

ANGLICAN LIFE

NEWSPAPER OF THE THREE ANGLICAN DIOCESES IN
NEWFOUNDLAND AND LABRADOR

A Section of the ANGLICAN JOURNAL

April 2020

Happy Easter!

“Keep back nothing. Nothing that you have not given away will ever be really yours. Nothing in you that has not died will ever be raised from the dead. Look for yourself, and you will find in the long run only hatred, loneliness, despair, rage, ruin, and decay. But look for Christ and you will find Him, and with Him, everything else thrown in.”

*-C. S. Lewis,
Mere Christianity*



Christ Appearing to the Apostles After The Resurrection by William Blake
from www.commons.wikimedia.org

Mission Service For St. John's West/Mount Pearl

The clergy and people from parishes of St. John's West/Mount Pearl came together for a shared Mission Sunday Eucharist. The full story can be found on page 5 of this issue of Anglican Life.



Photo by E. Rowe

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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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Easter Message From Bishop Watton

The Rt. Rev'd John Watton
Bishop
Central Newfoundland

Easter has arrived again. What is this declaration all about?

It is a season, a day, a point marked in the flow of time to be commemorated through a diverse pinpointing of the "right day." For some, Easter is a historic curiosity: perhaps just the Roman way of joining religions together for the sake of political and economic unity. Perhaps for some, Easter as we know it is mostly a wonderful collection of beliefs and traditions that have flowed down to us through a couple of thousand years.

For some, Easter weekend is the epitome of a hockey season, as young gladiators gather in arenas far and wide to the sound of crowds urging them on by shouting their support.

And then:
There is the bottom line.
Christ has died.
Christ is risen.
Christ will come again.

Whatever spin or interpretation we put on Easter, whatever historic or folk knowledge we may hold, something happened on the first Easter morning which transformed lives, and gave birth to a new community who took a chance and believed.

Not everybody did believe, as you would know. Early Christians moved into the world with gentleness and respect. They did not

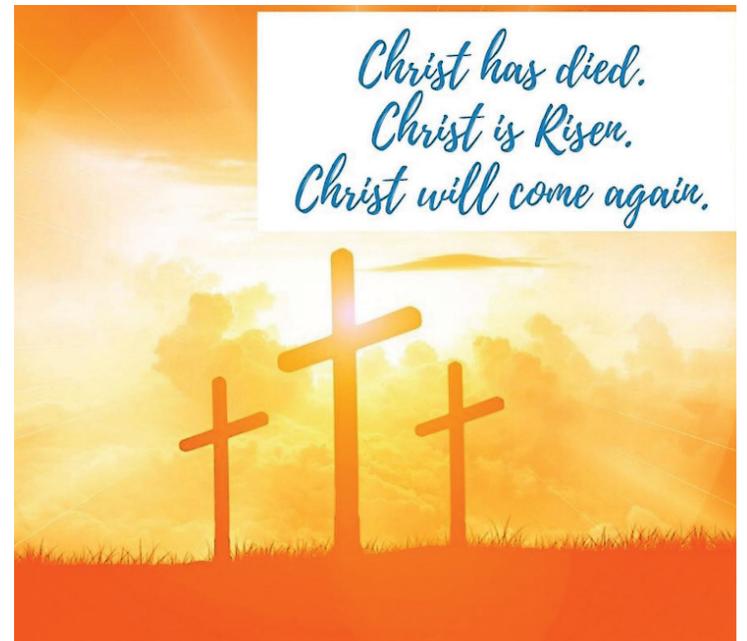


image by E. Rowe

demand or coerce or accuse anyone of being wrong. They just went with a sacred narrative of love, sacrifice, forgiveness, and hope. The very early Church backed up their story by the way they lived.

It wasn't until later, when advanced religious systems, governments, and wealth formed the behemoth that would be known as Christendom, that people would have no choice but to say "I believe," whether they wanted to or not.

What about us today, who call ourselves disciples of the Risen Lord?

What do you believe?
What do you absolutely know?

There is no question that in today's world, Christianity is not going to be propagated

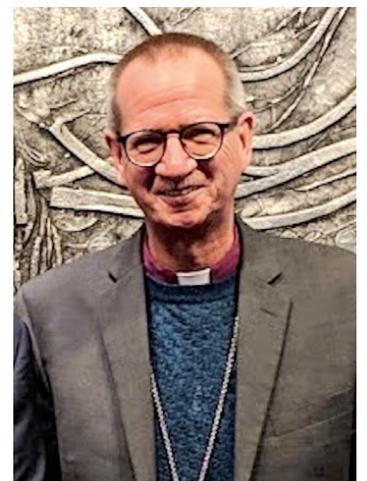


photo by J. Rowe

by culture. Once again, we who follow Jesus have a story to tell. We have no right to demand that our faith be given a place of privilege... but with gentleness and respect, with example of loving and placing unity above difference of opinion or theology, his story can, I believe, be heard and believed once more. I for one am excited about Easter. I believe Jesus lives, and I believe that many others do too.

Our Church will never be the same. Thanks be to God! As I wish you a blessed Easter, as one follower of Jesus to others, I urge you to set aside regular time for prayer, study, and the sharing of your own faith journey—doubts and all. In our time, the gift of a Church longing and working for authenticity will be the resurrection that our Lord Jesus longs for in all of us.

Wanted: Your Parish's Stories for the next issue of Anglican Life!

Let us all know what you're doing, and share your good news with the rest of our readers!
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Very large, high resolution photographs (minimum of 300 dpi).
JPEG or TIFF format. Please include the photographer's name.

Upcoming Anglican Life Deadlines:
May Print Issue - 1 April
June Print Issue - 1 May
September Print Issue - 31 July

Bishop Donald Young's Retirement as Officer of the Anglican Joint Committee

Photographs by Archdeacon S. Rose

From the Editor: In keeping with his quiet nature, Bishop Don Young retired from his position as Officer of the Anglican Joint Committee last November with little fanfare and fuss. But this paper, that he worked hard to keep afloat, wanted to make sure to have something to mark this occasion, so we asked Bishop Don to write a few words about his time in that job. For my part, I will say that he was a wonderful person to work for and with—patient and tremendously supportive. So here are his own reflections on his time with the Anglican Joint Committee.

that it has been, for the most part, a wonderful experience working with a diversity of people on committees, who really were those who should take much of the credit for the success of Anglican Joint Committee over the past fifteen years. As well, I worked with many different bishops and executive officers, and I can say that they supported me one hundred percent throughout those fifteen years.

