

# ANGLICAN LIFE

NEWSPAPER OF THE THREE ANGLICAN DIOCESES IN  
NEWFOUNDLAND AND LABRADOR

A Section of the ANGLICAN JOURNAL

February 2021

## Bishop Samuel Rose, Anglican East NL, Consecrated At Livestreamed Service

Article by  
Emily F. Rowe  
Photographs from  
Anglican East NL

On December 15th, 2020, Samuel Rose was consecrated and installed as the 6th Bishop of the Diocese of Eastern Newfoundland and Labrador. The service was held at the Cathedral of St. John the Baptist in St. John's. Due to health restrictions from the COVID-19 pandemic, very few people could attend in person, but hundreds were able to join in the celebration in safety thanks to the livestream.



Bishop Watton and Bishop Rose



Bishop Rose

With the Atlantic Bubble closed, the senior bishop within the province of Newfoundland and Labrador, Bishop John Watton, was the consecrating bishop, but other bishops who live on the island were also able to attend and assist. These included Bishop Organ (Bishop of Western Newfoundland), and Archbishop Coffin, Bishop Mate, Bishop Young, and Bishop Pitman (all retired). Representatives from across the diocese were also present to support Bishop Rose, and to stand in for those unable to attend in person. Archdeacon Greg Mercer, Rose's father-in-law, delivered the sermon.

On the next day, Bishop Rose reached out to those who had supported him through an online message, and spoke of how supported he felt by the prayers of those who had watched the consecration and installation from a distance. He concluded his message by saying that, "Let us never forget that God sent his son as the greatest gift of love we could ever receive. And we are called to share this same love with everyone, but especially to the poor, to the weak, to the vulnerable, to those rejected by society, to the broken and the marginalized."



Bishops of Newfoundland, current and retired, who were in attendance: Archbishop Coffin, Bishop Young, Bishop Organ, Bishop Watton, Bishop Rose, Bishop Mate, Bishop Pitman



The Rose family. Left to right: wife, Jill; daughter, Amy; Bishop Rose; son, Samuel



# God Is Walking With Us

The Rt. Rev'd John Watton  
Bishop  
Central Newfoundland

I often return to Luke's story about two disciples traveling to Emmaus after Jesus had died. They met a man along the road and began to walk and talk with him.

After some time, they stopped. They decided to rest together for the night. At the meal they shared, the two disciples observed the way the man took headship, praying, breaking bread, and pouring wine. In the fraction and sharing of everyday elements, they recognized Jesus and his undeniable presence.

I regularly return to this story. I need it every day. I do so by reading it, writing poetry about it, painting images of it, and sometimes by weeping in memory of the narrative's power while presiding at a Eucharist.

In many ways, it is the singular story that has helped me keep faith over the many years I have been walking the road toward a spiritual Emmaus.

It does not touch everyone in the same way.

Throughout the past year in the midst of our COVID shadows and encounters, I have discovered that my "Missional Question," that I ask pretty much everyone I chat with in one way or the other, has taken on a new poignancy. The compound question generally asks: "What was your spiritual foundation when you were young, and is there a reasonable spiritual, or a religious foundation, that you stand upon today?" The answer I often hear is a quiet: "Not really."

It makes me pay attention to everything they say, especially words of love and compassion that may flow from them. I believe God is in that.

When I was a young Christian, I often embraced a sense that some great spiritual happening was eminent. I had given my heart to Jesus, and was convinced that from here on in, all would be well,

if I only followed a prescribed path. There were plenty of teachers to help me!

Over the years as a "Saved" Christian, then as an ordained person, I would ask questions out of a sense that I was somehow spiritually empowered to reveal the right path to others whom God "sent to me."

Now, when I ask my questions, they are rooted in a deepening hope I see emerging within me, that honest answers and sharing of life experiences from others will humble me to be a student, rather than a teacher, of what the Spirit is doing in the world these days. It breaks my heart to hear of struggle, doubt, mistrust and fear; but also there is hope, joy, and peace in knowing that these things are being shared as COVID-19 continues to remind us what is really important.

In our faith communities, when our church people say things like, "I don't know what is happening to young people today," I try my best to share what I am learning:

The spirit of Jesus is, even now, walking with each of us, on our own road to Emmaus.

The Spirit of Jesus is trying to reach the world, even though, perhaps especially through, honest people who just can't fall down on their knees and pray.

I'm someone trying to be like Jesus, in that I truly want people to be their honest selves with me. I try to create an environment that enables a safe place for people to do so when I am gifted with a time and place to walk and talk with another person.

That is not as easy as it sounds when you think about it, because we all have our intellectual,

religious, cultural, and personal biases that filters each conversation. As a result, what we consider to be authenticity is also filtered.

I have discovered that I am speaking more and more with people who do express both a desire and struggle to live deep, meaningful lives, without definite spiritual guidelines, or a commitment to institutional religion, or any particular denomination.

Many of these conversations reveal the wonder and intricacy of life and relationships in 2020-2021.

