

ANGLICAN LIFE

NEWSPAPER OF THE THREE ANGLICAN DIOCESES IN
NEWFOUNDLAND AND LABRADOR

A Section of the ANGLICAN JOURNAL

November 2020

REMEMBRANCE DAY 2020

O LORD OF HOSTS, WE THANK THEE FOR THE GIFT OF PEACE, AND WE REMEMBER THOSE WHO HAVE MADE THE ULTIMATE SACRIFICE FOR OUR FREEDOM. STRETCH FORTH, WE PRAY THEE, THINE ALMIGHTY ARM TO STRENGTHEN AND PROTECT THE QUEEN'S FORCES IN EVERY PERIL OF SEA, AND LAND, AND AIR. KINDLE, WE PRAY, IN THE HEARTS OF US ALL THE TRUE LOVE OF PEACE, TILL THE EARTH IS FILLED WITH THE KNOWLEDGE OF THY LOVE. AMEN.

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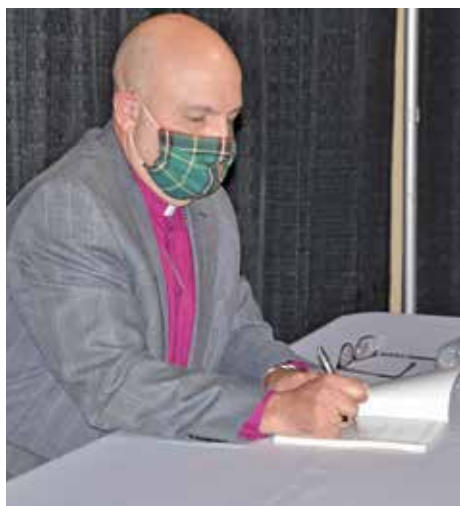
The Church of England Orphanage in Newfoundland: 1855-1969 Book Launch and Residents' Reunion

Article by Gail Brittain
Photographs by Fred Dinham

On September 25th, 2020, a reunion of former residents of the Church of England Orphanage, and a book launch, took place at the CLB Armoury on Military Road. The book's author, Bishop Geoff Peddle, Bishop of Eastern Newfoundland and Labrador, introduced the book, *The Church of England Orphanage in Newfoundland: 1855-1969*. Approximately sixty former members of the orphanage along with their family members reunited to share memories, to hear Bishop Geoff speak, and to get a signed copy of the book. Replicas of the Orphanage for Boys, once located on the site of the Arts and Culture Centre, and the Orphanage for Girls, once located nearby on Strawberry Marsh Road, were on display.

Bishop Geoff stated that it was not his intent to write this book. Mr. Derek Barbour and Mr. Adrien Heffernan, who spent much of their childhoods at the Orphanage in

the 1950's, were the driving forces behind getting this book written. They provided troves of material, most of the photographs, and spent long hours contacting every person they could



Bishop Peddle signing his new book

who is pictured in the book. There are stories of residents, such as "The Reverend Simon Gibbons: A Child of the Orphanage and First Inuit Priest," who entered the orphanage in 1857 at the age of six. There are memoirs from others such as the Rev'd Everett

Hobbs, an Anglican priest who was a resident from 1942-1953, and Colonel Adrian Heffernan, who entered the orphanage on September 14, 1951. Many other residents provide sketches of daily life at the orphanage.

From the back cover of the book: "From its beginning in 1855 as The Newfoundland Church of England Asylum for Widows and Orphans, established following a devastating outbreak of cholera in St. John's, until it's closing in 1969, approximately 2000 children were cared for by the institution. And not just children: until 1908 widows were also included. And even when the orphanage closed, the Anglican church continued the good work it had done with children and their families by investing the assets into The Anglican Charitable Foundation for Children



The model of the girls' orphanage, formerly on Strawberry Marsh Road



The model of the boys' orphanage, formerly on the site of the current Arts & Culture Centre

(ACFC). In the year's since, the ACFC has helped more than 39,000 children and young people and distributed over \$8 million.

If you would like a copy of the book, it sells for \$18.95 from the Diocesan Resource Centre, and may also be purchased by mail within Canada for \$25.00 (shipping and handling

included). For more information please contact the Diocesan Resource Centre at: (709) 576-6051 or by email: rescentr@anglicaneni.net or write to: **The Diocesan Resource Centre, 19 King's Bridge Road, St. John's, NL A1C 3K4.**

Happenings at St. James', Gillams

Submitted with photographs by
Audrey Park

It has been a very different year, and things have not been normal by any means. Our church activity, like everything else, has been affected. Before COVID-19, when our churches were forced to close, we here at St. James' were very busy with some fundraising and children's activities, as well as our ACW activities. Here are some photographs from those activities.



A monetary donation towards roof repairs at St. James'



Sunday school children taking part in church service readings



Donation of a Gospel book in memory of Cyril March and Cyril Coombs



Left: Installation of ACW members by Rev'd Kay

Below: Birthdays celebrated for January and February



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Editor:

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

Advertising Rates and other information may be obtained from:

The Rev'd Fred Marshall
19 King's Bridge Road, St. John's, NL
A1C 3K4
Phone: (709) 727-4346
Email: fred.marshall@nljointcommittee.com
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True and False Humility

The Rev'd Jonathan Rowe
Columnist

There's a lesson that may not be read that much in church, because it's appointed for the Sunday between 30 October and 5 November, when many churches celebrate All Saints' Day. But it's worth reflecting on, because in it, Jesus has significant things to say about the example that we ought to set in the world. In Matthew 23:1-12, he warns his disciples about the Pharisees who do not practice what they preach. According to Jesus, they do all their deeds to be seen by others. Their motives are so self-centred that you can practically hear the disdain in Jesus' voice as he talks about them. He finishes his warning in that lesson by telling us that, "All who exalt themselves will be humbled, and all who humble themselves will be exalted."

