many lives generated a lot of excitement and moved people to respond generously. Comments like, "This is the best gift I've given this Christmas," were common. By Christmas,

donations from the congregation had reached over \$5,000 and Shawn Wiseman, a parishioner, music teacher and local entertainer, donated all of the proceeds from a Christmas concert he and his students held, to the cause: \$3,800! Surplus funds will be used to stock a dispensary and provide sterile birth kits, also available via the "World of Gifts" catalogue. In addition, I am aware of numerous gifts of goats, pigs, chickens, and even a whole farm, being given to family and friends through PWRDF. Many, many thanks and congratulations to the congregation of St. Martin's, Shawn Wiseman and his students—to God Be the Glory!

Matthew 25:40 NRSV: *And the king will answer them, 'Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.'*



Shawn Wiseman and students



Construction on a medical dispensary in Mozambique. Photo by PWRDF

A Layman's View of Easter

Ronald Clarke
Columnist

Snow lies deep and heavy on the backyard garden. The trees, a mixed collection of willowy spindly three-to-four-year-olds, that have been nurtured tenderly and water faithfully through hot city summers poke their brown dry skeletons through the chill white blanket, looking forlorn and dead. I fondly remember them as they were last summer—leafy, flowering, some loaded with orange and red berries. Now, alas, they are dead—no, not dead, but soundly, heavily asleep. I do not mourn for the trees, though they "died" last October, their leaves shrivelling to yellow, red or brown husks. I know, indeed I am certain, that they will resurrect in spring's

warm sunlight. They will live and bloom again renewed, revitalized. Now they sleep in a useful, necessary dormancy, but they will live again. Why mourn for trees that merely sleep?

Recently, I lost a long-time friend; but I did not weep. My friend was leaving for Europe, and knowing his distaste for letter-writing, I doubt that I will hear from him again for a long time. I know, however, that he will return when his overseas posting is finished, and then we shall be reunited. Separation of friends is painful, but since I am certain we shall be reunited, I am satisfied. As I waved goodbye and watched him board the plane, I felt genuine sadness but I would look awfully



foolish crying over a friend from whom separation was only temporary.

A while ago I stood at the grave of my beloved father. Dad had been one of my dearest friends, one for whom there can be no surrogate, no earthly substitute. I should have been prostrate with grief.

I was not. Again, I did not weep "as one without hope." Why should I? Christ, my father's Saviour and mine, had taken this journey before—and he had risen, returned to life. Christ promised all who believe in him the same thing—death then is no longer death, but rather deep profound sleep. It would be just silly, then, to weep for my father as to weep for my Europe-bound friend. Christ, by his Easter Resurrection, has transformed death to sleep, and so dying is no more permanent than travelling. I was just as certain that my father will resurrect as I am certain that the flowers and trees will bloom again in spring. I was more certain that my

father will live again than I am that my friend will return from Europe, since earthly life, with its vicissitudes, is as uncertain for him as it is for all of us. But the promises of Christ are sure! Confident of the eventual resurrection, I experienced at the graveside a sense of peace, a pulse of joy. To me and to all sincere believers, Easter is much more than a historical or theological event. Easter is the personal assurance that each of us, like Christ, shall surely conquer death. Bereavement then is but a temporary separation. Death is nothing more than refreshing sleep. Thanks and glory be to Jesus Christ for Easter!

Changing the Shape of Our Churches

St. John The Evangelist, Topsail

Article by Louise Smith
Photographs by Sharon Smith

Sixty years have elapsed since I moved from St. Peter's in Upper Gullies and relocated in close proximity to St. John the Evangelist in Topsail—a church which has been my principal place of worship ever since.

In the formative years up until 1974, which is when our present church was constructed and consecrated, a measurable portion of that time saw parishioners congregating in our first modest but revered church, and being ushered in amidst the clanging of the proverbial bell.



The old Anglican church in Topsail

That shrine has since been honoured with a heritage designation. It stands supreme and is utilized during July and August for evening devotion each Sunday. As the years moved onward into decades, I witnessed more than twenty priests come and go; each left a trail of their own individual and respective memories with us, to treasure forever.

I've also witnessed some changes along the way, most occurring in the last ten years—not in liturgy, but more in communications. The expediency of social media by way of email, Facebook, Twitter, and others have



The new Anglican church in Topsail

hastened the conveyance of information to this more computer savvy generation. But unfortunately, despite this method of transmitting information, we seem to be experiencing a generation gap in attendance. A tendency not just characteristic of Topsail church.

This phenomenon has not escaped the scrutiny of our governing church body, as was portrayed at a committee meeting I was privileged to attend at All Saints' in Foxtrap on May 5, 2018. The theme of the discussion and the operative topic was for "change in the churches."

I read with much enthusiasm and expectation an article in December edition of Anglican life by our own Rev'd Jolene Peters entitled "The future of the church and the church of the future." Also in the same edition, an interview between editor Mrs. Emily Rowe and Bishop Peddle, with the caption "The decision of Synod 2018."