Were there challenges? Yes! When you take responsibility for insurance, health care, and investments, there were times when we often struggled with making difficult decisions. These three items are somewhat like a revolving door... you never know from one year to the next what to expect, and one is always concerned about the effect that it will have on dioceses, parishes, congregations, and individuals. I can say

I took on the work of Joint Committee on the 1st of January, 2005, for a period of five years, and as it often seems with the church, it was fifteen years as of the 31st December, 2019. I can honestly say



Bishop Young (seated on the left) at his retirement banquet in Gander on November 5th, 2019 with representatives from the three dioceses in Newfoundland and Labrador

again, without hesitation, that all those who worked with me during those fifteen years always put the church or the welfare of individuals front and centre. It is difficult trying to put together budgets and reports each year with

diminishing resources, but I believe we accomplished much, and I thank God for those who served during my time with Joint Committee.

While I enjoyed those fifteen years, you might ask what was probably most enjoyable and fruitful. I think

it was my pastoral ministry. I always felt so lucky to deal with so many people, in so many capacities/situations, and to be able to help them both from a church and personal perspective. It was rewarding!

-Bishop Donald Young



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Easter Message From Bishop Peddle

The Rt. Rev'd Dr. Geoff Peddle
Bishop
Anglican East NL

I took some time the other day to look through a few old photo albums. Most of them were filled with pictures of my boys when they were little. Inside were the expected photos of family gatherings and graduations and summer holidays and Christmas mornings, in places like Goose Bay and Arnold's Cove and Mount Pearl. There were also pictures taken on Easter Sunday. It was easy to tell it was Easter, because the boys had Easter baskets of treats that their mother filled for them every year. Chocolate Easter eggs and Easter bunnies of various sizes spilled from their baskets, and in one or two of the oldest pictures there was chocolate on their chins as well. The tradition of an Easter basket was something our boys looked forward to every year, and it continues to be a sweet memory (pun intended) for all of us today.

Good memories from childhood are precious. Ideally, our families should be the source of many good memories. Memories enable us to connect with our roots and give us meaning and identity in the present. Kahlil Gibran, among many others, has been quoted as saying that the greatest gifts parents can give their children are "roots and wings," and I think that's a pretty good image for parents to ponder as they raise children. Children need deep roots in home and family, but they also need wings to fly and explore on their own as they get older. Good wholesome roots call us back to where we come from as we remember the people who first loved us in this world.

Easter calls us back to the roots of our faith in the Resurrection of Jesus. Without the Resurrection, Jesus remains a profound teacher, but really no more than that. The Resurrection on that first Easter speaks to us of the power of God to overcome even death and, one day, set all things right



Photo by E. Rowe

in the world. Easter draws us back to our roots as a people of faith. Those roots are planted in the Easter story.

According to Matthew, the Easter story begins in the early morning with Mary Magdalene and "the other Mary" coming to the tomb of Jesus. But they found the stone covering the entrance rolled away and an angel sitting upon it. The angel said to the women: *"Do not be afraid; I know that you are looking for Jesus who was crucified. He is not here; for he has been raised, as he said. Come, see the place where he lay. Then go quickly and tell his disciples that he has risen from the dead."*

The women that morning had come to the tomb early to complete Jesus' burial but this was not at all what they had expected. After all, their Lord had been crucified. Could it possibly be that he had overcome the bonds of death? They came



image by id-art from www.shutterstock.com

expecting to find death but instead found life in all its abundance. Jesus, whom they had loved and followed was not dead but alive!

Elsewhere in Holy Scripture we read of how frightened some of the other disciples were after Jesus' death, and how their fear was overcome by faith when Jesus suddenly appeared among them.

The surprising good news of that first Easter morning is also the surprising good news of this Easter morning. The good news of Easter is not only that Jesus Christ rose from the dead but that we too will rise if we hold firm with him in this life.

Easter is the eternal victory of life over death, goodness over sin, hope over despair. For Christians it is the pivotal event in human history.

Easter draws us back to the roots of our faith in the Resurrection of Jesus Christ. It is the first chapter of a story not yet finished.

May we embrace the new life our Lord brings us at Easter, and, like the women at the tomb that first Easter

morning, find hope in the words of the angel:

"Do not be afraid; I know that you are looking for Jesus who was crucified. He is not here; for he has been raised, as he said. Come, see the place where he lay. Then go quickly and tell his disciples that he has risen from the dead."

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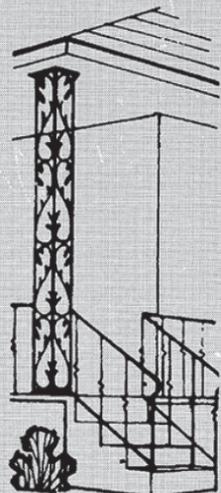
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Combined Mission Service, St. John's West/ Mount Pearl

Article by Frank Tulk
Photographs by Emily F. Rowe

On February 23rd, the Diocese of Eastern Newfoundland and Labrador celebrated "Mission Sunday." The Parishes of the Ascension, St. Michael and All Angels, the Good Shepherd, and St. Mary the Virgin decided to have a combined service at St. Mary's Church. At this 10:30 am service the participating clergy were: the Rev'd David Burrows, the Rev'd Lynn Courage, the Rev'd Nancy March, Archdeacon Charlene Taylor, and Mission Dean Jonathan Rowe. Two deacons were also present: Deacon Barbara Boone and Deacon Gerry Taylor.

Just prior to the worship service starting, the air was electric with excitement and anticipation as old friends greeted one another and new friends were made. With over 355 people attending, wherever one looked there was a buzz of activity: choir rooms, chapel, sacristy, hallways, choir stalls, servers' stall, and Eucharistic assistants' pews. Every space was filled with love and support for one another. Not only did the children demonstrate happy faces, everyone did, with smiles and good wishes.



The Gospel procession



Archdeacon Charlene Taylor gives the childrens' talk



The Rev'd David Burrows leads the prayers of the people

be with us and lead us. Why then should we be fearful of mission—which is directed toward all people and all creation?

Various sounds stand out before, during, and after the service; the praise band from the Ascension, the choral scholars, the combined choir with more than 40 members, the organ crescendo, the laughter, the conversations, the tinkle of the tea cups, and on one occasion the welcoming sound of a baby's cry. Who could ask for anything more?

To quote an author unknown, "Leave footprints of kindness wherever you go." I think we accomplished that on Mission Sunday.

Our next combined worship service will be held on May 24th at the Parish of the Ascension.

From the loose collection we were able to donate more than \$500 to the Community Food Sharing Association.