On the surface, this seems to be sensible advice on how to get ahead in the world, not unlike in Luke's Gospel, when he talks about choosing the lowest seat at a wedding banquet. We like it when Jesus talks like this, because deep down, we all like it when pride goeth before a fall. It's easy to imagine ourselves enviously looking at Pharisees, or billionaires, or those who have long enjoyed privilege, and wishing for them to get their comeuppance. Jesus



seems to be saying that instead of the people who normally look like they're winning at life, it will be those who humble themselves who will really get ahead.

Except there's something a bit unsettling about that. 2000 years of Christianity have led us to internalize that message of humility to the point where we've almost weaponized it. Perhaps you've seen how this works. You tell me what a lovely singing voice I have, and I'm supposed to protest that I think I sound terrible. "Oh no," you tell me. "I'd love to be able to sing as well as you." And there we have it. My little display of modesty leads to an even bigger compliment. All who

humble themselves will be exalted, right? Except lots of people get tired of that kind of false modesty. If my goal was to use my humility to get ahead, does it really count as humility? If this is the way the world works, perhaps the harsh truth is that those who get ahead are the ones who do the best job of advertising their humility. And doesn't that just amount to *lying*?

Luke's parable about the wedding guests jockeying for position may be the key to understanding what Jesus is talking about when he talks about humility.

If I take the lowest seat because I hope someone will invite me to come forward and get the recognition that I really deserve, my attention is really focused on the more honourable position that I secretly want. But in taking the lowest seat, I am also raising up others. In the status-conscious society Jesus lived and taught in, this would have been very clear. With that in mind, it becomes much easier to see the kind of false modesty mentioned above for what it is—just pride under a different flag. True humility involves using our

privilege to make room for others, to give a place to those who have no place, a voice to those who have no voice, and dignity to those who would otherwise have none.

Do you see what happens when we look at the Scriptures through the three lenses of attractiveness, challenges, and potential to transform? First we are drawn into the Gospel by what seems to be sensible advice. Then we start to question how sensible it really was, and might be tempted to turn away from it altogether. But as we dig deeper, we find new insights that set us free from the surface level meaning and have the potential to make us more generous, more compassionate people. I wonder what insights you might find as you look at other Gospel passages through these three lenses?



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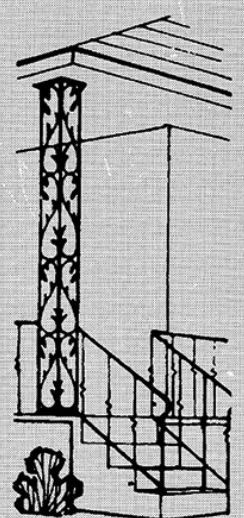
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Upcoming Anglican Life Deadlines:

December Print Issue - 1 November

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Planned Giving In A Pandemic

Kevin Smith
Columnist

Who would have thunk that 2020 would be a year of COVID-19—a pandemic which has essentially brought the world to its knees? Twenty years ago when I started writing this column, we never imagined that churches would be closed, and now when open are limited to a



certain number attendees at a time. Many, if not most of us, are still trying to figure out how the world has changed, how donors have changed and how our work will change as a result of COVID-19. Now with 2020 in its last quarter, we know that some parishes have suffered significantly and the future seems uncertain.

Our circumstances are shared by the world. I

heard recently that when this pandemic is over, one in five churches will be no more. That's disturbing news, but it is not news.

I also saw a news report that in 2005 President George W. Bush was reading a book about the 1918 pandemic which killed thousands. He returned to Washington and said to his staff, "You need to read this book; if we wait for a pandemic to appear, it will be too late to prepare." And now as the death toll in the United States passes 200,000, it is obvious that administrations that followed President Bush did not take his advice and prepare for the onslaught of this virus.

How is planned giving faring throughout this pandemic? Fraser Green of Good Works recently reported:

Clients, lawyers and financial planners that we knew all began telling us that there was a boom in will-making and will-updating going on. The rush is indeed on. Will-making and will-updating activity has accelerated

big time. And, our early survey research indicates that a significant amount of activity is happening with audiences that are somewhat younger than our usual suspects aged 60+. Our best take is that people aged 45-60 are having their first serious thoughts about their own mortality and taking action.

So what has that told us? Fraser Green suggested that our donors are changing and had two conclusions worth noting:

1. We are thinking about our own mortality—and the mortality of those we love—in a way we've never done before. We are asking the existential questions like, "Why am I here?" "What matters most in my life?" and, "How do I want to be remembered when I'm gone?" Even our language of expressing love has changed.

2. There appears to be a growing desire on the part of many to respond to the crisis—and to be helpful. Many of us are choosing not to simply fear becoming victims, but are rising to the occasion and asking ourselves, How can I best help others stay safe from this threat? People are looking for avenues of usefulness—and that provides you with a wonderful opportunity to provide one.

That's encouraging news! Let us not lose touch with the possibility that our parishioners are facing their own mortality and considering doing or redoing their wills at this time. We need planned gifts. We welcome planned gifts at a time when such support is desperately needed.

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



Photo by Rhodi Lopez from www.unsplash.com

Nothing Extra

The Rev'd Michael Li
Columnist

According to New Scientist (April 18, 2012), there are six things humans all do: 1. We spend time to enjoy ourselves. 2. We predict how things work and test those predictions. 3. We have developed elaborate systems of rules, taboos, and etiquette. 4. We make a meal of our daily food. 5. We have sex in private. 6. We gossip.

I can add at least two more things humans all do, namely: (a) everybody comes into this world with empty hands; and (b) everybody leaves the world with his or her hands empty. No wonder, the apostle Paul wrote: "We brought nothing into the world, and we can take nothing out of it" (I Timothy 6:7). This Bible verse is one of the sentences to be said or sung by the pastor who is responsible for the conduct of the Service of Burial of the Dead in the Canadian Book of Common Prayer (1962).

There are at least two basic facts in life—we all start with nothing and we all will end with nothing. These two facts offer a sobering perspective to a wealthy or poor materialistic person.

