

ANGLICAN LIFE

NEWSPAPER OF THE THREE ANGLICAN DIOCESES IN NEWFOUNDLAND AND LABRADOR

A Section of the ANGLICAN JOURNAL

May, 2019

Installation of Chapter and Mission Deans

Submitted with photograph by
Emily F. Rowe

On Sunday April 7th, Bishop Geoffrey Peddle installed the new Cathedral Chapter and Mission Deans for the Diocese of Eastern Newfoundland and Labrador. The Cathedral Chapter includes: Archdeacon Roger Whalen, Archdeacon Samuel Rose, Archdeacon Julie Brace, Archdeacon Josiah Noel, Archdeacon Charlene Taylor, Archdeacon Gregory Mercer, Canon Amanda Taylor, Canon Gerald Westcott, Canon Edward Keeping, Canon Sandra Tilley, Canon David Bell, and Canon Bradford Wicks.

The Mission Deans are: Rev'd Jolene Peters, Rev'd Jonathan Rowe, Rev'd Christine Lynch, and Rev'd Eli Evans.



Pictured above are the clergy of the Diocese of Eastern Newfoundland and Labrador along with members of Queen's College

Ecumenism is Alive and Well and Living in Torbay

Article and photographs by
The Rev'd Dr. Alex Faseruk

After centuries of living apart, the Anglican Communion and the Roman Catholic Church have been on a pilgrimage together since the historic visit of Archbishop Michael Ramsey to Pope Paul VI in March of 1966. The establishment of the Anglican-Roman Catholic International Commission (ARCIC), now in its third major phase of work, ARCIC (III), grew out of that visit as a tangible expression of the joint commitment to walk together the path of ecclesial conversion and renewal so that, as traditions, we might grow together into the fullness of communion in Christ and the Spirit.

St. Nicholas Anglican Parish, under the leadership of the Right Rev'd Cyrus Pitman, and Holy Trinity RC Parish, under the leadership of its Pastor, Father Paul Lundrigan, along with the



The gathering at St. Nicholas on Sunday March 31

Faculty of Theology, Queen's College Dr. Rick Singleton (Provost), the Rev'd Canon David Bell (Dean of Theology), Dr. Carmel Doyle, and the retired Chaplain, the Ven. Neil Kellett, are in the midst of offering a four-part series, entitled Walking Together on the Way: Learning to be the Church Local, Regional, to help people become familiar with the Anglican and Roman efforts in promoting Christian unity. The title for the series was taken directly

from the title of ARCIC (III).

Moderating the sessions is the Rev'd Dr. Alex Faseruk, who, when he assisted at St. Nicholas from 2009-2017, saw firsthand that the community of Torbay had a long and vibrant tradition of promoting interaction, understanding, and ecumenism between Holy Trinity and St. Nicholas.

So far, two sessions have been held. The first was on Sunday, March 10 at Holy Trinity Church. Its theme was that, in spite of

all the differences, there is great unity, even with the baggage that we carry, on our common pilgrimage. The speakers delivered presentations on the overview of Anglican-Roman Catholic interactions over the last few centuries, and while they acknowledged the differences, they provided opportunities for mutual understanding and growing together.

The second session was held on Sunday, March 31 at St. Nicholas Church. Its theme was very practical, dealing with Social Justice and Social Action, and

in particular the ways in which Anglicans and Roman Catholics have cooperation together to enact social efforts in walking together in so many efforts. About 50 people attended each session and exhibited a very positive attitude. Of course, each session concluded with a cup of tea and conversation.

Two more sessions are planned on Sunday, April 28 from 2:00 to 4:00 at Holy Trinity Church and Sunday May 26 from 2:00 to 4:00 at St. Nicholas Church. All are welcome to attend.



Dr. Rick Singleton, The Ven. Neil Kellett, Fr. Paul Lundrigan, The Rt. Rev'd Cyrus Pitman, The Rev'd Dr. Alex Faseruk, Dr. Carmel Doyle

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.

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Letter From The Editor

It's up to us to change how the world sees us, and the time is now

Emily F. Rowe
Editor

We're all in crisis mode, and we know it. I cannot imagine that there is a single parish in the province of Newfoundland and Labrador that can say that they have not seen a decline in attendance over the last few decades, and most would admit that the problem is getting worse, not better. I have been listening to people my own age—those of us who still have kids in school—and I have even spoken to a few members of the sometimes puzzling millennial age group, and these are some things that I have learned.

A lot of people talk about how “young families don't have any free time these days,” but that's not exactly true. There certainly isn't as much free time as there used to be, but equally important is that we have changed how we chose to spend what we have. Our lives are full of options—and going to church is an option—sadly, often a pretty unattractive one.

That's because the Church, as an institution, has long since stopped being a universal supporting structure in people's lives, and has in fact become an organization that much of the world sees as highly suspicious in its motivations (“they're always looking for money”), and corrupt in its ways. Organized religion has hurt and disappointed so many that it's difficult for the world to look at it as something that is striving for good; sometimes we aren't even considered benign anymore, but actively part of what's wrong in the world.



We encounter the reasons for this almost every time that we turn on the news lately, with the reports of Church scandals, and with religious extremists using their faiths to justify horrible hate, fear, and discrimination. And there's a cultural shift happening that's a shocking thing—for the first time in human history, we are moving away from organized religion, and it means that we are losing that set of shared rules, losing a shared image of the divine, and even losing the sense of rhythm that comes with the changing seasons of a religious year (with shared holidays, feasts, and fasts).

So this is the challenge before us—to make the Church less about the institution and more about the message of Jesus Christ. In saying that, let me be perfectly clear that I am not talking about abandoning our traditional liturgies here. The argument that “young people only like lively music and less structured prayers” just is not true. That's like saying that “young people only like chicken nuggets.” Lots of them do; lots of them

don't. You can't generalize about people like that. There is a lot to be said for using the prayers and hymns that have been worn smooth by generations—the waves of the faithful. I'm not talking about re-inventing Anglican worship—I'm talking about the other stuff; I'm talking about what we do aside from Sunday mornings. We need to take Jesus out into the world.

What do we have to let go of in order to move this institution, the Church, away from a place of protecting itself and towards making disciples of the unchurched people around us? How are we wasting our resources on outdated ideas of “what people want,” when we are really just looking for magic bullets to save us? How much energy do we spend propping up a group that might once have been about a useful social outlet, but is now just about fundraising to put oil in our churches' tanks?

A lot of the world sees organized religion as the root of all wars and divisions, as a corrupt group of people who want to line their pockets in the name of the divine, and who regularly abuse the power that has been given to them. It's up to you to change this false perception. Find out what your community needs, and help them. And if you're already doing that, then that's great. Encourage others to do the same, and keep up the good work, because there's a long road ahead.

There are lots of people out there with books and podcasts about reaching out to the larger community I have been finding Lutheran Pastor Nadia Bolz-Weber especially helpful lately—not everything that she says, but a lot of it. I give her credit for pushing me to think outside the box more often. Thanks, Nadia! Disclaimer: she's a bit edgy!