Mission Dean Jonathan Rowe preaching

The Rev'd Jonathan Rowe's sermon centred around not being afraid of mission. Referencing Jesus' early ministry when Jesus, James, John, and Peter came down from the mountain, Jesus told them not to be afraid as he would be with them and would lead them. So too will Jesus



The Rev'd Nancy March, rector of St. Mary's



Choral scholars from St. Michael's and choir director A. Ruby (St. Mary's) sing during the ablutions



The Rev'd Lynn Courage gives the final blessing (Archdeacon Charlene Taylor on the left and Deacon Gerry Taylor on the right)

Reimagining Church

The Rev'd Canon
Gerald Westcott
Columnist

Every spiritual community is called at this time to do the work of reimagining what God is calling us to be in this age. The Church, just as with every society, is ever evolving. What most of mainline church leadership has been trying to do over the last 40 years is to “fix” a church in decline. That era of trying to repair what was dying has passed, for it is dead. The church that we have known historically in Newfoundland and Labrador is gone. There is a remnant left, yes. When something old is passing and something new is being called forth, God always leaves a remnant, a few to rebuild with, to revision with, to reimagine with, to recreate with. There is a remnant in every spiritual community in this province. So there is reason to hope. But this hope calls us to something new. This hope calls us to listen more deeply with our spiritual hearts for what God is already doing all around us. This hope calls us to love ourselves into new and emerging forms of spiritual community. There are things that this remnant is doing that it must always do. The scriptures and sacraments will always be foundational to Christian Community. But God is not limited to or confined by our scriptures or sacraments—or by our buildings! God is



life, and therefore God is in all of life—not only in us and in our current church communities, but in all of life all around us. God is in our neighbourhoods, in various organizations that gather people for a common purpose that also helps others, and in creation itself. God is wild and free, and the church does not have a monopoly on God, nor does it control who has access to God. But the way of Jesus remains. The way of Jesus recognizes the risen Christ in the stranger and in every human being. The way of Jesus recognizes the love that is our deepest identity as the love that makes us one with every other person and with all of creation. The way of Jesus calls us to find new ways, as a church, to be lovingly present in our neighbourhoods, in our society, and even in a church that is in decline. “Surely I am with you always, to the very end of the age.”

SUSTAINABLE DEVELOPMENT GOALS



Why Celebrate International Development Week?

News from PWRDF

Article by Archdeacon C. Taylor
PWRDF Representative,
Anglican East NL

In February, the 30th anniversary of *International Development Week* (IDW) was celebrated by the Government of Canada, Canadian civil society organizations, and other Canadians, with an array of events. The Primate's World Relief and Development Fund has an ongoing relationship with the Department of Global Affairs Canada, and thus participated in some real ways to celebrate that partnership during International Development Week.

PWRDF staff presented to International Development students at Centennial College in Scarborough, Ontario, and Executive Director Will Postma went to Ottawa to participate in a special Hill Day, designed to raise awareness about International Development with MPs.

This year's International Development Week theme was “Go for the Goals.” Referring to the United Nations' 2030 Agenda for Sustainable Development, this theme illustrates the idea of moving forward in a collaborative and positive way toward a better world.

The 2030 Agenda is a global framework of action for people, planet, prosperity, peace, and

partnership. It integrates social, economic, and environmental dimensions of sustainable development, as well as peace, governance and justice elements. It is universal in nature, meaning that developing and developed countries alike will implement the Agenda. Furthermore, the Agenda includes an overarching principle of ensuring that no one is left behind in the achievement of the Sustainable Development Goals (SDGs).

The Government of Canada embraces the universality of the 2030 Agenda and is committed to supporting the implementation of the SDGs in Canada and internationally. Working with its partners, Canada is striving to end poverty and inequality, to build more prosperous and peaceful societies, and to protect the planet.

For Canada, an inclusive approach to domestic implementation of the SDGs will need to span a cross-section of Canadian society in order to truly “leave no one behind.” This is particularly applicable to those groups who are marginalized or otherwise vulnerable, including Indigenous peoples, women

and girls, immigrant and refugee populations, people with disabilities, and individuals identifying with the LGBTQ2+ community.

PWRDF is part of the Anglican Canadian society that works locally and internationally to help change the lives of those living in some vulnerable situations. Some PWRDF programs receive funding from Global Affairs Canada. These programs match PWRDF donations at a ratio ranging from 3:1 to 6:1, depending on the program. The ministry of PWRDF depends on partnerships and Global Affairs Canada enables our work to be far reaching. So celebrating the 30th Anniversary of International Development Week indirectly celebrates how our faith and partnership with our Federal Government “leaves no one behind.”

(Resources used for this article www.pwrdf.org and www.international.gc.ca)

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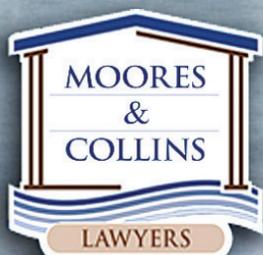
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Photograph taken and submitted by Lorelie Cull

The Youth Choir from the Parish of St. Mary the Virgin, St. Anthony, taken on February 2nd, 2020, after their worship at Morning Prayer.

Pascha

Ronald Clarke and Melanie Clarke
Columnists

Earlier in my teaching career, I taught Latin. Eventually, English became the subject everyone needed to be taught so I moved to that area for the remainder of my career. The word Pascha is Latin for Easter. In the Jewish tradition, on the eve of Passover, the Paschal lamb is sacrificed so God will pass over the door of that house. St. Paul made a parallel between Jesus and the Paschal lamb. St. Paul referred to Jesus as the Paschal lamb and therefore, for Christians, Jesus is the Lamb of God who, by his death, freed mankind from the bonds of sin. All of this is complicated but the whole purpose of Easter for Christians is the message that Jesus' death freed mankind from the bonds of sin. That, my friends, is the message of Easter.

When my children were small, I was bombarded by questions regarding Easter. They wanted to know why a death was being celebrated. They wanted to know why Lent was a solemn time and yet Easter was a happy event, yet no one dies during Lent and someone dies during Easter! Such heavy questions for young curious minds and they looked to me for some kind of reasonable explanation! I attempted to get my young children to understand that Lent was a time to consider Jesus' upcoming sacrifice for us. I told them that Jesus knew he was going to die so we might live without worry. I tried to explain that Jesus sacrificed for us and that decision wasn't an easy one for him. I tried to get them to see that Jesus needed 40 days to prepare for his end, and, to make sure people who believed in him and God would see how difficult it was to die so that they could live free from the bonds of sin. Even as I said these things I knew that my young children wouldn't be able to grasp such a heavy concept.

Even as an adult, Easter can be a difficult concept. For most of us, the idea of dying is a prospect we don't relish! We spend all our lives living well, taking care of ourselves, trying to eat right, exercise



Lamb of God from www.commonswikimedia.org



more and trying to live in moderation—all to make life *last longer!* People want to see their children, their grandchildren, and hopefully their great grandchildren grow up. Our goals in life are to live longer, not plan our deaths. We want more of everything in *life* not everything in death!

However, it is precisely that idea—having everything in death—that Jesus died for us! Jesus' sacrifice of his life, to give up *everything* earthly—good food, good friends etc.—was done so that we Christians, *believers*, would get *everything* in death. We will spend eternity with our Lord and Saviour! We will sit day after day with our God! We will be in the presence of the Holy Spirit for all of eternity!