To the person of faith, these two facts serve as reminders that we were dependent on God in the beginning, and will be equally dependent on God in the end of our earthly journey. Also, we depend on God in the midst of life—not just at the beginning and the end. It is a reality that has provided comfort in the midst of adversity, and contributes to our contentment.




The Bible emphasizes the transitory nature of money and physical possessions (Matthew 6:19). Believers are to be content, regardless of economic level or increase or decrease in worldly belongings. This does not mean we should view wealth as evil, or avoid prosperity. However, our true joy comes from knowing the triune God and not through an obsession with wealth or success only.

Of course, there is nothing wrong for anybody to want to earn more money in order to provide adequately for dependents, to give more to worthy charitable organizations, or to invest in creating goods and services that allow the community to thrive, then it would not be evil to want more money. With money a person can answer to the cry of those in genuine need. In our household, my wife's income paid for eleven years of our children's university education. It was very good that our children graduated with no debts.

All of us entered life empty-handed; all of us leave it the same way. I never saw a hearse pulling a U-Haul trailer! During our earthly journey, we should focus on the eternal, each day, every day.

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Online Advantages

A leap forward worth keeping

Emily F. Rowe
Editor

What were you doing a year ago? I know that about a year ago, I went to an amazing concert at the Arts & Culture Centre. The Chieftains were playing, and my family and I sat front row, centre. When I was a kid, my family had an album by The Chieftains, and it's quite possibly where my love for Irish music started. Seeing them was a life-long dream, and it actually happened.



A few weeks later, I went to the Santa Claus parade with my daughter. We sat through the whole thing and nearly froze, but it was wonderful. I have photos of us, grinning as the Maple Leaf Big Stick bologna (in Newfoundland, a character second in importance only to Santa himself) waved a frozen pink hand at us. For those of you who are not lucky enough to live here, I'll make that clear: someone dresses up in a bologna costume every year, and the crowds go mad for it.

But what will this year look like? No concerts—at least not in person. Will the Santa Claus Parade go ahead? I don't know. Social distancing will certainly be necessary.

I honestly believe that this is all temporary. The pandemic will end. We will meet again, and be close again; we will eventually be able to loosen these restrictions. But looking back at these memories of last year has taught me something, and it's that we can't waste our time, and we need to keep moving forward. You never

know what tomorrow will bring. We didn't see this pandemic coming—at least not to this extent.

Every month, Anglican Life publishes articles that encourage us to live better: to be better Christians, to be responsible citizens of the planet, and to be more help to those around us.

We in the Church take a long time to change, and that can be good sometimes. We don't tend to rush into things, and we try to be considerate and compassionate in what we do. But sometimes, we move too slowly. We worry that, if things are truly handed over to the "next generation", then things will be too different.

Nobody a year ago could have imagined a six-month shutdown in many of our parish buildings, but many of us embraced changes like digital options. While they can never replace in-person worship and gatherings, neither are they something that should fade away when COVID-19 does. It's one way that we can make the world a better place. We made a huge leap forward, making our worship and teaching groups both more accessible and farther reaching. And we can do so much more to build community through social media, or have meetings online so that we don't have to drive in bad weather or in the dark, and to save transportation costs, and technology can even to fundraise. Technology in our parishes needs to be as essential as electricity, allowing us to reach those who are unable to be with us for whatever reason. If we are able to hold on to what is necessary and adapt when needed, we have every reason to hope for a bright future for our Church.



A Mountaintop Experience

News from PWRDF

Article and photographs by
Mona Edwards and PWRDF
PWRDF Representative,
Western Newfoundland

As I write this, my friends and I are "recuperating" from our climb up Gros Morne Mountain, which we did as a team for the annual Ride for Refuge. A milestone birthday for my friend and myself, and accompanied by her sister, we decided to climb the mountain to raise funds for a very worthwhile project. As the expression goes: no pain, no gain, and in this case the pain was more than worth the gain of using this trek to raise funds for St. Jude's Project in Africa. Unfortunately, due to a slight injury, I only made it about halfway up, but my teammates trudged on, and on, and on, until 15 hours and 16 kms later they arrived back safely, thanks to Parks Canada rescuers and our awesome God.

Since PWRDF began participating in this annual event six years ago, many supporters have walked or cycled to raise more than \$130,000 for PWRDF, and in these unprecedented times, even mountain climbing goes.

St. Jude's promotes

sustainable agriculture training with a focus on women, children, and youth. People come from Africa and other parts of the world to learn about organic farming, food security, income generation, environmental management, tree planting, water harvesting and soil fertilization.



The founder of the organization, Josephine Kizza Aliddeki, believes in a holistic approach and teaches that all living things are connected and need to be preserved. Since 1997, St. Jude Family Projects has trained, closely monitored and transformed more than 186,000 farmers.

PWRDF supports St. Jude's and the community by improving food security, increasing income through farm entrepreneurship and teaching agricultural

conservation techniques to cope with climate change.

In order to continue to support this incredible work, PWRDF has made St. Jude Family Projects in Uganda the beneficiary for the 2020 Ride for Refuge. The national goal was set at \$25,000, and as of September 30th (this column's submission deadline), we've exceeded it with our team, mountaintop@65, contributing over \$2800. Thanks to generous donors like yourselves.

If you would like to learn more about St. Jude's projects and many other projects of which

PWRDF is a part, please visit PWRDF.org or contact me at: monacedwards@hotmail.com or on Facebook.

Isaiah 52:7

How lovely on the mountains are the feet of those who bring good news, who announce peace and bring good news of happiness, who announce salvation, and say to Zion, "Your God reigns!"

Anglican Life welcomes the Rev'd Fred Marshall, Officer of the Anglican Joint Committee, as a guest columnist for the next few months. Rev'd Fred will be contributing a six-part series over the next six months. The series is entitled "What the Spirit is Saying to The Church," and were originally written for a course at Queen's College called Growing Into Faith.