## Where is God in all of this?

COVID-19 has been like a magnifying glass. It focuses upon community, religion, and individual, government and corporate priorities. This pandemic has also shown us how many previously common, shared, and accepted reference points have become obscured or invisible. What I assume you know or should respect, may be totally alien to you.

The pandemic is teaching us that although the virus is dangerous,

the biggest threat is found in the way humanity has responded, and is going to respond in the future to our own inner woundedness, ignorance, greed, and impatience. Science will take care of the virus, but we need to think deeply about developing new ideals of benevolence, acceptance, solidarity, generosity, and compassion. We must take care of this ourselves.

If you think this is going to be easy, reflect for one moment about how you *really* felt when you were walking down an aisle in a grocery store and someone was heading toward you, walking against the arrows on the floor. *And keep going:* think for a moment how you felt when someone called you out or gave you a look of anger or disgust when you were the one walking against the arrows.

I still have a deep feeling that God is walking with us. It is a stirring in my soul that makes me thankful to be a follower of Jesus in this time. Remember, after Jesus was revealed in the breaking of the bread in Emmaus, and had disappeared from sight, the men reflected on how their hearts burned

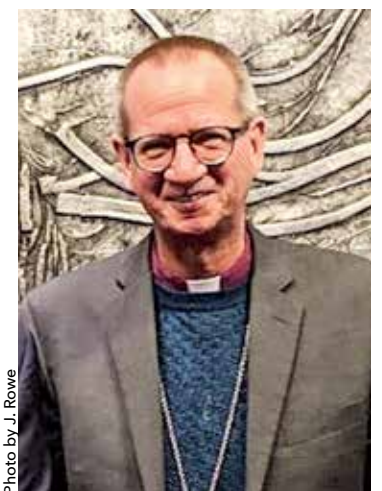
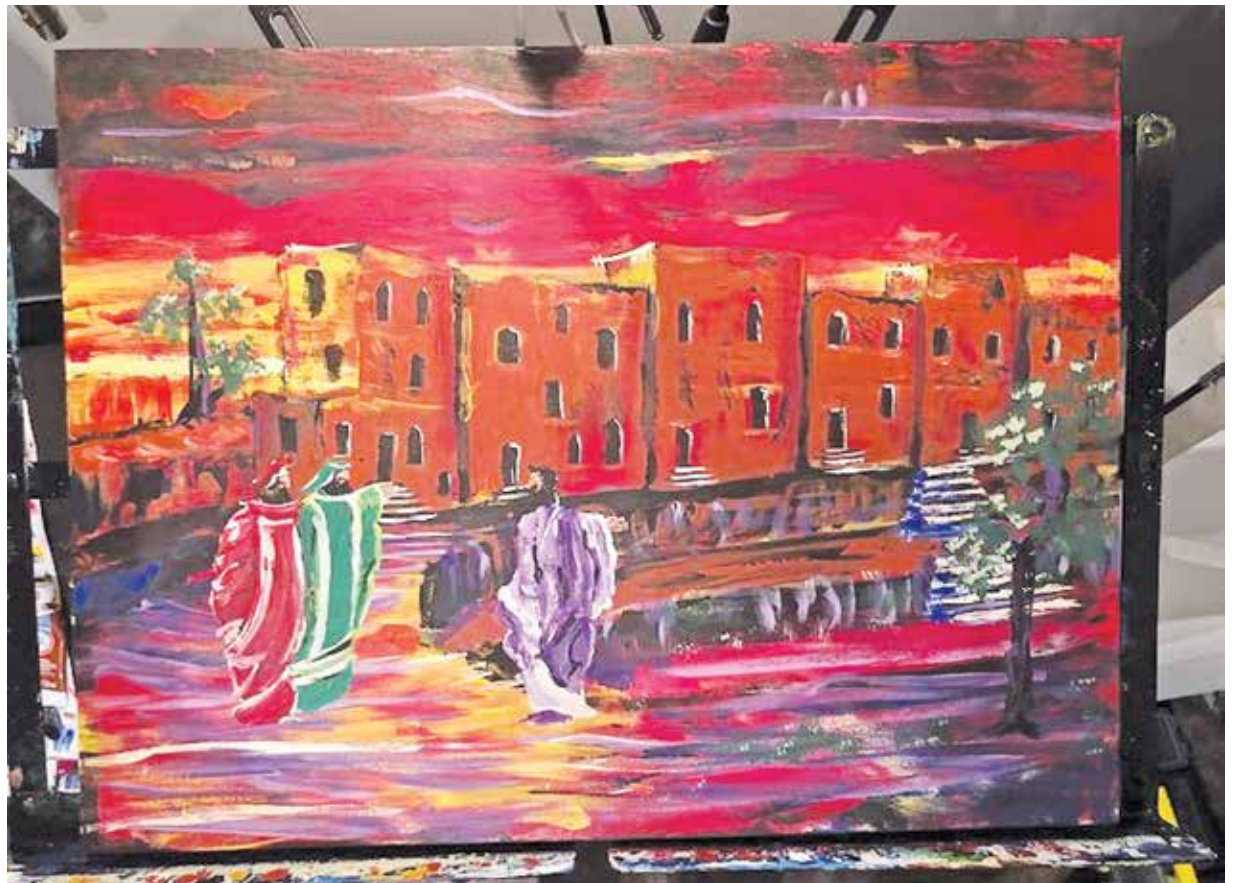


Photo by J. Rowe

within them while they travelled and conversed with him. They had to stand back, reflect, trust that he was with them in a more profound way, and move forward.