When I look back and

think of my young children—think of my now grown children—I know I would do anything for them. I would give up my life if it meant their lives would be better. Jesus feels the same way about you and me as I feel about my children! The Holy Spirit, our Saviour, and his heavenly Father, love us without limitation. Just as I would do anything for my children here on earth, my heavenly Lord and Saviour did everything he could for me and all his believers! We are the Lord's children! The Lord gave of himself so *we all* could be with him in heaven!

Easter is the time for Christians to think and reflect upon the greatest gift anyone has or ever will, give to us. Jesus' life was sacrificed for *you* and *me!* We are ensured of a great afterlife because of his gift to us. Jesus is waiting for us all to walk into heaven and greet him! Easter, or Pascha, is a yearly reminder of the greatness which is to come to all Christians, and I hope you all will bask in the glory of our Lord and Saviour for evermore!

God Bless you all and blessed Easter!

Sincere apologies to Ronald and Melanie Clarke and to their faithful readers: in the February print issue of Anglican Life, their regular column was left out by accident. It has since been published on our website, www.anglicanlife.ca, and can be read there; a link to the omitted column has been published on our Facebook page as well.
E. F. Rowe
Editor, Anglican Life

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Easter Message From Bishop Organ

The Rt. Rev'd John Organ
Bishop
Western Newfoundland

But the angel said to the women, "Do not be afraid; I know that you are looking for Jesus who was crucified. He is not here; for he has been raised, as he said." Matthew 28:5-6

The women had gone to the grave of Jesus expecting to find his mortal remains laid to rest inside the tomb. To their utter astonishment his lifeless body was not there, and all the commotion caused them to be alarmed, afraid, and distraught.

Death is not normal. We are not easily resigned to it. Pain and suffering may cause us to long for it, but that is not longing for death but for relief.

Death is a wall, a barricade. It puts a huge distance between us and our deceased loved one. They 'are gone' in a most profound and disconnecting way. We feel left behind and unable to reach them.

Death is an enemy. It robs us of loved ones and it robs us of life. It threatens and puts everything at risk. It stings and hurts us.

The military spends a lot of time and energy getting to know its enemy. The more they know of the enemy, their weapons and tactics, the better their chances of defeating them.

Death is an enemy we need to keep an eye on as it can steal everything from us. Knowing the enemy can teach us how to protect ourselves and learn some important lessons from it.

A very important lesson that death teaches us is that our days on this earth are numbered, and therefore it is important to make every day count. It teaches us that we are mortal and finite. We are here only for so long. Each of our lives has a frame



Photo by J. Rowe

and there is room in it only for so much. Eventually our life ends.

That is a stark and scary lesson. It demands some attention and forces a few questions like: I have a set number of days and no more? I will come to the end of my life? What can I do about it? Anything? Nothing?

Now, the enemy is beginning to be something of a friend who gives us the blunt truth. I am mortal. I am limited. I am not here for ever. What can I do about that? Do I need to do anything about it? Do I just accept it? Is there something more? Some life beyond this life?

Here we are being helped by this enemy. We are told we have a problem and we are being led to ask if there is some solution.

There is a solution. Death is a powerful enemy that has been swallowed up by an even more powerful love. God's love for you and all people everywhere led God to enter into the human condition, even into death itself, and defeat that enemy. In Jesus Christ the glory and power and love of God overcame the grave and won for each of us eternal life.

If we have courage enough to look death in the face, we will discover



image by Aaron Burden from www.unsplash.com

there the face of conquering love—a love that would not and will not let us go.

We don't take death lightly. We know it continues to have a sting and breaks our hearts. But as with the

women on that first Easter morning whose tears soon gave way to joy, we too can be assured that God's love in Jesus Christ has won for us the victory. Weeping lasts for a night but joy comes in

the morning. Easter is our forever.

Alleluia! Christ is Risen!
The Lord is Risen indeed!
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Exploring Sustainability and Missional Thinking

Article and photographs by
Bishop John Watton and
Archdeacon Terry Caines

Our Bishop has a long history of visiting successful people and asking them, "How did you make it work?" with a view to bringing innovative practices to ministry.

On February 6th, 2020, Bishop John Watton and Archdeacon Terry Caines from the Diocese of Central Newfoundland travelled the Diocese of Ottawa, because they had heard that they were doing exciting things. They have engaged a concept of "Area Ministry." So off they went to visit the "Parish of the Valley."



The Parish of the Valley consists of 11 churches and 15 buildings encompassing an area that embraces a geographical boundary of 136 km in length and 80 km in width. It takes in the communities of Pembroke, Rankin, Cobden, Petawawa, Killaloe, Tramore, Whitney, Madawaska, Micksburg, Barry's Bay, Clontarf, Eganville, South Alice, Beachburg, and Lower Stafford. There are other similar joint ministries throughout the diocese.

"Area Ministry" comes into being after several parishes or congregations have discerned a willingness to work together in a new way. It is no doubt occasioned by shifting resources and demographics, but the main reason for exploring the idea of becoming an "Area Parish" is to be more effective in mission. By sharing human and practical resources of several congregations in a new way, it is possible to become a parish that benefits from the leadership of a team of clergy, and is

stronger, sustainable, and more capable of having a greater impact in the wider community. In an area parish, congregations and their team of clergy work as partners in ministry and mission. There is one overall incumbent, and a number of associate incumbents.

"Becoming and being" an area parish is an exploration in faith. Apart from some key administrative requirements, the clergy and people of area parishes are encouraged to discover what works best for them, and for their ministry and mission in their communities. The greatest challenge was community-building, but they see it happening! New relationships needed to be established among different congregations, and with the communities they serve.

The Parish of the Valley clergy team consists of four dedicated individuals: the Right Rev'd Michael Bird, the Rev'd Canon Susan Clifford, the Rev'd Mathew Brown, and the Rev'd Gillian Hoyer. Each person brings their own gifts of ministry to the team: social media coordinator, youth ministry coordinator, pastoral care coordinator, and administration coordinator.

On Sunday, February 9th, Bishop Watton and Archdeacon Caines were invited to be guest



preachers in two different churches to share what rural ministry looks like in Central Newfoundland. Following the worship services, members from 11 of the churches in the parish all came together at the farm of Myles and Lucy Buttle in Micksburg. Myles and Lucy graciously opened their home to nearly 100 parishioners who all came with food and ready for some fellowship. We enjoyed a potluck feast before toasting Bishop Watton and Archdeacon Caines with Valley Moonshine, and in Newfoundland fashion, inviting them to kiss the Valley pickrel and become honorary members of the Parish of the Valley!

“Suddenly nothing made sense anymore...”