What the Spirit is Saying to The Church

Passing on the faith

The Rev'd Fred Marshall
Guest Columnist

"For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ." 1 Corinthians 12:12

In the first article, we learned how our identity is related to our generation: how the time frame in which we were born has much to do with who we are on our life's journey. People of a particular generation tend to have similar characteristics, preferences and values. In the second article we learned that with the great diversity across all age groups from 20 - 75+, it is important that Christian faith formation be both directed and custom-made to each stage of life and that a "one size fits all" approach to Christian education no longer works. To assist adults in all stages of life to have a personal relationship with Jesus, the Church must provide a variety of ways for people to learn and grow on their faith journey.

In their book "Passing on the Faith: A Radical Model for Youth and Family Ministry," authors Strommen and Hardel state that, "most parents will likely end up getting out of their children religiously what they themselves are. Parents ignite faith in the lives of their children by making it an affair of the heart."

Young people today are growing up in a multicultural, multiethnic and multi-belief world. Christianity is no longer the dominant religion, nor are its views and beliefs accepted by the majority of people. The authors of "Passing on the Faith" suggest that if we want children to be Christians, then we must be more intentional, "by grounding them firmly in the faith with an understanding of what

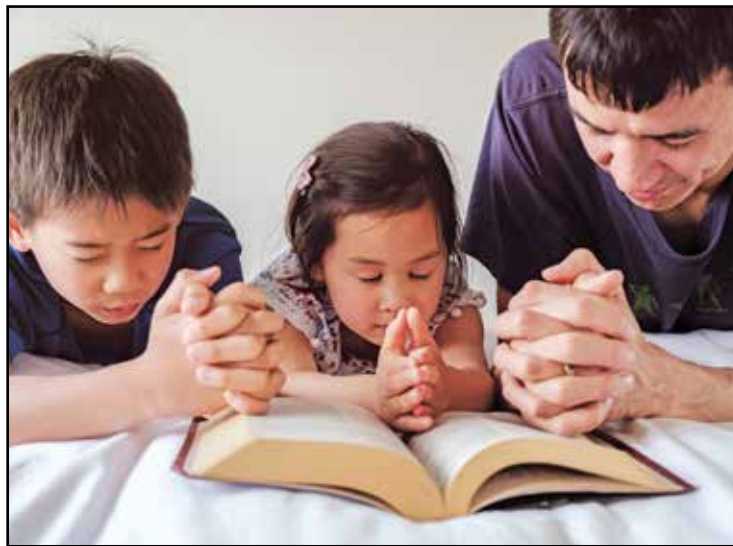


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is unique and redemptive about Christianity." Faith-nurturing families and a formal Christian education are the top two aspects that contribute to maturity of faith in young people. It is suggested that Christian education must be a priority to committed, trained and supported teachers to a valued ministry; that congregations have a strong emphasis on service to those in need, as faith is learned by doing; a strong emphasis in the study of Scriptures for the congregation, as Christian adults and parents are key to creating Christian youth; and finally, the congregation must have a strong prayer life as spiritual individuals and a spiritual community.

The good news is that the Church has an amazing opportunity to provide (biblically based) answers to those who are living in an isolated society trying to make it on their own. The Church is the only institution that has the mandate to bring people together. Jesus said, "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you." (Matthew 28:19-20) This does not mean we

begin by coaxing someone to come to church for an hour on Sunday however, we must be intentional of our long-term goal: to help others discover the Kingdom of God here on earth. As followers of Christ, our mission is to form a trusting relationship with others by offering our time and attention. Discipleship is not about us. True discipleship requires developing meaningful relationships through listening, sharing experiences with others, being vulnerable to admit our own sins and weaknesses, and to be a champion with someone else on their faith journey.

Research has shown that young people need faith mentors outside their immediate family; that is, they need other adults who can guide them and help them discover their own spiritual gifts. Relationships between different generations is important as older generations can share their spiritual journey. However, the older person must

also be open to looking at a different way forward from the perspective of the younger generation.

How is the COVID-19 pandemic bringing generations closer? How can we support one another?

In the next article we will look at practices that a congregation can do for a faith-focused Christian education.

What does scripture say? Jesus said "A new command I give you: Love one another. As I have loved you, so you must love one another. By this everyone will know that you are my disciples, if you love one another." John 13:34-35

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A Moment In Time

From the archives

By the Rev'd Irving Letto
Honorary Archivist,
Anglican East NL

Many years ago, someone at Queen's College got the bright idea of developing memory boards to record the names of theological students who had attended the college. The practice continues to this day. It records when the students were formally accepted to begin preparation for the ordained ministry, and the dates of their ordinations as deacon and priest. Now and then we notice that there is no record of the year that the person was ordained.

In the early years of the college, all the students were young men from England who had accepted the invitation of the bishop to come to Newfoundland and Labrador to train at Queen's College. After two or three years, they were ordained and were appointed to a mission or parish in some part of the province. These memory boards are an archive in themselves. On this section of a memory board we notice that C. H. Foster was ordained as a deacon in 1880 but was never ordained as a priest. Why not?

As an archivist, now and then I come across a piece of information at the Archdeacon Buckle Memorial Archive about one of these clergy. A few months ago, I found a reference to the Rev'd Charles Hugh Foster. As I looked further, I discovered some interesting details that paint a picture of a moment in time. Following the thread of information, I could feel a relationship forming with a real person who lived a century and a half ago.

Charles Hugh Foster was the son of a medical doctor in Hull, England. From a brief note in the June 10, 1882 edition of the *Harbour Grace and Conception Bay Advertiser*, I learned that his mother who died on May 17th that

year, was named Maria. After being ordained as a deacon on St. Luke's Day in 1880, he was appointed to the Mission of Bonne Bay where he ministered until July 1881 when he was placed in the Mission of Trinity West.