Correction: Author's Name Omitted

From the Editor:

A sincere apology for omitting the name of one of the authors of the article “GSP 2019 Is Coming Soon!” in the April print edition of Anglican Life. Ms. Keara Savoury also contributed to the article. Thank you, Keara, for your contribution to Anglican Life!



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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.

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Emily F. Rowe
Editor, Anglican Life



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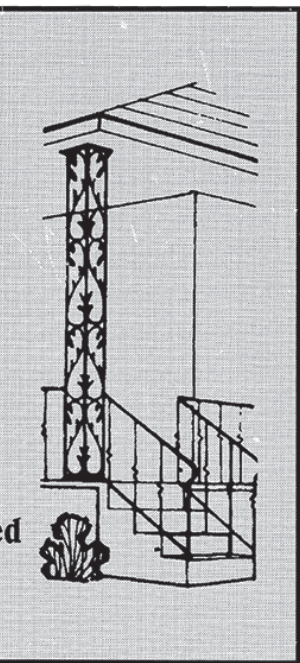
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Overview from the Diocese of Western Newfoundland

The Rt. Rev'd John Organ
Bishop
Western Newfoundland

The Diocese of Western Newfoundland and Southern Labrador is looking toward the future with faith, hope, and love. With 30 parishes, we are committed to honouring the past, living fully in the present, and embracing the future.

One of our priorities is Christian Education. We want to help individuals know the Triune God more fully and more trustingly. God is our beginning, middle, and end. We come from God, we live in God, and we are returning to God. God is the ultimate reality. Everything else is partial, impermanent, and incomplete.

Life here matters—we matter—we have much to be joyous, protective, and serious about, but we are on a journey here; it is not our destination.

Christian Education is critically important to help us explore what it is to be human and yet made in the image and likeness of God. St. Athanasius is famous for his saying, 'God became man, so that man could become God.' This is the essence of Christmas—God taking on human form so that human beings could take on divine form.

The religious life, the spiritual quest, is, at its best, discovering that more, that extra. We are citizens of planet earth and we are citizens of heaven—both are interconnected. The more we become like Christ the more of heaven we bring to earth. The more loving we become, the more like God we are, and the more the world is improved and made better for everyone.



Photo by J. D. Rowe

It is not easy to communicate profound spiritual truths. We have to constantly find effective ways to express who Jesus is and how in him the whole human race is enfolded in a common family, purpose, and destiny. Each generation of Anglicans is called to do that as they can best give contemporary expression to the Gospel of Christ.

For our diocese, Queen's College is our Theological College of choice, equipping our clergy and laity for leadership in Church and society.

The Rev'd Canon Katie Taylor-Flynn, herself a millennial, is our Canon Recruiter, and will visit high schools and campuses throughout the diocese to speak with young people about ordained ministry. We encourage young Christians to take their faith seriously and to explore whether God may be calling them to take on leadership in the Church of today and tomorrow.

Our province is also a priority. The Government of NL makes it very clear that the future of our province is dependent on immigration. Our diocese has sponsored

refugee families who contribute to our province's growth and development. With 30 parishes we could bring 30 refugee families to our diocese, and in time they too will make significant contributions to our province.

Another priority for us is care for the environment. We know the devastation of over-fishing. The cod fishery sustained our people for more than 500 years, and our indigenous peoples for thousands of years before that. Cod fish was once so plentiful it was said you could walk on water over them. Cod is now in alarming decline. We are part of the web of life. We are not separate from it. We are entrusted by God to be stewards of creation. It is a sacred duty and if we fail we put everything at risk.

To help care for the environment, many of our church buildings can be better insulated and more energy efficient. All lighting and heating sources can be more environmentally friendly. We have a similar amount of sunlight to Germany and it is one of the leading countries in solar energy. We hope to install solar panels on one or two of our church buildings as a trial. We are looking into

wind power as well, and utilizing it where possible.

The Diocese of Western Newfoundland and Southern Labrador feels confident about its place and mission. Dedicated clergy and laity of the past gave their best to ensure a vibrant Anglican Church in this area of the province. Canon Richards still remains a model of Christian service and dedication for the Northern Peninsula. Sir Wilfred Grenfell's work continues to show the importance of putting the wellbeing of others over one's own. The Rev'd J.J. Curling remains a name spoken every day on the West Coast, likewise Rev'd Jeffrey. The Honourable Clyde Wells, a former premier of the province, is held in high esteem for his leadership in the diocese as Chancellor. We honour and give thanks for their selfless service and inspiring example.

Thankfully, we remain blessed with faithful women and men who help sustain and advance the mission of God in Western Newfoundland and Southern Labrador. Mrs. Katie Watton is an exemplary example of a person today whose faith is expressed most profoundly and generously. Archbishop Stewart Payne

is likewise a servant of God; ever extending Christ's teaching through EFM and compassionate caring. Open Door, a ministry supported by parishes in our diocese, serves a hot meal once a week from our cathedral to those in need. Likewise, our refugee sponsorship program is saving lives and making a positive difference. So too are the countless unseen Christian kindnesses by clergy and laity daily throughout the diocese. We are alive, we are vibrant, and we are co-creators with God: Father, Son, and Holy Spirit

I am reminded of the words of the prophet Jeremiah 29:11 (NRSV):

"For surely I know the plans I have for you, says the LORD, plans for your welfare and not for harm, to give you a future with hope."

With all our fellow Anglicans across Newfoundland and Labrador: May the God of hope fill (us) with all joy and peace in believing, so that (we) may abound in hope by the power of the Holy Spirit. Romans 15:13 (NRSV)

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News From St. Paul's, Summerside

Articles and photographs by
Willie Loder

Painting workshop

The ladies from St. Paul's ACW met on Saturday, March 9th in the church hall to share fellowship and hold a workshop on painting with fabric. The instructor, Bride Field Locke, has been working with fabric for over thirty years. Everyone went home with a piece of art to frame, and we even had our two regular church and Sunday school children there: Mia and Leo. Another workshop is planned for the fall. The ACW is very active in the church and strives to share in service and fellowship.



Those who participated in the painting workshop proudly display their work

St. Patrick's Day



St. Paul's ACW group from Summerside held their Irish stew supper in the Church hall, on Saturday, March 16th, 2019. It was quite a success, and a great meal was served with help from the Men's Service Club. Thanks from all the support from the communities on the North Shore.



CAGP

May: Leave a Legacy Month

Kevin Smith
Columnist

May is Leave A Legacy Month in Canada. A program of the Canadian Association of Gift Planners (CAGP), LaL is designed to raise public awareness about planned giving and encourages people from all walks of life to make gifts through a will or other gift planning instrument to their favourite charity. It wants you to make a difference in the lives that will follow.