To all intents and purposes, it seems that a welcoming change in the churches is imminent—but not to discount in any way, the merits of my own spiritual journey at St. John the Evangelist for over half a century.

And he went through Syria and Cilicia strengthening the churches. Acts 15:41



Thanksgiving Service for The Rev'd John Sparkes

Article by and photographs by
Joyce Morgan

The Anglican Parish of Port de Grave, which includes St. Luke's Port de Grave, St. George's North River, and the former St. Mark's Bareneed, were very proud and honoured to host a Thanksgiving Service and a reception in honour of the Rev'd Deacon John Sparkes, who will be leaving us to become the deacon-in-charge at Trinity-Port Rexton, on February 14th, 2019. The service was officiated by the Rev'd Linda Budden, priest-in-charge; it was a very fitting service for someone very special.

"Rev'd John" as he is affectionally known by all of us, has been part of our congregations for the past 11 years, starting out as a lay reader, then becoming a deacon. Rev'd John is well known in our parish and our communities, is a very generous and spiritual man. Over the past number of years, he has been involved with and can be counted on to visit the sick, the shut-ins, and he has made many visits to the hospitals, either regular visits or emergencies. He has spent many hours visiting the local seniors' homes. He has been there in our times of gladness, baptizing our little ones, or joining two lives together; and he has been there in times of sadness and grief, and laying our love ones to rest, not only for those in our congregations, but for other denominations in our



communities. He has also been a great supporter of the Port de Grave Peninsula Heritage Society.

I think Rev'd John's biggest and the proudest part of his ministry is with the children. He has been involved with them from confirmation classes, Sunday School, taking part in VBS, dressing up for Hallowe'en, and the list goes on and on. And it was very evident on Sunday that the children love him as much as he loves them.

It was also quite evident on Sunday, Jan. 27th that Rev'd John was very much appreciated by the large number of people who attended the service at St. Luke's Church and the reception at St. Luke's Hall. A beautiful print was given to him on behalf of the children's ministries, a Home Communion set was given to him on behalf of the parish, plus a large number of gifts from others. Rev'd John was overwhelmed by the kindness shown to him. I am sure it was such

an honour for him to see the many who attended from near and far, including his friend Pastor Russ Austin and members from the Pentecostal Church, the Andrews family, and life-long friends. Also, in attendance was Mrs. Mary Flynn 101 years old from North River and her wish is that Rev'd John live to be 100! Messages were read from those who wanted to be there but couldn't be.

Even though we are very sad to see him go, we know that this is his life-long dream and he has worked



very hard to accomplish this goal. It is our loss but the Parish of Trinity-Port Rexton's gain, and they are very lucky to have him.

We wish him every success in his new posting and we know that you will be awesome! God speed!

Video of the service and reception can be found on Facebook on the Anglican Parish of Port de Grave page, or go to Youtube search joycem1958. More pictures can also be found on Facebook or by visiting my website: www.joycesphotos.ca.

News From the St. Philip's Men's Group

article by The Rev'd Edgar Bonnell
photographs by The Rev'd Christopher Fowler

When we had last gathered as a men's group, something was missing. Clyde Bradbury had been a long time member of St. Philips Parish and the men's group. Actually, I came to know Clyde years before I came to St. Philip's, when he was President of the Diocesan Anglican Men's Association. That was then. Time passed, age dealt with us all. Clyde moved into St. Luke's Home and so was not with us at that gathering. A suggestion was made and eagerly accepted: we would hold our next meeting at St. Luke's Home. The chaplain of St. Luke's Home, the Rev'd Chris Fowler, was happy to make the arrangements for us.

On January 23rd, the



St. Philip's Men's Group held its official meeting at St. Luke's Home. Clyde took his rightful place at the table once again. The Rev'd Randy Lockyer led us in thankful prayers. Minutes were read, the financial statement was accepted, business was discussed. Rev'd Chris had arranged for tea and snacks so we all took time to talk like the

old friends we are. We even enjoyed a couple games of cards (yes, Clyde won one of them)! Rev'd Chris was present and became our photographer. St. Philip's Men's Group want to thank Rev'd Chris and St. Luke's Home for their hospitality.



New ACW Members Installed

St. Augustine's, Margaree-Fox Roost

Submitted with photographs by Karen Simon

On January 13th, the Rev'd Jeff Petten installed the ACW at St. Augustine's Church in Margaree-Fox Roost. Pictured in the photo at the top of this article, from left to right: Arlene Lillington - Newsletter; Roberta Strickland - Mission & Outreach; Mildred Park-

Altar Guild; Bernice Sweet - Secretary; Roberta Warren; President; Alex Martin and her doll Clara on her shoulder; Joyce Clevett - 2nd Vice President; Krystal Cousins - Family Life; Carol Ann Keough - Treasurer and Calendar.

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