On December 31st, 1881 he married Minna, the twin daughter of Archibald and Jessie Emerson. They were each 24 years old and were married at St. Thomas' Church, St. John's, by Canon Arthur C. F. Wood (Note: *Canon Wood Hall*). On a cold clear January 5th night, they sailed from St. John's on the *SS Lion* bound for Trinity. Rev'd Henry Johnson, writing from the parsonage at Exploits on January 25th, 1882, described how in the mail that day, he learned of the "sad account of the loss of the steamer 'Lion' with 45 souls... Poor fellow; he was returning with his bride to whom he had been married a few days before." (*The Evening Telegram* on January 9th reported the loss as 26.) Johnson said in another letter that he had known Foster, "with whom I, in common with many Augustinians, spent some time at S. Boniface

Mission House."

By typing: <http://collections.mun.ca/cdm/landingpage/collection/telegram18> in a search engine on your computer, you can follow the story of the loss of the *SS Lion* and how it was experienced through the winter months of 1882. The Methodist minister, Rev'd George J. Bond, made an appeal in *The Evening Telegram* on January 13th to the "generous public for timely contributions to help those left so suddenly and so terribly bereaved," and described the effect the disaster had on the community.

Not wanting to write only about the mysterious disaster of the *SS Lion* and the abrupt end of two young people's dream of a happy life together, I did a little digging in the archives of Queen's College. I learned that the camaraderie my retired friends like to reminisce about at the old Queen's College on Forest Road is a longstanding tradition. In the College Council minutes of October 28, 1878, the secretary recorded that:

"The Vice-Principal stated that on Wednesday Oct. 16th the students T. R. Nurse, W. How, W. A. Haynes, C. H. Fostser, D.

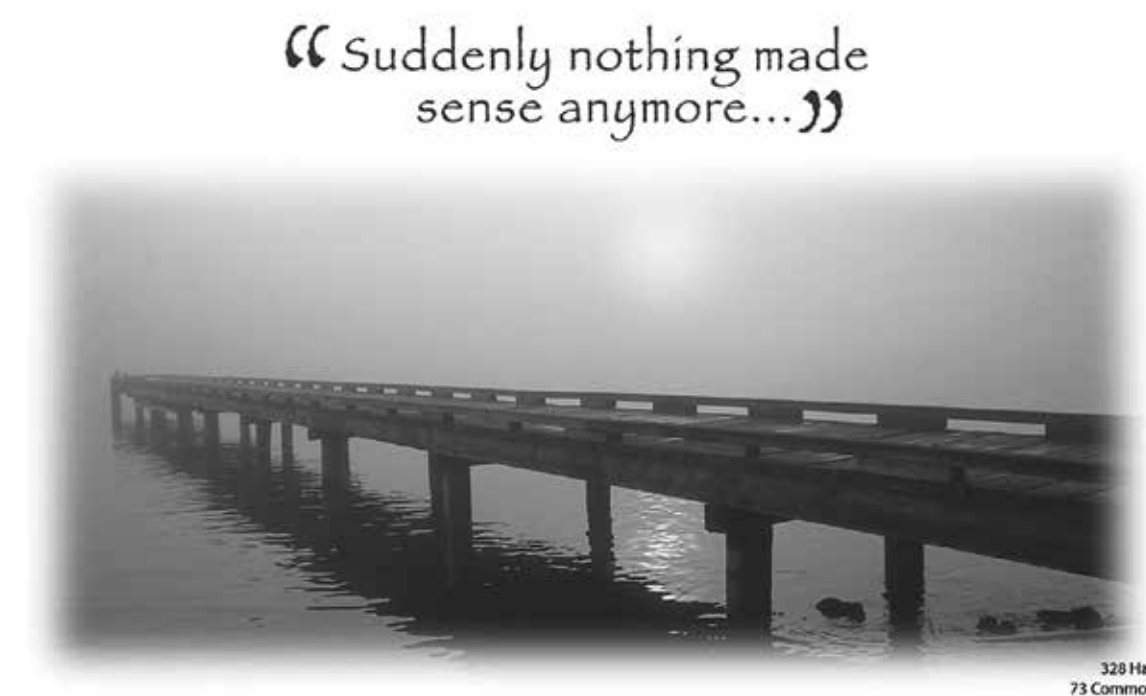
1875	A.C. CLARKE		
1876	J. THORNTON	1879	1884
	T. R. NURSE		
1876	W. HOW	1879	1881
"	W.A. HAYNES	"	1882
"	C.L. PAYNE	1878	1881
1877	C.H. FOSTER	1880	
1878	D.A. McLEOD		
"	D.V. GWILYM	1879	
1879	T. W. TEMPLE	1880	1882
"	C.W. HOLLANDS	1881	1883
1880	J.S. SANDERSON	1880	1882
"	E. WEARY	1882	1885
"	F. CROCKER		
2	G. CRANE	1882	1884
5	T.P. QUINTIN	"	"
4	F.C. BERRY		
2	1882 A. WATKINS	1885	

McLeod and T. P. Quintin had been allowed to receive a present, 2 bottles of wine, but that, not content with that, they had *conspired(?)* together, and T. R. Nurse had surreptitiously brought in, more, and that they had spent the afternoon in the new building over the library in smoking and drinking and otherwise misconducting themselves. After a long discussion Rev. E. Botwood proposed and Rev. T. M. Wood (the father of Canon Arthur C. F. Wood) seconded a motion that the students should

be reprimanded and confined to the College gates on Saturday and Sunday evenings, the two evenings which they would otherwise have at their own leisure until the end of term. This motion was carried unanimously."

Minna's father, Barrister Archibald Emerson, died in 1868 at the age of 38. Her mother Jessie Emerson Bayly Carter died in 1931, age 95. Her headstone at the Forest Road Cemetery has Charles and Minna memorialized on its base.

“Suddenly nothing made sense anymore...”