Leave a Legacy was on my mind recently when I attended the annual general meeting of St. Mark's Parish. In his talk with the group, the Rev'd Robert Cooke spoke on the topic of extravagant generosity. He asked the question: Do we want St. Mark's to be an inward looking church or an outward looking church? He went on to say:

"There is little doubt that St. Mark's is a generous faith community. Over and over again this faith community has shown generosity in giving of its financial resources and time in ministry. Because of this generosity St. Mark's has grown when many other faith communities have declined. But the world is quickly changing. The needs of the community are changing. Ministry is changing. Can our generosity keep pace? This is not simply a question for the upcoming year, but for the years ahead."

Then, Rev'd Robert asked what kind of church do we want to leave for the next generation, and issued a prayerful challenge:

"One very important part of generosity that St. Mark's needs to work on is in the area of planned giving. As the generation that started St. Mark's some forty years ago enter their final years, who will shoulder the burden of

giving and ministry in their place? The financial reality of Gen-Xers and Millennials is not nearly as prosperous as their Boomer forebears. Leaving a legacy in the form of a bequest can guarantee that the church has a stable financial footing as it finds its way into an uncertain future ministry. It is important that we all prayerfully consider this form of giving as part of our heritage of faith."

There is supporting evidence for this from an outside source: the 2017 Deloitte Millennial Survey showed that many young professionals are worried about what's going on in the world, about their own futures and their job security.

What kind of church do we want to leave for the next generation? How do we want to be remembered? Will we leave a legacy gift for our Church when we finally take leave of this world?

If you are interested in leaving a legacy gift for your Church or need some information about it, please do not hesitate to contact me.

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

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60 Years of Loving Our Neighbours

News From PWRDF

Article by Sheila Boutcher
PWRDF Representative, Diocese
of Central Newfoundland

I'm sure most, if not all, of you have heard the story... On October 23, 1958, the Springhill coal mine in Nova Scotia collapsed due to a "bump" (an underground earthquake) trapping 174 men underground. Only 99 survived. Canadian Anglicans were moved to help and raised more than \$130,000 to support the families. That's almost \$1.2 million in today's dollars. This spontaneous outpouring of love, while amazing, was also somewhat overwhelming. We might describe it as a logistical nightmare, taking up to a year for all the funds raised throughout Canada, to get to the intended beneficiaries. The Anglican Church of Canada recognized the need for an efficient means of channeling support. They also realized that, with regular donations we could hold in reserve, we could respond immediately in crisis situations as well as commit to longer term projects. All of this led to the establishment of the Primate's World Relief Fund in 1959.

Sixty years later, we remember this tragic accident and the lives of those men, yet also acknowledge PWRDF as its legacy. And what a legacy it is! To count the number of beneficiaries is next to impossible. For every baby born healthy, every family that receives a goat, a bag of seeds, a training program or a microfinance loan, every refugee and victim of natural disasters that receives life-saving food and water, for every HIV and AIDS positive mother who is able to care for her family thanks to nutritious food and Anti-Retro-Viral drugs, the ripple effect is unknown. What about the girls who can now attend school because their daily trip to bring water only takes 20 minutes instead of two hours, thanks to a borehole well? Who knows



Borewell in Ngapa Village providing clean drinking water

what impact that girl will have on her classmates, on her village, and on the world?

While we cannot measure the ripple, spinoff, or long term effects of our programs, we do monitor, measure, and evaluate the implementation of our projects very carefully, and we, together with other similar organizations, are making a difference. According to the United Nations' World Mortality Report 2015, between 1990 and 2015 the mortality rate for children under 5, decreased by 3% per year. That's an amazing accomplishment!

There is another legacy too—and that is for us, the Anglicans in the pews, who hear about PWRDF and who give of our prayers and resources. For 60 years, The Primate's World Relief and Development Fund has been a vehicle for Canadian Anglicans to love our neighbours! Thank you for responding with a resounding YES and thank you too, to PWRDF, for providing the vehicle!

"...Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me."
Matthew 25:40 (NIV)

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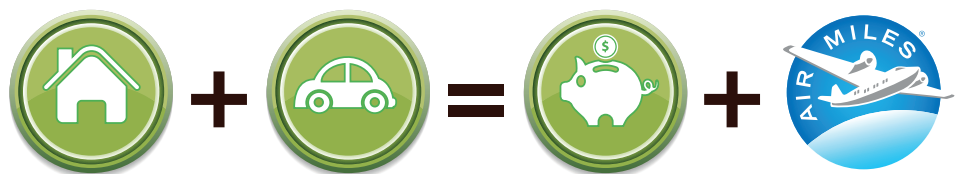
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Prayer Shawls in Upper Island Cove

Article by Mary Mercer
Photographs by Don Lynch

The Prayer Shawl Ministry Team of the Anglican Parish of Upper Island Cove had its beginning on November 23rd, 2018. Janice Berry, our leader, was instrumental in establishing the team. The ladies in the group are from Upper Island Cove, Bryant's Cove, and Bishop's Cove. The purpose of the team is to knit shawls that we will donate to those who are

sick, elderly, new mothers, and others who feel the need of a prayer shawl for personal and spiritual comfort. In the fall of 2019, the team plans to introduce some additional projects. Our meetings take place on the third Tuesday of each month, beginning with a prayer by the Rev'd Christine Lynch. Following discussions and exchange

of ideas, we finish with a cup of tea. On March 3rd, 2019 twenty-seven prayer shawls were blessed by Rev'd Christine at St. Peter's Church. Our membership is continuing to grow. We encourage more people to join. You will not only derive pleasure by helping others, but you will find it beneficial both spiritually and socially.



Touton Breakfast for PWRDF

Article and photographs by
Sadie Genge

On March 9th, the ACW of St. John the Evangelist in Corner Brook held their Touton Brunch in the Arthur and Eileen Churchill Hall. Members of the congregation and the wider community enjoyed

a delicious meal of baked beans, sausage, bologna and toutons. This has become an annual event and it is the source of our significant donation to PWRDF. Thank you to all for your support.



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Love and Knowledge

The Rev'd Michael Li
Columnist

Christians should love each other because love is of God (I John 4:7) and God is love (I John 4:8). In I John 4:7-8, John is speaking primarily to the Christian community itself. He wants to assure that the community's commitment to mutual love is the requirement of the Gospel as revealed in God Himself. Love for one another comes "from God" (I John 4:7).

However, we must not jump to the conclusion that anybody who shows love is a child of God, regardless of whether he actually follows Jesus. Of course, most humans love their own families. Some of them even sacrifice for them. There is love outside the Christian community. Sometimes non-Christians seem to love one another better than Christians do.

This is possible because humans are created in the image of God, an image which has been defaced but not totally destroyed by the fall of humankind. They still have the capacity to love. Yet ultimately, it is belief in Jesus and love for God which matters. Human love, by itself, cannot save anybody.