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A Lesson From Snowmagedon: Be The Helper

Allison Billard
Columnist

Well it sure has been quite a winter. I pray that "Snowmagedon 2020" will hold the record for most snowfall for the rest of my life, because if I never see that much snow again I will die a happy woman. However, even in all the frustrations, challenges, and even state of emergency, there were some wonderful moments.

While I will not profess to be a lover of winter, I am not big on snow, skiing, skating or any other winter pass time, I do rather enjoy watching my youngest play hockey. He started in IP (initiation program) this year and so far he really does love it. I never really wanted to be a hockey mom, but now that we are in it I definitely see the appeal.

While I do loathe shovelling my driveway, and even more having to shovel out the inverter for my heat pump, it did provide some much needed exercise and outdoor time for all of us in our household. Too many days indoors together does not make for a happy family, funny enough.

Despite poor road and driving conditions, we did spend a lot of quality time with family and friends. We were able to work and get paid when others were not so fortunate. We did not sustain any real property damage. We did not even lose our power in the blizzard. We had a lot of fun watching city plows and snowblowers. We chatted with our neighbours. We looked out for one another when manoeuvring the narrow streets and blind corners.

When facing the most challenging circumstances we saw our community come together to help each other. The Facebook Group "NL Snowmagedon 2020" was full of good news stories even on the darkest days. It had its share of complainers



and arguments, but mostly it was people helping people - who needs shovelling out? Heading to the store does anyone need anything? Bartering for goods when stores were closed. It really was something incredible to watch.

What is your point, you may be asking. Well my point is, we will travel the dark, despairing days of Lent and Holy Week, to wake up to a bright new day on Easter morning. Even in the darkest hours we know there is light, hope, love, peace. Sometimes we cannot see it, too tangled up in our own misery, grief, sorrow—but that does not mean it is not there. We just have to actively seek it out, or if we are really lucky, someone will bring a little light to us, and shine into our dark corners—helping us find a way out.

Look for the helpers, Fred Rogers told us, but I would also challenge you to be the helper. Life is full of challenging times. It is how we respond to those challenges that matters, those actions are what shape us and those around us. The example we set for ourselves, our children and everyone else, is what can change the world we live in. Jesus showed us how, we just have to follow his lead, all the way to the cross, and back again.



Cindy's Farewell

Article and photographs by
Maureen Clarke

Sunday, January 12th, 2020, was an emotional day when our organist/pianist/choir director, Cindy Sheppard, concluded her ministry at St. Michael and All Angels', Corner Brook. Cindy was with us for seven years and was an integral part of our church family. To

show our appreciation for her service, time, and patience, Cindy was presented a gift on behalf of the congregation and one from the choir. She will be missed but we wish her all the best in her new ministry at First United.



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Real Homes, Real Help, and Real Work—An Interview with Lisa Browne

Dr. David Morgan
Columnist

“This is my commandment, that you love one another as I have loved you.” John 15: 12 NRSV

In early February, *Anglican Life* columnist Dave Morgan “sat down” (over email, that is) with Lisa Browne, Chief Executive Officer of Stella’s Circle, to learn more about the community organization. Responses have been edited for length and clarity.

DM: Many *Anglican Life* readers have heard of Stella’s Circle but may not know a lot about it. How would you describe Stella’s Circle?

Well, words like amazing and inspiring come to mind!

Essentially, we are a community organization (with charitable status) with a mission to transform lives by offering Real Homes, Real Help, and Real Work. We work with people of all genders who face barriers from fully participating in their community, such as homelessness, mental illness, addictions, and criminal justice involvement.

Stella’s Circle offers various housing, counselling, and employment services. We are very focused on recovery and believe that everyone can go down a journey of recovery – what that looks like means different things for different people. We also focus on helping people become more independent and sustainable. For example, we operate Naomi Centre, a shelter for young women 16-30. As soon as a woman enters that shelter, our Housing Services staff work with them to help find them safe, permanent housing. Similarly, with our employment services programs, we work with people to try to provide them with work experience (like at our commercial cleaning business, Clean Start) so that they can earn a pay cheque.

DM: And, who is the “Stella” of Stella’s Circle?



“Stella” was Stella Burry, a United Church deaconess, and a social worker from Greenspond. She had a philosophy of “a hand up, not a handout”.

Stella’s Circle still has that philosophy to this day. We work with people wherever they are in their lives and help them to become more sustainable by looking at issues from a social justice lens, rather than from a charitable model.

Stella has had an enormous impact in this province in many ways (food banks, community gardens, nursing homes) and I’ve often thought she hasn’t gotten the recognition she deserved for her efforts. In fact, I nominated her as a woman to consider placing on the Canadian \$10 currency! *No Ordinary Woman: The Story of Dr. Stella Annie Burry* by Joseph C. Burke is a great read about Stella. She was quite the character!

DM: Are there particular gaps in the community support system that Stella’s Circle is working to overcome?

Yes, there are a number. One of our women-only programs is the Just Us Women’s Centre, which works with criminalized women at the NL Correctional Facility for Women in Clarenville, as well as in the community. There are gaps in transitional housing for women who are exiting prison. And, there is only one women’s facility in this province—women from as



The Hungry Heart Café on the corner of Military and Monkstown Roads in St. John’s

Photo by E. Rowe

far away as Labrador must go to Clarenville and be far away from their family and community. This is not the case for men.

Another issue involves seniors with complex mental health needs. We see seniors in Stella’s Circle housing units [transitioning] to personal care homes [then] being evicted due to their behaviours. Helping seniors with complex mental health issues age in their community is a big issue. There are many other issues regarding poverty that need [to be viewed through] a more holistic lens, such as income support, food insecurity, transportation...

DM: Obviously, all the work Stella’s Circle does is important. But, are there any initiatives or projects that are especially important for Stella’s Circle in 2020?

We have recently completed a strategic planning exercise and identified several “high-level” priorities.

Housing is a huge issue in our city and province. Stella’s Circle operates 79 units and we have a goal to increase it to 100. We also work with about 35 landlords and we would like to increase that to 45. These [landlords] are open to renting apartments/houses

to our participants, knowing that they can receive some support from us.

In addition, we see the need to increase the capacity of our Community Support Program, which works with people of all genders to increase their quality of life and decrease unnecessary hospitalizations and incarcerations. This program works with people with very complex mental health needs. It has quite a long waiting list, and with [the planned] new mental health facility having fewer beds than the current one, we need to ensure that community groups can respond to the needs.

We are also looking at peer support and how to incorporate people with lived experience into our programming in a meaningful and respectful way. There is no shortage of things to do.

DM: So, what can churches do to help advance the “Real Hope, Real Help, Real Work” mission?

There’s lots of opportunity for individual and group assistance. For example, using our social enterprises (such as the Hungry Heart Café, Clean Start and Home to Stay) helps to give people some work experience so they

can become more self-sufficient – all profits from these initiatives go back into Stella’s Circle programs.