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All Saints' and All Souls' Days

Ronald and Melanie Clarke
Columnists

November in the church's calendar begins with All Saints' Day. On November 1st, the church commemorates all the faithful people who have dedicated their lives to God and Our Lord and Saviour. Those who have become saints have entered heaven and are granted an eternal life of peace and harmony. The saints "shall hunger no more; thirst no more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

All Saints' Day is about God rewarding exemplary Christians for their good and faithful work here on earth, earning the great reward of immortality in heaven. Even though Christians aren't perfect, God rewards those who have fought for his kingdom. The saints were recognized here on earth as being exemplary



Christians. Ordinary people looked to these great Christians for inspiration as to how to live a Godly life. It may appear, in this very difficult world, that life's struggles and tribulations are for nothing, but All Saints' Day is proof that God rewards those who have done their best on earth—to praise and magnify—God in heaven. Devoted and dedicated believers who fight for God's church will be rewarded with the greatest gift ever, a place in God's kingdom by his side.

The life of a saint is very difficult for most of us. Because we are humans, who make mistakes, some may think to be a good Christian is an impossible task. We may

find it difficult to always make the correct spiritual choices here on earth. We may feel unworthy to call ourselves "saintly". The word "saintly" is reserved for a small number of people who serve God, those such as St. Peter and St. Paul for example. Most of us wouldn't consider ourselves anywhere near that level of belief and dedication. Those of us who are faithful are doing our best but we fall short in comparison with actual saints!

After All Saints' Day, comes All Souls' Day on November 2nd. All Souls' Day is a way to acknowledge all believers—those who have a strong belief in Our Lord and Saviour. By focusing on the saints the day before, All Souls' Day helps us to feel the power of these exemplary lives. We hope on All Souls' Day to reunite with saints and souls who have gone before us. All Souls' Day is a time to commemorate those who have already gone

to heaven to be with our Heavenly Father. This day focuses on entering the kingdom of heaven. Here on earth, we long to spend eternity with our God in heaven. We believers hope to be welcomed into heaven when our time on earth is finished.

It is this hope for heavenly eternity which gives our Christian lives meaning and direction. We strive to be better people here on earth to ensure our entry into heaven.

When I was a young boy, my grandfather told me that being a good boy, following the commandments and regularly going to church would go a long ways towards my heavenly reward. Even at such a young age, I was able to understand God's wish for us all.

I was faced with so many choices here on earth that heaven seemed unattainable for me. For example, my grandfather asked me, did you treat your neighbour as yourself

today? Did you respect and obey your parents? Did you want and desire someone else's stuff? Did you say your prayers and pray for those less fortunate than you? Were you helpful to others? Knowing that I wasn't a good boy every day made me think I would never get into heaven!

But grandfather reassured me. No one was perfect, except Our Lord and Saviour. He said, my goal was to be the best person I could be and God would reward my best efforts!

We all can't be saints on earth so All Saints' Day and All Souls' Day are reminders in the church calendar that God rewards his faithful, hard working servants. I hope this month, that you focus on this heavenly pursuit. I hope you try your best to be a good Christian and remind yourselves that no one is perfect. God sees our good efforts and He alone can reward us with his heavenly kingdom!

God Bless you all!

A Return To Churches in The Parish of Seal Cove

Article and photographs by
The Rev'd George Critchell

We returned to our three churches here in the parish of Seal Cove, White Bay, on June 28th, right after the announcement that we could.

At the opening services, the attendance was down a slight bit, as we had predicted. But we also predicted that the numbers would grow to something more than they were prior to the pandemic, which we are proud to say has happened.

Our churches in Baie Verte and Seal Cove are pretty much at the allowable attendance, but in Westport, which is a much larger church building, although the numbers are up, we still can allow a few more.

Although I have



St. Swithin's (Seal Cove)

nothing against virtual church, and I know it served us well during the period, it cannot replace the feeling and emotion that comes with attending a real service in person.

Singing with a mask on is not ideal, but it has enhanced our services tremendously.

I have had 36 services since that time and all has

gone without incident. The simple plan is following the government guidelines to the fullest, and all is well.

I thank the congregations of St. Peter's (Westport), St. Swithin's (Seal Cove), and St. Paul's (Baie Verte) for their patience and cooperation during these most trying times.



St. Paul's (Baie Verte)



St. Peter's (Westport)

View Beyond the Fog

Dr. David Morgan
Columnist

"For I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me..."
Matthew 25:35 NRSV

For about half a year now, we have been living through not just one epidemic, but two. The first is COVID-19. The second epidemic has accompanied COVID-19, but is even more widespread—so widespread, in fact, that we have almost become desensitized to it. This second epidemic, of course, is the infection of our news coverage with near-constant talk of COVID-19.

With our news cycles so focused on COVID-19 (particularly our national news coverage), we are missing out on a lot of important things going on in the world. Sure, we had a few news cycles to talk about systemic racism, police use of force, and the destruction of the port of Beirut, but aside from a bit of coverage here and there about hockey playoffs and the Emmy Awards, it's been a lot of COVID coverage. What's BC doing this week to return to normal? Which work camps in Alberta are experiencing outbreaks. How many cases are spreading through Hutterite communities in the prairies. What are the COVID hot spots in Ontario this week? Why are the bars open in Quebec? What is the back to school plan for NL? What is the province doing for workers in the oil industry? What happens after the Canada



Emergency Response Benefit ends? Endless data. Endless officials. Endless experts.

And how do you know that your news coverage has come down with a serious COVID infection? – Well, when you are already into autumn, and the presidential election in the United States isn't dominating the news cycles, it's a pretty sure sign.

As an aside, I am thinking that the CBC should create a channel explicitly dedicated to COVID coverage. Naturally, the cable providers would be obligated to carry it on channel 19.

Unfortunately, the endless COVID coverage means that a lot of other important stuff is getting short shrift. The other day, I was listening to BBC World Service News on the radio (is it still radio if it is on the internet?) and heard this story about fires in a refugee camp on the Greek island of Lesbos. It was a short piece, and it ran in the news cycles for about two days in total. To find out more, I had to do some digging on the web.

To make a long story short, the Moria camp basically burned to the ground. The Moria camp, which was built to house about 2800 people, was

housing about 13,000 migrants/refugees from the Greater Middle East (a large percentage from Afghanistan, I understand). Many of these people have been waiting in limbo for years between an old home they desperately wanted to leave and a new home that is still just a dream. And, for now, they are housed by a country that doesn't want them there. Conditions in the camp were reported to have been bad—as a migrant or refugee, you probably aren't expecting luxury, but you do want to maintain your dignity.