Furthermore, whoever truly loves one another not only is born of God but also "knows God" (I John 4:7). Indeed, knowledge of God as love leads humans to love one another. A person cannot come into a real relationship with a loving God without being transformed into a loving person.

The love of God takes control of our natures and transforms us. If God's intrinsic being is love, it is a matter of allowing his nature to use our personalities as an instrument to display it. This does not mean it will always be easy or automatic.

In I John 4:8, John emphasizes his point by stating the opposite. Whoever does not love does not "know" God at all, for God in his very nature is love (I John



4:8). The statement "God is love" refers to his action. For example, if God creates, he creates in love. If he judges, he judges in love. His nature is to love. Our failure to love can only mean that we have no true knowledge of God.

"God is love" (I John 4:8) means that God's essential nature is love. He loves not because he finds objects worthy of his love. In fact, nobody is worthy of his love. If God only loves the worthy, then he cannot find anybody to love. God loves because it is his nature to love. No human could be said that he or she is love. Only God is love.

Christians know the triune God. To know God means to be in a deep relationship to Him. This knowing is not simply a matter of understanding facts; it is a matter of perceiving truth. Christians' experience with God is a daily experience of getting to know God better and better. Without knowledge of God, there is no love. We know God. We love him. Therefore, we can love one another also.



Annual Dinner Theatre Held in Port aux Basques

Article and photographs by
Lisa Brown

The ACW of St. James' Church in Port aux Basques held their 11th Annual Dinner Theatre on February 23rd and March 2nd. The ladies served a wonderful roast beef dinner, and the evening included music and skits. Thank you to all who helped in any way to help make these two nights a success.



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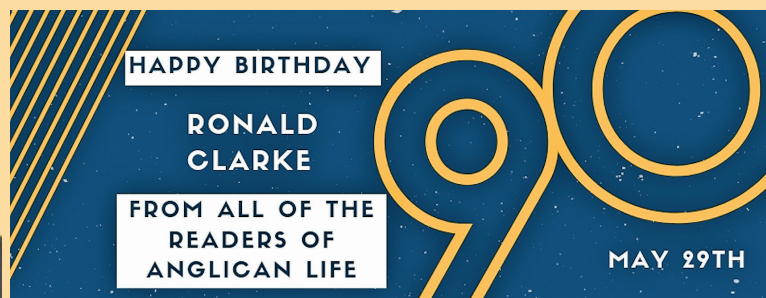
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“Unanswered” Prayers

Ronald Clarke
Columnist

“God always answers prayers,” a devout evangelical Christian told me firmly the other day as we met in a hospital corridor. “My wife has serious cancer problems,” he stated, “but me and countless friends are praying for her recovery, so, I’m absolutely sure she’s going to be all right again.”

Fervent faith glowed in the man’s eyes. Obviously he had totally convinced himself that to “be all right” meant being cured of the disease. Unfortunately, his wife has not been made “all right” (cured).

So, all the fervent prayers have not been answered? Have they?

All of us humans have our times of trial—sickness, loss, sorrow—every now and then, don’t we? Often our crisis are extremely painful, even life threatening. At such times we believers—and frequently so-called unbelievers—turn to God with sincere, fervent, even desperate prayers. Faith in times of crises can be so genuine, so powerfully “religious.”

Often, however, even the most “devout” prayers from even the most godly believers seem to go unanswered.

Why?

“God is so busy these days,” an atheist friend smirked the other day, “that he hasn’t had the time to get around to your problem yet. He knows you don’t have a life threatening problem with your sleep apnea. He’s put you on hold!”

God loves each one of us—with such extravagant, constant, never-failing love—pure, glorious love, so wonderful that it “passes our understanding.” Our childish

finite minds are incapable of fully comprehending the love of God, so we often struggle with God’s decisions for our lives.

Why didn’t God cure the devout Christian’s wife? Why doesn’t he cure my debilitating sleep apnea problem? Where is the love in letting a loving wife die? Or, on a much lower level, letting me agonize through many sleepless nights while all those around me snooze so peacefully?

How presumptuous of anyone to interpret the love of glorious, infinite God! However, certain things are obvious: God truly loves the devout man and his wife, and me. God does everything for us because he loves us. So there must be something good in what is happening to us.

What is good about sleep apnea that torments me all night long and makes me stupid all day? For one thing, it brings me closer to God. Often, during restless nights, I spend hours talking to God (praying). Without the problem, I’d be asleep all night, wouldn’t I? During these “prayer times” I sense God’s presence closely because there are no worldly distractions to veil his presence. Like St. Paul’s “thorn-in-the-flesh,” my problem constantly compels me to rise above the physical, to comprehend that spiritual things are infinitely more important. More and more I come to realize that I can’t always have my own way, and that God’s way must be the right way for me and for everybody else.

“Sleep apnea is a simple problem,” my atheist friend would say, “but what about

a believer who loses his wife, in spite of all these prayers: where’s God’s love in all that?”

What a theologian I would be if I could finally answer that question! So I can only give my layman’s opinions.

First, like myself, the devout believer has the opportunity to draw closer to God through the “dark night” of anxiety and sorrow. True faith can be more clearly defined, more deeply grounded through loss and grief. In great sorrow, we are stripped of our “worldliness,” we return to “the basics.” Like crude iron ore that goes through incredible fire and heat, we can be refined into glowing steel. The “believer” who loses his God in suffering and sorrow couldn’t have really known God in the first place.

And what about the dying wife?

People who really believe in God must believe in his sure and certain promises. How can we say we are Christians if we do not believe in the glorious afterlife? He promises that, “I go to prepare a mansion for you, where sorrowing, etc., are no more but life everlasting.” Why should believers be so distressed to leave a life full of trouble, torments, suffering, loss, etc. to go to eternal joy?

Yes, it seems obvious to me that God really loves us all—no matter what! All prayers, then, are answered. Sometimes, though, we are just too childish to see or understand God’s answers.

Praising God in Work and Play

News from St. John the Evangelist, Topsail

Article by
Louise Smith

Well, no sooner had Christmas decorations been disassembled and carefully put to bed for another year when a summary of events for the coming months was prepared by our team and distributed by the ACW president.

Then, almost simultaneously, Rev’d Jolene had mapped out a diagram pinpointing the “Winter Carnival” activities slated to begin on Friday, February 22nd. Here at St. John the Evangelist, we acknowledge the value of integrating play and work with prayer. As the great American humorist Evan Esau espoused, “all work and no play made Jack’s wife a rich widow.” So in compliance with the perceived spring schedule, the winter carnival got underway on time, with a variety of activities taking place both indoors and outside.

The church hall was tastefully decorated on Friday where parishioners were treated to a movie and pizza. On Saturday a group gathered to prepare for a games night which followed later in the evening.

Then as a finale, on Sunday we indulged in the traditional pancake breakfast with bowling after the 10:30 service.

Now, with our batteries charged, we were energized and ready for the commitments ahead through fundraising in recognition of the many needs prevalent in our midst.