Financial donations are always great! They can be one-time, multi-year, targeted to certain programs, or given to remember or honour someone. For example, my family started the Leo Browne Memorial Fund in memory of my twin brother. We also have some focused volunteer opportunities, such as our governance board, our fundraising board, and literacy tutors.

I also encourage everyone to really think about their own judgements and to disregard them. People with mental illness, addictions or criminal justice involvement are often judged harshly and quickly. From my role in this job, I know that any of us could easily be in the shoes of our clients. Let’s accept everyone. It really does make a difference.

For more information about Stella’s Circle, check out www.stellascircle.ca. For more information and resources on social justice, check out www.kairosCanada.org

Between the Lessons—Saul’s Legacy

The Rev’d Jonathan Rowe
Columnist

The Israelites always had a chequered relationship with the Canaanite tribes who lived in the land before them. At various points in the Hebrew Scriptures, God tells them to drive out the Canaanites, not to trust them, or intermarry with them. But in chapter 9 of the Book of Joshua, a group of Canaanites from the city of Gibeon, just north of Jerusalem, came up with a clever plot to make a covenant with Israel and not be driven out. They trick them, pretending to be ambassadors from far away, when they were really near neighbours.

Even after they realized they’d been tricked, the Israelites kept their word and grudgingly allowed the Gibeonites to live as foreigners in their midst. (This must have really rankled them, since their ideals were otherwise pretty isolationist.) All of that changed in Saul’s time. Apparently, during his reign, Saul had reneged on the treaty and waged war against Gibeon. In the aftermath of Absalom’s rebellion, David’s kingdom faced a great famine. When David asks what was the cause of this trouble, he is told how Saul had broken the treaty with the



Gibeonites. The bottom line seems to be that keeping your word is more important than prejudice and notions of purity.

When David asks what it will take to satisfy the Israelites’ bloodguilt, he is told that the Gibeonites want to execute seven of Saul’s descendants. This may sound extreme, but the Hebrew Scriptures assign great significance to the number seven. It’s a number of completeness. The Gibeonites are asking for significant reparations, but they’re also implying that when these seven are put to death, they will say ‘that’s that.’ Remember that theirs is a society and culture shaped by the principle of ‘an eye for an eye’. For them, justice means vengeance, judiciously and impartially administered.

The moral of this story probably doesn’t sit well with modern readers. In the story, it does not matter that the guilt is Saul’s and not David’s: unless the king makes up for the failure of justice, even he will be held accountable. There is also something unsatisfying about the end of the story. Vengeance is taken, Saul’s children are executed, and that’s that. We are told nothing about relations between the Israelites and the Gibeonites after that. This is not a story of reconciliation, which is a more modern, Christian value. Instead, it is a story about vengeance.

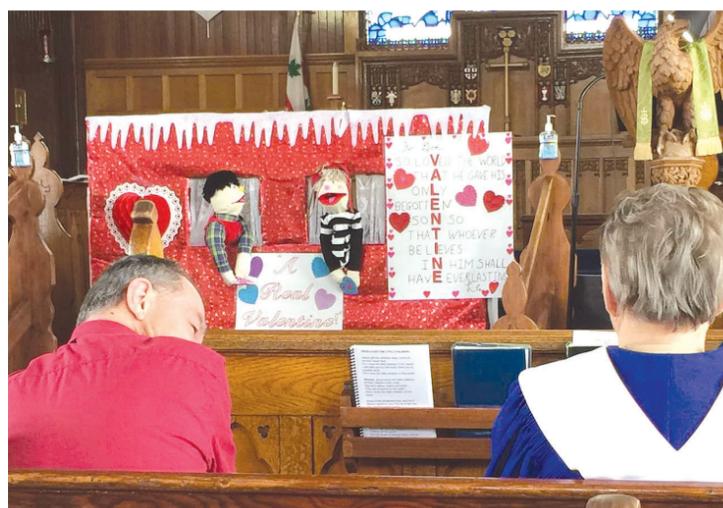
In reading this story, I cannot help but make comparisons to our own chequered history as Canadians with the original inhabitants of the land. What are the consequences when we break covenants and treaties with them? Does that guilt apply to all of us, or only the ones who were personally responsible? And if justice were delivered purely in an ‘eye for an eye’ sense, would it be just as unsatisfying as the kind of justice delivered in this story? Does the story point out how hollow and empty justice without reconciliation can be? Are we meant to read this story and long for a better alternative? Are we willing to commit to the kind of respect and humility that it takes to work for reconciliation? Or will we be satisfied with a very basic understanding of right and wrong that’s simply about paying a price to right a wrong, and treat justice as if it were just another transaction? The God revealed in Scripture has a wider sense of justice than that; are we prepared to embrace that and pursue peace and reconciliation?



“A Real Valentine”

Article and photographs by
Lisa Brown

At St. James’ Church in Port aux Basques on February 9th, the youth of our congregation held a Youth Service. The theme of our service was “A Real Valentine.” The children passed out the bulletins and valentines to all the congregation, they also picked up the collection, sang songs, and read. Kolby Musseau, one of our youth servers, played “Amazing Grace” on the bagpipes. We had a puppet show with the help of Edwina Bateman and Barbara Hardy. After the service, cupcakes were given out to the congregation. It was a wonderful morning of worship.





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Archdeaconry of Avalon Inspires Other Faith Communities In Their Support of Home Again Furniture Bank

Article by Maureen Lymburner
Photographs provided by Home Again Furniture Bank

Last April, members of the Archdeaconry of Avalon chose to give up the comfort of their beds to share an evening on the floor of the Anglican Cathedral of St. John the Baptist. Their sacrifice demonstrated compassion for those who live without basic furnishings each day and night, and has inspired members of other faith communities to participate in Home Again Furniture Bank's *Heads Without Beds* campaign.

Heads Without Beds aims to raise awareness, and funds, to end furniture poverty on the northeast Avalon. In seeking sponsors to sleep without a bed for one night, participants are helping to ensure that others will not have to suffer that same discomfort and indignity.

Leaders and laity of multiple faith communities have elected to join together and sleep without a bed on April 17th. Multi-faith participation in *Heads Without Beds* exemplifies the underlying commonalities of differing religious expressions. Each religious tradition abides by a variation of the Golden Rule to "do unto others as you would have them do unto you" (Matthew 7:12), as seen in the many selfless acts of service and care for society's most vulnerable.

Participation in the St. John's and Area Council of Churches, the Religious Social Action Coalition NL, and now in the *Heads Without Beds* campaign, demonstrates an active commitment by local faith communities to find ways to thrive together, work toward common goals, and advocate for vulnerable populations in a combined community of care.