But here is the kicker: there are strong suspicions that some of the residents wanted the camp to burn down (according to the BBC, Greek authorities are blaming a small group of residents for starting the fires and blocking attempts to combat the fires).

Regardless of whether you think the actions of this small group of residents is wrong or right, take a second to think about how bad conditions in the Moria camp must have been that some of the residents (not just the fire setters) would rather re-start with nothing than to keep on living there. Apparently, COVID-19 was starting to spread in the close-quartered camp.

In essence, their actions were like "rolling the dice" on their future—there was no guarantee of better living conditions. Greece has since expanded an existing camp to provide a short-term housing solution (which by all accounts offers worse conditions than Moria), but there were reports of Moria residents walking the streets in the daytime and sleeping in fields at night, all while

trying to deal with a group of locals who constantly harass them. *The Guardian* reports that, in the days following the fires, Greek authorities used tear gas on ex-residents who were protesting.

The plight of migrants waiting in limbo on Greek islands is just one of the many important stories we aren't hearing at the moment—there are many others. Just because COVID-19 has swept across the globe doesn't mean that these other stories of suffering and injustice go away. In fact, COVID-19 has only made them worse.

In this era of COVID-19, we are all going to need to work a little harder to see what else is going on in the world through the fog of the pandemic.

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Queen's College, Fall of 2020

The Provost of Queen's College, Dr. Rick Singleton, is pleased with the program offered to students during this time of Covid 19. Below, he provided responses to questions about the College.

How is Queen's College coping with COVID-19?

We are actually doing fairly well, all things considered. We had to make the sudden adjustment to remote classes only in March. Fortunately, we had made great advances in online course and program delivery over the past few years, so the shift was not overwhelming. As we moved into the spring, it became clear that there would be no on campus courses or other activities in the fall semester. With the cooperation of our students and faculty members, and the support of the Corporation, we prepared for the Fall 2020 Semester, with a plan to offer a full slate of courses and ensure we sustained our emphasis on pastoral training, and spiritual development. We also put measures in place to ensure a sustained engagement for returning and new members of our Queen's College community. For the most part things are going well. There are lessons learned and discoveries of opportunities. In some ways, COVID-19 has triggered many individuals and organizations to take serious look at what they have been doing, why they have been doing these things, and what needs to change and what should stay the same as we move ahead. One thing for sure: gone are the days of justifying things on the grounds that if that is what we always did or how we always did it.

What is happening at Queen's this fall?

When we refer to Queen's, it is more than the space at 210 Prince Philip Drive, St. John's. Now at the College, we are

functioning to maintain the academic programs and the administration of the College. Our Leadership team continues to monitor all our activities and respond to any problems or issues that might arise. Our faculty members are offering their courses and providing for good learning experiences by our students. We are a disbursed community this fall, and we are planning for the Winter 2021 Semester. Here are some highlights of our fall term.

All courses are online in our degree programs. Our total enrolment is 126 students. We are offering ten degree level courses. We have two Vocational Development Seminars for students in ordination stream and clergy who wish to participate. We have eight students in parish internships this semester. We introduced a new Academic Development Seminar to support students with their academic research and writing. We have a weekly online student forum for students to gather and discuss and share on academic and community activities. We are offering twelve Associate Program correspondence courses. We continue with our diploma programs online by offering weekly Diploma in Theology and Ministry sessions. We have six scheduled online times for community prayer per week. We have one Day of Awareness per month, four for the semester. We completed our space refurbishment project with the installation of historical pictures and art.

What is enrolment like in this semester?

COVID-19 has had some impact on our enrolment. But, our enrolment is strong overall, down a bit from last year, but that is partly because we had 52 graduates in 2020. Here are some specifics on our enrolment.

Student Enrollment by Program:

- Master of Divinity 7
- Master of Theological

Studies 17

- Master of Theology 9
- Bachelor of Theology 4
- Bachelor of Theology (D&M, C&G) 18
- Associate in Theology 23
- Diploma in Theology and Ministry 29
- Diploma in Theology and Ministry (RC) 5
- Continuing Studies 14

Total 126 (16 new students in Fall 2020 Semester; 8 in Degree programs; 1 in Associate; 7 in Diploma)

What will happen with Convocation?

Well, I am pleased to say we are in process of arranging a Convocation. If the Public Health Alert Level stays as is, we will have a Convocation on November 25th at the Jack Byrne Arena at 7:00 p.m. Convocation is the time when the academic community gathers to receive a report of activities and hear about plans. It is also the time when graduates are recognized for their accomplishments.

Our graduates include lay people, deacons, priests, a bishop, an executive archdeacon, Pentecostal pastors and a Salvation Army officer. We have a married couple graduating. We have representatives of six denominations: Anglican, Moravian, Pentecostal, Presbyterian, Roman Catholic, and Salvation Army.

What have you been able to do to sustain the spiritual development and formation of students?

COVID-19 has brought challenges and discoveries to our efforts and emphasis on spirituality as the core of our program and essential to the joy, resilience and effective ministry of those preparing for pastoral roles in the Church. Using on line resources and networking we are leading students into practices and routines that will allow them to have a strong prayer life and skills to help others. Our Chaplain, Fr. John Courage, has been a

wonderful guide and support for our students and faculty members. He has taken on the lead role with revising and enhancing the Vocational Development Seminars, as well as coordinating online prayer times, scheduling presiders and preachers, and coordinating spiritual direction for ordination stream students.

How are the finances holding in 2020?

So far we have been able to stay within budget. We have to watch every cent! We know things are tightening up for everyone. I am hoping the support for Queen's can be sustained by the dioceses, parishes, and individual donors and benefactors.

What are your own plans?