As in previous years, the team of ladies once again knit and donated (to the neonatal unit of the Janeway) a number of red infant hats, in acknowledgement of heart and stroke month.

And our most recent project has been to knit and present a baby blanket to each newborn at their baptism here at St. John the

Evangelist.

Then, almost immediately, on Shrove Tuesday, as a pre Lent effort, the hall parking lot was full to capacity as patrons arrived to partake of our usual delicious meal of baked beans, sausages and pancake dessert. Not only was this a needed fundraiser, but it afforded us a welcome fellowship with other neighbouring parishes.

On February 17th, we welcomed a Queen’s College student as guest preacher for both Sunday services. And once again this year, we are happy to support the annual Queen’s College appeal.

On March 1st, the World Day of Prayer was hosted by Topsail United Church representing the country of Slovenia. Several members of St. John the Evangelist congregation participated in the parade, the readings, and distribution of roses respectively.

As I write this article, we just finished the Ash Wednesday ritual and service. Rev’d Jolene will be delivering a mid-week Lenten series entitled “Cross Purposes as we stand at the foot of the cross.”

We are very excited and proud about the many admirable things being accomplished here in our church. And while we promote praying together and working together, we have developed a trilogy of adding playing together.

“Then they rose early on the next day, Offered burnt offerings, and brought peace offerings’ And the people sat down to eat and rose up to play.” Exodus 32:6



Prayer Shawls at Holy Trinity, Codroy

Article by Linda Kendall
Photograph by The Rev'd F. Coffin

On March 10th, 2019 thirty one prayer shawls were taken to Holy Trinity Church in Codroy to be blessed at the service by Rev'd Billiard. These shawls were made and donated by the ladies of our church. They will be distributed to the three hospitals in the area (Port-aux-Basques, Stephenville, and Corner Brook), to be used by patients in the chemotherapy units. We pray that they will be a great comfort to all who use them.

A Fresh Blacktop For St. Andrew's

The Rev'd Jeffrey Blackwood
Columnist

A short piece this time my friends, in continuing with good news stories from my Parish of Windsor-Bishop's Falls. Long before my arrival in late 2014, the congregation of St. Andrew's in Bishop's Falls had been discussing putting pavement on their parking lot for many reasons—accessibility, presentation, and cleanliness. After more discussion and a firm goal in mind, the tender was issued and work was completed. The result has been well received throughout the town of Bishop's Falls.



The congregational family of St Andrew's fundraised diligently to make this a reality, and with the aid of a loan from the Anglican Foundation, the lot was completed by the end of the summer of 2018. The hard work continues to pay off the loan in record time, with a congregational appeal in the works. This small congregation has accomplished a long-deserved dream.

The motivation that really got this project off the

ground is a milestone—their centennial in 2021. From all sources, St Andrew's Church is the oldest church building in Bishop's Falls. A freshly paved parking lot was all that was needed to complete the look of such a fantastic piece of the town's history.

The pictures of the before and after show love and dedication for their home of worship, and they deserve to be commended for fulfilling their dream.



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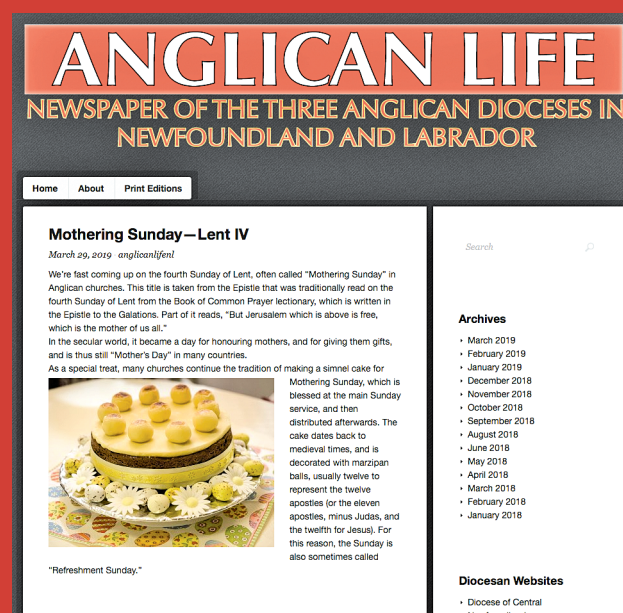
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My Visit to The Holy Lands

Article by
Ada Hollett

On November 7th, 2012, I found myself on a flight from Toronto to Tel Aviv. On our arrival in Tel Aviv we were met by our tour guide and boarded a bus for Netanya, Israel, where we spent our first night. We were so tired from our long flight and a long walk on the beach after we arrived that we ended up going to bed early. After an early rise the next morning, we found ourselves on our tour bus, which took us across the Plains of Sharon and the old coastal road to Caesarea. Caesarea, an ancient Roman seaport, was once the capital of Israel and where Pontius Pilate had his base. Many of the sites have been unearthed by archeologists, for example, Pilot's pool, a coliseum, and aqueducts. We visited Magiddo, one of King Solomon's fortified cities; Mount Carmel; Eligha; and stopped by the Sea of Galilee to view the Golan Heights.

Our second night was spent at a kibbutz on the shore of the Sea of Galilee. We spent four nights at this wonderful resort and toured the surrounding area. We took a boat at Tiberias and crossed the Sea of Galilee in an older type of boat (in meditation); we visited Capernaum where Peter's mother-in-law's house has unearthed an ancient synagogue (the centre of Jesus' Galilean ministry). We visited Tabgha (the site of the loaves and fishes miracle), and the Mount of Beatitudes (traditional site of the Sermon on the Mount).

On the third day of the trip, we left the kibbutz to go to the Jordan River. What an experience! There were lines of people waiting to be immersed in the Jordan, to be baptized or to renew their baptismal vows. During a short service, I was one of those who had my baptismal vows renewed in the Jordan River. This was a very emotional time for me, and one that I will never forget. I bought several bottles of holy water (small souvenir bottles) from the Jordan.

We went on to Banias

at the foot of Mount Hermon. Banias is one of the three sources of the Jordan. We drove along the Golan Heights to see the Crusader Castle of Nimrod with its view of Upper Galilee, Golan, and Lebanon. In the Hula Valley we saw how modern farming methods have changed the swampy land into rich farmland, and saw the borders of Israel, Lebanon, and Syria. After eating an interesting lunch at a druid place, we visited Kursi (Gugesa), where Jesus cast out demons from the men into swine.

After these daily excursions we would gather in a room for a Bible study session. There we would discuss each day's events and how those experiences affected us. (At each site throughout the day there would be daily Bible readings.)