Home Again Furniture Bank's initiative *Heads Without Beds* is a great way to continue the deepening



A family receives a new mattress from Home Again

of multi-faith dialogue and action, for the betterment of community.

About Home Again Furniture Bank

Home Again is a nonprofit organization that aims to end regional furniture poverty. To do this, Home Again collects donations of gently-used furniture to redistribute, for free, to those referred by partner agencies and organizations. Each week our volunteers deliver beds, blankets, pillows, sofas and more to individuals and families who had been living without.

As partners of Home Again, each Anglican parish in the region can refer parishioners and others in their communities who find themselves without basic furnishings.

Past furniture recipients have shared "I can have a seat in my own house now because I have a table and chairs and cups to serve coffee. I also have a bed now so I don't have to sleep on the floor anymore." Another recipient said, "The mattress allows me to sleep better. The dresser helped

me organize my clothes. The lamp allows my son to sleep with the light on."

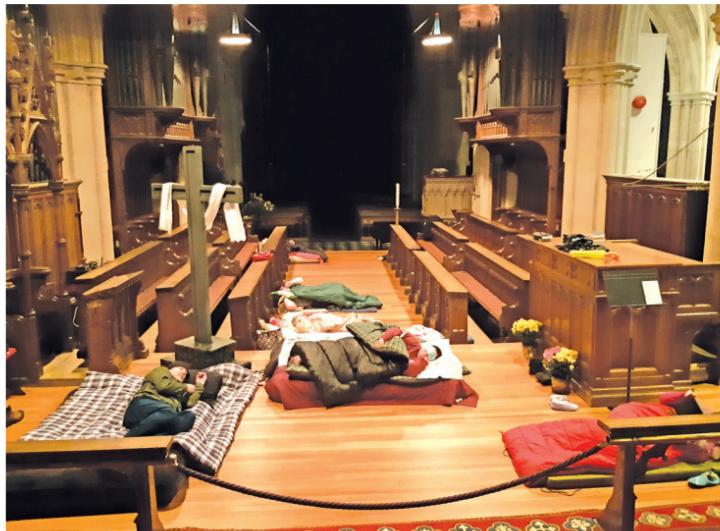
Less than 4.5 years old, Home Again has furnished more than 1300 households. And there is an ever-growing list of more than 150 households waiting for the furniture they need to turn their house into a home.

You Can Help

You can help ensure that others have a bed to sleep in by supporting *Heads Without Beds*. **Ask questions and learn more** about the work of Home Again Furniture Bank. **Sponsor a *Heads Without Beds* participant** by making a tax-deductible financial contribution. Participating churches will have specially marked envelopes. Some participants will use sponsor donation sheets. Or donations can be made online at: <https://bit.ly/2k2FX4n>

For more information:
www.homeagainfb.ca

Maureen Lymburner:
(709) 325-0072
maureenlymburner@homeagainfb.com

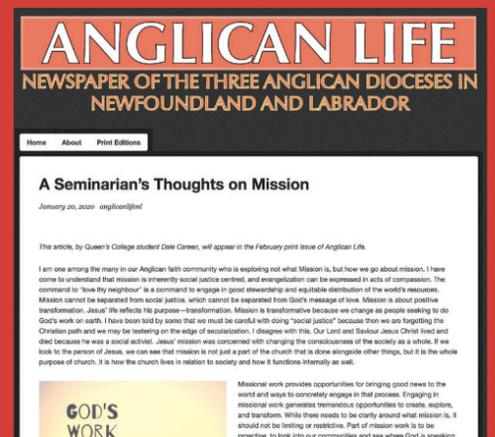


The Archdeaconry of Avalon members sleep on the Cathedral floor

For More Anglican Life we have a website:

www.anglicanlife.ca

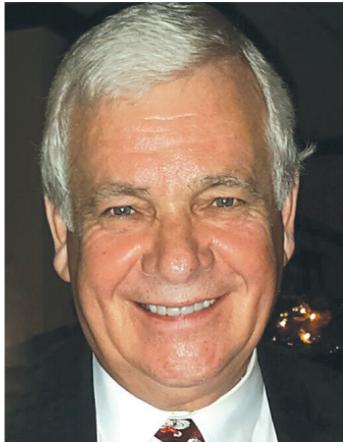
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In Lieu of Flowers

Kevin Smith
Columnist

Recently, a rector asked me for a suggestion about how to encourage parishioners to make a memorial gift after the passing of a dear friend or relative. My answer: You should ask them directly to do it and so we drafted a note which was included in their bulletin.



The Parish of _____ welcomes memorial gifts. Making memorial contributions at a time of a loved one or friend's passing is often done in lieu of the cost of sending flowers. While flowers are appreciated, the financial memorial gift is a wonderful way to support the ongoing ministry of the parish. In addition, the donor receives a tax deductible receipt for the offering. Please consider this when you are writing an obituary.

Looks pretty straight forward, doesn't it? Well, an article by Chris Raymond, suggests there is another side of the coin. The phrase, he suggests, "in lieu of flowers" became a problem for the Society of American Florists in the 1950's. They felt that the phrase "in lieu of" literally means "instead of" or "in place of". It does not mean, "You might also consider this option" or "The family would also appreciate."

Raymond writes that when surviving family members or friends see this phrase, they generally interpret it to mean "Don't send flowers" despite the fact that most families appreciate receiving the funeral flowers and the thoughtful, caring impulse behind them. He goes on to say that families coping with the death of a loved one usually find comfort in any gesture of love and support that survivors make, and they generally do not want to intentionally limit any expression a well wisher might want to make at this difficult time.

He says that unless you do not want flowers, you should consider some

alternate phrases such as:

- Memorial contributions may be made to...
- The family suggests sending memorial contributions to...
- Should friends desire, contributions may be sent to...
- Memorials may be made to the charity of your choice.
- As an expression of sympathy, memorial contributions may be sent to...
- The family has designated [CHARITY NAME] for memorial contributions.
- Remembrances may be made in the form desired by friends.
- Flowers are welcome; Contributions may be sent to...

Raymond concludes, "By using one of the above phrases in lieu of the usual wording found in obituaries and death notices, families can lessen the confusion loved ones often feel about whether they may send funeral flowers and help ensure that those who wish to send a tangible, beautiful symbol of their love and support feel comfortable doing so."

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



Left to right are: Mariam Spearing, Emmie Smith, Pauline Russell, Clara Smith, Randy Hopkins, Isi Rumbolt and Rev'd Jennifer (Deacon)

On The Road Again Travels in Labrador

Article and photographs by
The Rev'd Jennifer Rumbolt

Services were held in Charlottetown, Pinsent's Arm, and Port Hope Simpson on February 9th, 2020. The Rev'd Jennifer Rumbolt, the band and choir from St. Mary the Virgin (from Mary's Harbour) along with their road managers Reg and Dave Rumbolt traveled to these other communities to share in worship with them. We had a wonderful drive and the weather was beautiful, with the bright shining sun and snow capped trees. The day was enjoyed by all.