Well, I am still planning to retire. My original contract, when asked to take on the role as provost was for three years: to end in July 2019. I was then asked to stay on as Provost until July 31st, 2020. Due to COVID-19, the availability of the new Provost was delayed. Corporation is working on the appointment; no big rush now, as we have this semester pretty well looked after and we are well along with planning for the Winter 2021 Semester. As things stand now, I plan to retire after the winter semester. I am

really looking forward to a good sailing season in 2021.

Do you have a last word to our readers?

My last word to the readers and to all is "Gratitude". We are so blessed at Queen's College. We are blessed with generous and dedicated faculty members and enthusiastic and flexible students. Our Leadership Team (Dr. Bell, Dr. Carmel Doyle, and Canon John Courage are key to the success of the College). Our Corporation members are wise and dedicated in offering guidance and direction for the operation of Queen's. Our benefactors and donors from across the province and beyond are wonderful in their donations and prayers. We cannot ignore the wonderful relationship and cooperation from Memorial University. A special thanks and appreciation to Ms Dana Bishop ... who know no limit in getting things done and done right for Queen's. And a special thanks to you for the opportunity to share a few thoughts with your readers. And above all, thank God for gifts delivered to the Church and the world through the mission, vision and mandate of Queen's College. It is great to be part it.



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Our Bell Has Been Resurrected

Article and photographs by
Woodrow King

Back in the mid 1950s, the early pioneer Anglicans living in the Pasadena, Midland, and South Brook area, came together to erect a church that served as a venue for many services, baptisms, marriages, and funerals.

It was a proud opening day in 1957 when the church was finally consecrated and parishioners gathered with their families to listen to God's word and to worship together.

"Cartona SS," built in 1919. It was a steam ship that was used for the purpose of transport. This ship was sold twice after its original owner, but on July 20th 1928, she ran aground and was wrecked at Port Au Port, NL. It was then and there that the ship was decommissioned.

How the bell got from Port Au Port to Pasadena has yet to be determined.

It was twenty-five years later, in April of 1982, our first St David of Wales'

had been. It was very badly tarnished. Many hours were spent during lunch hour rubbing that brass ornament.

Melvin finally brought the bell back home to sit idly in his basement; many times it was only in the way, and Melvin often pondered what would become of it.

Fast forward a few decades, and it was Stewart Foote Jr., armed with some sleuthing ability, who wondered about the whereabouts of the old brass bell. He asked questions and came up with the right answers and proceeded to take matters into his own hands.

The final process of the bell restoration was started and completed by Stewart Foote Jr. and family. A cement block was poured that has some painted angle iron so that the bell could be anchored and proudly displayed in our church cemetery. All this was done by Stewart and family to honour their dad, Stewart Foote Sr., and the many wardens who were "hands on" in ringing that old brass bell so many years ago.

Many, many thanks go to Stewart Foote Jr. and family for taking on this monumental challenge and giving our cemetery a tangible memory of something that was quickly forgotten but so valuable to us many years ago.

Our bell has been resurrected.



Many of those early pioneers that were responsible for the building of the old St David of Wales' Anglican Church that was located on Church Street have long gone to their heavenly homes, but the siblings of those pioneers still carry memories of the old church and what life was like back then.

One such memory of the old church was that of a brass bell that hung loftily in the steeple of the church.

It was the job of the wardens of the day to climb the steep incline and physically clang that bell to signify the commencement of an 11am or 7pm service. That bell was audible all around nearby streets.

The bell was deeply rooted in history long before it arrived in Pasadena, and we do have some idea how it got here but will not mention it for fear of reprisal.

The bell came off an American cargo ship, the

church was built, and our building was decimated by fire, causing a great loss and anxiety to many of its parishioners.

The scramble was on to find a new venue for weekly worship.

It was only a few short days after the fire that the old brass bell was retrieved from the pile of smouldering ashes and stored in the basement of parishioner, Melvin Brett.

Melvin took the bell to work with the hope of restoring it back to some semblance of what it once



Our Return To Church Worship

Article by Louise Smith
Photograph by Sharon Smith

It's 10:30 am on Sunday morning, September 20th, 2020. With mixed emotions, I'm turning the corner approaching my home church of St. John the Evangelist, Topsail.

Two seasons have come and gone and we are still practicing this evasion of the coronavirus pandemic. It has also been a time of deprivation to assemble here for Sunday worship.

The height of enthusiasm consumes me with the expectation of actually collaborating with other members of my church family for the first time since March 15th.

An usher already has the door ajar; and with much timidity, I adjust my face mask and cautiously enter.

The challenge of maintaining faith for six months, that this day would eventually come to pass, has been a positive test of endurance.

The registrar sits behind a desk in the porch. She very professionally checks each parishioner to make sure they have previously registered and met all requirements so as our resumption to in person worship is engineered in a safe and diligent manner. Albeit, I almost feel like I'm at Motor Registration seeking guidance in renewing my driver's license.

Without personal contact, Dave guides each

individual, separately to an appropriate pew. He makes sure to bypass seats that are roped off in order to comply with social distancing.

When everyone is in their respective seats, Rev'd Jolene joyfully welcomes the parishioners back to church, and together with Rev'd Lisa, is ready to commence devotions.

Holy Eucharist is administered to the congregation with the blessing and consecration of bread only, while the rite of Eucharist is completed with the consecration of wine and received by Rev. Jolene alone.

Although we must refrain from mingling and passing the peace, it is refreshing to hear the peal of the organ echoing within our midst; and the choir members as they harmonize their melodious voices with a number of favourite hymns.

Finally, I reserve a few moments to focus on all the familiar faces. And despite the sacrifice of physical separation, our faith has been triumphant, and has brought us back to worship together again. But we must be thankful for a wave and a smile for now, with the hope of returning to normal soon.

Without *faith*, our hearts would be empty

And without *hope*, our hearts would break.

St. Nicholas' in Torbay Reopens

Photographs by
Doris Hancock

On Sunday, September 27th, 2020, St. Nicholas' church in Torbay was able to reopen for the first time since March. All COVID-19 guidelines were in place and were followed.



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