On the fourth day, we left the kibbutz, and the bus took us to Cana where we visited a church on the site where Jesus attended a wedding feast and performed the miracle of turning water into wine (the Wedding Church). From there we went to Nazareth, the hometown of Jesus. Here we visited the Basilica of the Annunciation where Mary had received the message from God. The church is built over what was once Mary's house. We had to walk through a large marketplace to get to the church. We also visited the unadorned church of the synagogue where Jesus was rebuked and thrown out because of his teachings. We went back to Cana for lunch, and after that went to the heights of Mount Tabor, the traditional site of the Transfiguration of Jesus. We had to go to the site in open Jeep-type vehicles. The road was very narrow and winding. It was quite an experience driving up and down this very winding, narrow road!

On the fifth day we left the kibbutz for the last time. Our first stop was at Beth Shean-Roman, a Byzantine city with extensive excavations of Scythopolis. From there we went to Jericho, the



Photo: Sander Crombach on www.unsplash.com

oldest city in the world, and the site where Jesus endured the temptations in the wilderness. We had lunch just outside of Jericho and went on to Jerusalem. We went to the Mount of Olives, from which we could overlook the Holy City of Jerusalem. From there we could see the gold dome which was built over the site where Abraham was about to offer up his son Isaac as a sacrifice before God intervened and provided another sacrifice. (The dome is gold and was paid for by a King of Jordan.) We went on to the Church of the Ascension, where the Lord's Prayer was presented on the walls in all the languages of the world, and where there is the small dome-shaped church where Jesus ascended into heaven. That night we stayed at the Grand Court Hotel in Jerusalem. This is where we would stay for the remainder of our trip.

On this our sixth day, we left the hotel and drove to the Western Wall—known as the Wailing Wall. Men and women were separated. Men visited one side and women the other. People came here to pray. The notes we wrote the night before were inserted in crevices in the wall as we prayed. There were so many people that we had to line up and wait our turn to get to the wall. Another great spiritual experience! From there we visited the Israel Museum to view a model of the Old City of Jerusalem (which was quite different from the modern day Jerusalem);

also the shrine—home of the Dead Sea Scrolls.

We drove into Bethlehem singing the Christmas Carol O Little Town of Bethlehem. Our regular tour guide wasn't allowed to enter Bethlehem; our new tour guide was a Christian Palestinian. (He told us it wasn't easy being a Christian in Bethlehem.) Here we witnessed the birth place of Jesus and the manger. The Church of the Nativity is 1500 years old! There were crowds of people—line after line—groups from all over the world. Our tour guide took us there very early in the morning so that we wouldn't have to wait too long. The church had been built over the nativity site. We had to go down a stairway and underneath to the site. We each knelt (in turn) and placed our hands over the site which was surrounded by burning candles. Another great spiritual experience!

Day seven we set out again for the Mount of Olives and a panoramic view of the city of David and the old walled city. We visited the Garden of Gethsemane with its Basilica of Agony. (There was an artist in the very quiet garden, painting.) We looked down the road where Jesus rode into Jerusalem on a donkey on Palm Sunday.) You could just close your eyes and visualize the scene. We walked the Via Dolorosa—the way of the cross—the 14 stations of the cross. We saw the Church of the Holy Sepulchre, the traditional site of the burial place of Jesus; we saw the Arab Market of Old Jerusalem. In

New Jerusalem we visited the Hadassah Hospital in Ein Kerem to view the world famous Chagall stained glass windows.

On our way home that evening we saw tanks being transported on very large trucks. They were mobilizing! The news on BBC TV that night told us that trouble had broken out again between Israel and Palestine. Israel had killed a Palestinian leader who they had been pursuing for ten years. Palestine retaliated. They were firing missiles at Jerusalem, but they were not powerful enough to reach the city. We had heard the air raid sirens on our way home that evening. We were a little uneasy to say the least, but we had an excellent tour guide who made us feel that we were in good hands.

Day eight. In spite of all, we set out again the next morning to continue with our touring. First we went to Mount Zion to see the traditional Tomb of David and the room of the Last Supper. (This room was surprisingly very small.) From there we went to the Holocaust Memorial. What a large memorial! Maybe the largest in the world!

From there we visited Gordon's Calvary with its garden tomb. (The guide we had there was from England.) We visited the garden and took turns entering the tomb. This was the tomb where Jesus' body

...see *Holy Land* on page 13

"Come Everything is Ready," Beckon the Women of Slovenia

Article by Anne Gosse
Photographs by Sonia F. Williams

St. Paul's Church in Harbour Grace was a very active place on the evening of March 1st. We were celebrating the World Day of Prayer. Along with our own church members, we were joined in our celebration by participants from St. Peter's Anglican, Coughlan United, and St. Joseph's Roman Catholic churches. The evening began with two musical performances. A group of young ukulele students played for us, followed by a stringed ensemble playing guitar, cello, and violins, all under the direction of our church organist Holly Lockyer Lee. It was a lovely accompaniment as we watched a wonderful video presentation on Slovenia, put together for us by Shawn Pumphrey. This ran about fifteen minutes and showed the beautiful landscapes of Slovenia, and many of its people. It was replayed in the hall after the service. Many thanks to Shawn for his excellent work, and our town for the supply of the screen and projector.

The service itself, written by the women of Slovenia,



The string ensemble

gave us great insight into some of the problems which they face in that country, and many are not unlike problems faced by women in our own country of Canada.

The service began with the entrance of the CLB colour party who presented the Canadian and Slovenian flags while our CLB band played "When the Saints go Marching In". Our four presenters then came forward with an



The mass choir performing

earthenware bowl, a jug, a basket of bread, and a vase of carnations, which Rev'd John received and placed on the altar. Five to six readers from each church, with the youngest, Sophie Fortune being just 10, played the roles of the Slovenian women by telling their stories. All very well done, ladies.

Following the Gospel reading by our own Rev'd John Nicolle, the mass choirs sang "The Wedding Banquet" song. Anyone who grew up in the 1960's probably is familiar with this lively tune by the Medical Mission Sisters from their album "Joy is Like the Rain". It was the story of the Gospel reading, but put to music. As Rev'd Don Martin (who did the reflection on the Gospel) remarked when he ascended into the pulpit, he felt like dancing.

Nadiya Butt recited the Lord's Prayer for us in her native tongue, followed by the congregation in English. Fr. Emmanuel did the dismissal and blessing for us, and Pastor Wally White blessed our food before we left the church.

The CLB colour party retrieved the flags and marched into the hall, followed by their band playing "This Land is Your Land." We have so many blessings at St. Paul's. We have

dedicated leaders for our CLB Corps, an organist who goes over and above what is required, and many willing volunteers, some of whom are great bakers!

We put out a call for bakers to make the Potica (Slovenian Nut Roll), and we got responses. Barbara Peddle, Carol Hunt, Vanessa Walsh, and Rev'd John all stepped forward to give it a go. Vanessa even offered her home grown honey to the other bakers. Their efforts were successful, and the Potica was enjoyed by all, along with many other wonderful donations of food. Tables were decorated with red, white and blue tablecloths to reflect the colours of the Slovenian flag, and included centrepieces of small Canadian and handmade Slovenian flags. Thanks to Brenda Hunt-Stevenson and Heather Pumphrey who greatly assisted in that effort. Brenda & her husband Paul were also instrumental in assisting with the choirs. Sonia F. Williams is our resident photographer, and we thank her for the great coverage on this event.