Left to right are: Dave and Reg Rumbolt

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The Mission Approach

St. John the Evangelist, Topsail

Article and photographs by Louise Smith

When I graduated from college and started my first job as a bookkeeper, accuracy and precision were paramount, because the only technical aids on my desk were the calculator,



typewriter, and telephone. It would be another three or four years before the accounting machine was introduced. Balancing the books depended upon human hands and brain acumen. I was more than half way into my career before my profession and the world were revolutionized by the birth of the computer.

Similarly, other aspects of life have evolved over time, and restructuring of the church's standard principles is no exception. Just as there were staff in my office who were set in their ways and didn't quite welcome the innovation, in like manner, there may be members of our congregation who will still prefer the status

quo. However, in order to survive in this new age, we all need to program our lives to comply to some realistic change.

"The Mission Approach," though, is alive and well here at St. John the Evangelist in Topsail. Rev'd Jolene has been working diligently to make our place of worship more family friendly.

Since we have over abundance of seat capacity, together with some talented people in our midst, she has arranged to have some pews removed from the back of the church. The added space will accommodate a fully equipped play area to adequately occupy young children while parents can be more at ease to participate in worship.

This new step forward has been complimented with an invitation to arrive half an hour before service commences to come together for a cup of tea and a chat to get more acquainted with new members of our congregation.

This fellowship is certainly not confined to the Sunday morning worship; Rev'd Jolene has offered an

Anglican Discipleship course inviting the congregation to her sessions every Thursday evening. And on Monday evenings, she coaches a group involved in her grief counselling session.

The night before writing this, which was Shrove Tuesday, in celebration of pancake night, we shared food and fellowship with a packed house, which included friends from the neighbouring United Church.

As this is being written, it is Ash Wednesday, and our time together will mark the beginning of Lent, as we are reminded of the forty days that Jesus spent in the wilderness.

This will be followed by a quiet day on Saturday the 29 of February —with the theme 'Knowing God's Love For Us; Keeping Faith In Troubling Times; and Our Hope Is Found In Jesus.'

So as we embark on this holy journey of Lent, let us be ever mindful of his sacrificial death and illustrious rising from the dead, as we anxiously await the dawning of yet another blessed Easter Sunday Morning.

That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death.
Philippians 3:10

Just Showing Up: It's Important

The Rev'd Cynthia Haines-Turner
Columnist

"Eighty percent of life is showing up." That's a quote attributed to Woody Allen. While I am no great fan of Woody Allen, I find that quote intriguing.

Showing up is important. It says something. Showing up in Church on a Sunday morning says that you have made attendance at worship a priority amidst the many demands of your life. I'm not a morning person, I never have been and I don't like getting out of bed on a Sunday morning. But I never consider the opposite. For people who have young children, it is an even greater commitment as it means getting them up, dressed and ready. It also sometimes means that you do it in spite of moaning and groaning. If they are involved in other activities, it may also mean making sacrifices—just to show up.

My mother had ten children, and while the oldest was away at university when the youngest was born, there were still a lot of children around at any given time. Yet, I remember my mother ironing ribbons for our hair on Saturday night (most of us were girls). Then Sunday, we got dressed, put on clean white socks and off we went with her. When I had just three children of my own, I came to understand just how much work that was for her. Yet, she showed up.

Showing up is important. For church leaders, including clergy, showing up delivers a message—whether it's at coffee hour, at birthday celebrations, at anniversaries, at times of fellowship, at a sick bed or at a wake. The message is that the person or event matters. It matters enough for you to leave the comfort



of your home (or as in Sunday morning, your bed!), to take time from your other activities and demands and to make that effort to, well, to show up.

Obviously, there is more to "showing up" than a physical appearance at a particular place—it's not just to be "placeholder alpha" to borrow an expression from a friend of mine. All of you needs to be engaged as you listen to people, as you demonstrate care, as you empathize with others. But you can't do any of that if you are not there in the first place. Of course, the Church has a fancy word for it, as the Church likes to do. They call it the "ministry of presence."

Henri Nouwen, priest and author and respected spiritual teacher wrote, "More and more, the desire grows in me simply to walk around, greet people, enter their homes, sit on their doorsteps, play ball, throw water, and be known as someone who wants to live with them. It is a privilege to have the time to practice this simple ministry of presence. Still, it is not as simple as it seems."

What is ministry if not service in the name of God? How reassuring to know that we can serve God by simply being present, by showing up!

Do you know someone who is being ordained or someone celebrating an ordination anniversary? Give them a Clergy Bear with surplice and stole in a colour of your choice.

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—Romans 15:13

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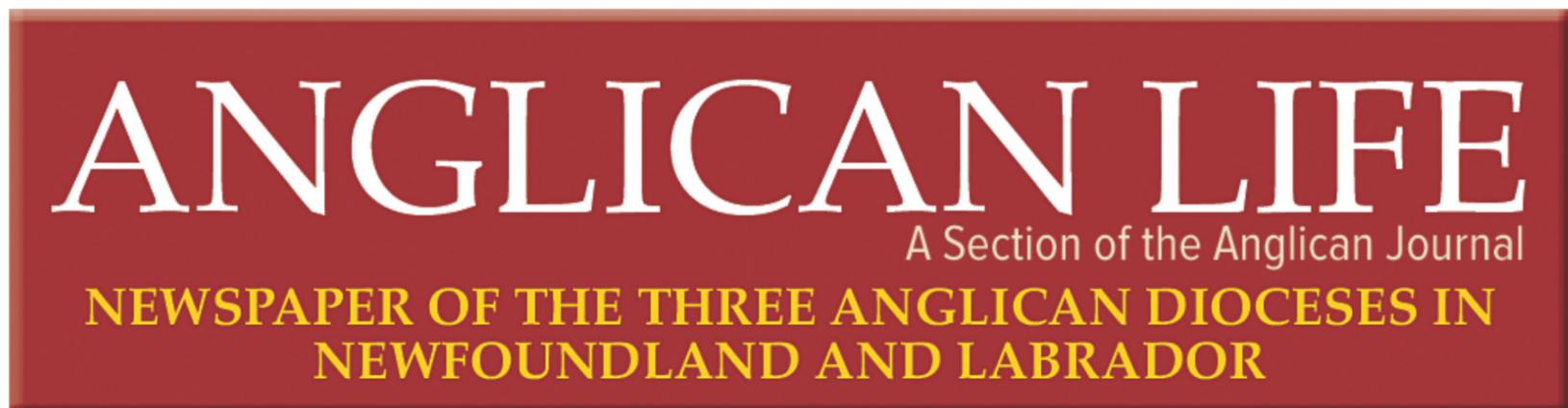
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