It was a wonderful evening of fellowship, and as one parishioner said to me later, we should do it more often.



The presenters



Some of the finished eggs in a basket

Ukrainian Easter Egg Workshop Held at Cathedral

Article by Frances Rowe
Photographs by Emily Rowe

Two workshops were held at the Cathedral of St. John the Baptist in St. John's on March 30th and 31st, teaching people of all ages how to make Ukrainian Easter eggs. I went to the one on Sunday the 31st, with my mother, two of my grandparents, my uncle, and two cousins. The workshop was led by Jan Buley who was very helpful.



boiled or blown. This is because traditionally if they were hard-boiled or blown, the eggs would have been considered "altered," and they didn't want that.

The eggs are made by layering wax on top of the colours that the egg gets dyed. Where there is wax, the egg remains that colour. Anything not covered with wax changes colour the next time that you dye the egg.

At the end, we used a toaster oven to melt off the wax to reveal the colours underneath. Everyone from elementary school students to senior citizens were thrilled to see the bright colours appear. It was the most fun that I've had in a while. Thank you to Jan Buley and to the Cathedral.



Jan began by telling us about the history of Ukrainian Easter eggs. She learned how to make them with a friend whose family is Ukrainian. Ukrainian eggs used to be made by only girls and women, and in complete silence because sometimes the egg that you were working on was a surprise gift for someone else in your community, and you wanted it to stay a secret until it was given.

We also learned about what different colours and symbols meant, and we were encouraged to use that in our own eggs. The eggs that we used were raw, and not hard-



...Holy Land continued

was laid when it was taken down from the cross. We entered the tomb one at a time. Each person had the experience of being inside the tomb. Our Canadian tour guide was a United Church Minister who held Communion in the garden before we left the site. On our way back to the bus we heard the air raid sirens! What a fright! The tour guide was quick to put us at ease. We had a lot to discuss at Bible Study that night. The Palestinian Arabs from Gaza were sending missiles over to Jerusalem. Israel was also firing on Gaza.

Day nine. We left the hotel and drove to Masada—one of Herod's fortress castles. Here we viewed a movie of Masada before we took a cable car to the top. (It was a very frightening experience because of the height!) Here we explored the site of the last holdout of Jewish resistance to the Romans in 70 A.D. From there we could view the Mountains of Moab in Jordan. We continued on to Ein Gedi with its nature reserve and waterfalls; we saw ibex and coney. We went on to Qumran to see the caves—site of the Dead Sea Scrolls discovered in 1947. We then proceeded to the Dead Sea where many people changed into bathing suits and floated. The water was very salty and slippery. It was like quicksand. You had the feeling that you could get sucked under. This was another very special experience!

Day ten. Today was Sunday and a day on our own. We walked to St. George's Anglican Church for the 11am service. There were many different services scheduled at the church that Sunday but the English service was at 11am. We had to wait for one group to come out before we could enter. Surprisingly, two people from our group were asked to do the readings at the Holy Eucharist.

After lunch, a shuttle from the hotel took us to the Jaffa Gate—entrance to the Jewish marketplace in Old Jerusalem. There were many gates because it was a very large place—like a walled in city. While we were shopping, there was an announcement that the entrance was closed because of a bomb scare. We tried not to panic and

very calmly finished our shopping. The price for each item was settled by bargaining. Luckily, by the time we got back to the entrance, the gate was opened again, but the square was swarming with soldiers. We noticed that those soldiers looked to be very young! (They were male and female.) We felt a little uncomfortable, so we left and walked to a more modern shopping mall that was nearby. When our shopping was finished we took a taxi (as per instructions from our tour guide. She even told us the right amount to pay for the taxi and not to pay more.) Fortunately, we arrived safely back to our hotel where we attended our farewell dinner.

Day eleven. We had an early rise with luggage outside the door by 7am. We left the hotel at 8:15am for our ride to the airport in Tel Aviv for our trip back home. It took us an hour or more because of the heavy traffic. Our tour guide accompanied us. The Ben Gurion Airport in Tel Aviv is very large and very crowded. It has the biggest duty free shopping centre in the world. At first it was reported that our flight was late—1:15pm instead of 12:30pm. We started boarding at 1:30pm, but had to wait another hour or more before we finally left. We were told the airport had to close to clear up the air traffic. Whether that was the case or not we were not sure. However, we were all relieved to take off and head for Toronto, Canada. Our tour guide had to meet a new group from Australia after we left. She assured us that everything would be okay for them.

Thus ended my very awe inspiring and spiritual experience to the Holy Lands. It really made everything more meaningful to walk where Jesus walked and to visit the actual site where he was born. I had visited Egypt a few years prior to this but the Holy Land trip was an entirely different experience all together. This trip has had a lasting effect on my Christian journey. It has strengthened my Christian beliefs and has had a great influence on my life. I have since become a lay minister in my church and continue to live a new life in Christ Jesus.

Creation Care For Those Who Come After Us

Creation care in a throwaway culture

Article by
The Rev'd Mark Nichols

"For our waste and pollution of your creation, and our lack of concern for those who come after us, Accept our repentance, Lord." – Book of Alternative Services, p. 285

The above words of confession are from the 'Litany of Penitence' in the Ash Wednesday liturgy. The emphasis of my first four columns has really been on the first part of that confession; that is, our waste and pollution of God's creation through the waste we create, especially single-use plastics, and the greenhouse gases we emit through our transportation choices. Anglicans profess faith in a God who created all that is, and yet we continue to desecrate that which God has created and entrusted to our care. This fragile earth is "the mother of all the living" (Sirach 40:1) and we share her with all living things. Yet, somewhere along the line we lost our reverence for Mother Earth. Theologian Jürgen Moltmann writes that we've come to view her "simply as matter, and no longer as holy." And so, he warns, "[i]t is time for us to respect the holiness of God's earth once more, before the catastrophes descend on us."

The catastrophes Moltmann speaks of are still some distance in the future, far enough that many of us who are adults today won't have to deal with them. That burden we leave to our children and grandchildren. The world's leading climate scientists say that we have until 2030 to limit global warming to between 1.5 and 2 degrees Celsius to avoid catastrophic climate change. At present we are on a path to 4 degrees Celsius by the year 2100. I'm not aware of any person of science who believes human civilization can survive that. Yet, we continue to feed our insatiable appetite for fossil fuels without any meaningful thought of what that means for the children and youth of



Greta Thunberg participates in a march for the environment and the climate, February 21, 2019

today. Where is our concern for those who come after us? Who represents them in our individual and collective decision-making today?

Let's face it, neither our economic nor our political systems represent the children and youth of today. Indeed, political communist George Monbiot describes our current economic system as "an environmental pyramid scheme, dumping its liabilities on the young and the unborn. Its current growth depends on intergenerational theft." And philosopher Roman Krznaric rightly points out that our political system fails our children and future generations because today's "politicians can barely see beyond the next election, and dance to the tune of the latest opinion poll or tweet." He refers to this myopia as "political presentism" which "pushes the interests of future generations permanently beyond the horizon." He even goes as far as to say our "representative democracy systematically ignores the interests of future people", and so those who come after us "are disenfranchised in the same way that slaves or women were in the past." They have no voice. Our economic and democratic systems "render them voiceless and airbrush their futures out of the political future."

So who speaks for those who come after us? Despite the Church's call to care for creation as an

integral aspect of our faith, the need for the second half of that confession in the Litany of Penitence makes it clear we've fallen short on a personal level. Indeed, we've been largely silent—if not apathetic—about creation care which, for our children and grandchildren, is an existential issue. It's time for us to give voice to those who come after us. It's time that our personal and collective actions build and protect the future the children and youth of today are calling for. On that note, I leave you with the prophetic words of sixteen-year-old activist Greta Thunberg, who gives voice to my grandchildren's generation with a clarity sadly lacking among far too many adults today.

"The year 2078 I will celebrate my seventy-fifth birthday. If I have children or grandchildren maybe they will spend that day with me. Maybe they will ask about you, the people who were around back in 2019. Maybe they will ask why you didn't do anything while there still was time to act. What we do or don't do right now will affect my entire life and the lives of my children and grandchildren. What we do or don't do right now me and my generation can't undo in the future. You say you love your children above all else and yet you're stealing their future in front of their very eyes."

Between The Lessons—Wars and Mercy

The Rev'd Jonathan Rowe
Columnist

Many of the stories of David that we have followed over the past few months have involved civil wars: David's struggles against Saul, and then against Saul's son Ishbaal. However, the kingdom has finally been established as David's alone. He has claimed a new capital city in Jerusalem, and has brought the Ark of the Covenant there, to symbolize God's particular favour for his reign and his presence in David's capital.

Now in chapter 8 of 2 Samuel, David turns his attention to the real business of being king. Remember a long way back, when the Israelites had first asked Samuel for a king, they specifically wanted a king to govern them and to go out before them and fight their battles. Much of Saul's fall from grace stemmed from the fact that he had failed to do this. He had spent more time worrying about building an empire for himself, while he left the protection of his people for others to do.

With the internal



exploits do not necessarily seem exciting: he is simply behaving like the kings of any of the neighbouring nations. Remember as well that when the Israelites had first asked for a king, they had wanted one 'so that they could be like the other nations.' In many respects, David will be just that kind of king for them.

Yet in chapter 9, he does something remarkable. As he settles into the comfort of his newfound prosperity, he wants his servants to find him any of the remaining members of Saul's family. Normally, when kings did something like this in the

ancient world, it was to wipe out any last threat of opposition. When you defeated a rival king, one of the most important things you did was to completely eradicate your rival's bloodline, so that no heir could ever come looking for vengeance.

When David's servants look for any remnant of Saul's

Saul and Jonathan were killed by the Philistines, Mephibosheth was only five years old. Fearing for the young prince's life, his nurse grabbed him and fled from the Philistines, but Mephibosheth fell or was dropped, and suffered a lifelong injury to his legs. Disabled and dispossessed, he is brought before the man who has taken the kingdom that might otherwise have been his. Could you blame him for trembling? Any other king would have an executioner sharpening a blade to kill Mephibosheth.

But David does something completely unexpected. He orders that all of Saul's wealth and household is to be restored to Mephibosheth. Rather

than being a refugee, driven to the edges of society, Mephibosheth is now to be a regular guest of honour at the king's table. In a way this is quite shrewd politics on David's part. Rather than worry about a potential rival secretly gathering power for himself, he seems to be keeping his enemies close—at his own table.

But there's something more at work here. David acts not from political motivations, but out of respect for the covenant he had once made with Mephibosheth's father Jonathan. Back in chapter 20 of 1 Samuel, Jonathan had made David swear that when the Lord had cut off all of his enemies, he would still show kindness

to Jonathan's descendants. Mephibosheth likely knew nothing about such a covenant, made before he was even born, but David did not forget. In this respect, he is less like the neighbouring kings, and more of 'a man after God's own heart', gracious and merciful, faithful to a covenant he made, even when he is not really under any compulsion to keep it.

David is a complicated figure, capable of remarkable greatness, but also liable to very human weaknesses. Those weaknesses will catch up with him, as we'll soon see. But that's another story, for another time.



"Mephibosheth kneels before David" from the Maciejowski Bible
source: commons.wikimedia.org

struggles of his kingdom behind him, David can turn his forces against their enemies. He defeats the Philistines who threaten Israel's western borders, the Moabites to the east, the Arameans to the north, and the Edomites to the south. The stories of his military

household, they find one remaining member: a man named Mephibosheth, the son of Jonathan. Mephibosheth is brought to David, and he trembles as he comes, knowing that he is completely at the king's mercy. We are told that at the time that

Confirmation in Port Aux Basques

Submitted with photograph by
Lisa Brown



On March 31st, Bishop John Organ visited St. James' Church in Port aux Basques to administer the Sacrament of Confirmation. Congratulations to all who were confirmed.

Front: Sarah Meade, Ethan Scott, Peter Fudge, Jackson Osmond, Chase Simms

Second Row: Ashleigh Ingram, Kelsey Fagan, Brooklyn Dicks, Bishop John Organ, Sara Strickland, Todd Meade

Back Row: Jesse Chaulk, Brodie Seaward, Natalie Kettle, Dr. Elhamy Samak, Barry Fudge, Toni Lee Tulk, Sarah Frampton.

Missing: Avery Lawrence

Purim at St. David's—Pasadena

Article and photographs by
The Rev'd Steven Maki

Over the past few months, the Parish of Pasadena/Cormack has studied the book of Esther from the Hebrew Scriptures. To celebrate this story of redemptive love, we hosted our very own Purim celebration on the holy day on which Jewish communities around the world pause to rejoice. We celebrated Purim with a pot-

luck luncheon, a gathering of food for the local food bank, and a re-telling of the story of Esther—complete with costumes and masks, and noise-makers to drown out the name of Haman, the evil villain. Esther may be a book of modest length, but it boasts timeless power to inspire faith in God who prevails.



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For more than 100 years, we have been able to receive our Anglican Church news here in Newfoundland and Labrador in print right in our own homes. It began with the **Diocesan Magazine** (1889), then the **Newfoundland Churchman** (1959), and now we have **Anglican Life**. We have been very blessed to be able to continue this connection throughout our province and beyond. **Anglican Life** currently has over 16,000 subscribers, which shows how important this connection is for many of us, and how much we



Bishop John Organ
Diocese of Western
Newfoundland

all care about what is going on with our fellow Anglicans and in their communities.

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Bishop Geoffrey
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