The followers of Jesus learned that the Lord's living presence goes far beyond his physical body. Jesus was fully revealed in broken bread and in poured wine. A living Christ present for all in that time, and present for us in our time. Jesus is, I believe, faithfully reminding us that His Spirit is still moving among all people. Let's stand back, reflect on the burning in our own hearts, and then come together, as pilgrims searching for hope, love, security, peace and meaning, and let us do it together.



Original artwork by Bishop John Watton



# From Margaree-Fox Roost

Submitted with photographs by  
The Karen Simon

## Memorial hymn sing

On December 13th, St. Augustine's Church in Margaree-Fox Roost held their annual "Memorial Carol Sing" service with Deacon John Billard officiating. Sophie helped with the lighting of the Advent Candle. It was a different service this year, with social distancing and masks on while singing. Thank you to everyone who requested hymns in memory of a lost loved one. Music was provided by Dave Osmond, Herb Park, and Jack Carroll.



## O Holy Night

On the 20th of December, the congregation in Margaree-Fox Roost were treated to a solo performance of the Christmas carol "O Holy Night," sung by Gina Carroll (shown here on the right).

The photograph below shows Rev'd Cutler and Sophie lighting the advent wreath, and on the right of that same photograph is Deacon Isabel.



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Editor:

Mrs. Emily F. Rowe

3 Carpasian Rd.

St. John's, NL

A1C 3T9

Email: [anglicanlifeNL@gmail.com](mailto: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](mailto:fred.marshall@nljointcommittee.com)

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# At What Cost?

The Rev'd Jonathan Rowe  
Columnist

When we're in crisis mode, it can be easy to let our priorities go off course. Some time ago, we started to talk about the fact that too much of our parish income was coming from rentals and fundraising, and not enough from free-will offering. I was astounded to hear how many people's first reaction to the problem of over-reliance on fundraising was to plan another fundraiser! In the face of a crisis, we often resort to knee-jerk reactions, often without reflecting on whether those reactions will help the problem, or only make it worse.

In 2018, the Diocesan Commission on Parish Renewal and Sustainability in the Eastern diocese published a report entitled 'Surviving or Thriving'. One of that document's recommendations was that a sustainable, single-point parish should be allocating 10% of its budget to Mission, which is an

excellent starting point. But that recommendation is part of a broader budget that allocates 31% of spending to buildings and assessment, and 46% to clergy and other staff.



Watch what happens when parishes face a financial crisis. It's often easy to try to cut costs by not paying Synod assessment, but this only sends the problem upstream, making it more difficult for the wider church to afford diocesan ministry and administration. When times get really tough, there may be talk of reducing staff or moving to half-stipend clergy, so that we can

afford to keep the heat and light on in the church. It seems that in a crisis, our priorities tend toward first paying the costs of our buildings, then paying the clergy, and finally, paying for diocesan ministry. The priority set by the diocesan constitution is first clergy stipends, then diocesan ministry, and finally other operating costs.

Just like the parishioners who want to solve our reliance on fundraisers by having more fundraisers, when we feel trapped in crisis mode because our parishes are becoming less sustainable, our gut reaction seems to be to lean into the things that make us unsustainable. I'm not aware of any parish that's spending 46% of its budget on staff, but I worry that fear and uncertainty will lead to churches allocating even smaller pieces of the pie to staffing, all while we continue to keep up the buildings we can't afford.

I should be clear

that 'staffing' doesn't necessarily mean clergy stipends. There is a lot of work and ministry to be done in a church that is not, strictly speaking, *ordained* ministry. But when churches don't make funds available to pay for this work and ministry, it often falls to an ever older, ever smaller group of volunteers. When the volunteer pool is depleted, the burden is generally taken up by the clergy. But as we allocate less and less money to staffing, one of two things starts to happen. Either parish staff (lay and ordained) end up with more work for less money, or less work and ministry will get done, because we can't afford it. If we stop to think calmly about the problem, can we really believe that either of these outcomes (or more likely, a combination of both) will really lead to *better* sustainability in the church?

Parishes that don't spend 10% of their budget

on Mission, might be accused of stealing from the poor and vulnerable for the sake of meeting their own expenses. Why are we not complaining about parishes that spend too small a percentage of their budget on staffing? Are they stealing from the people they rely on to provide ministry? Or are they stealing from the people they ought to be providing ministry to?

Staff cuts and pay reductions may seem like an easy solution to financial woes, but they may only bring us bigger problems down the road. If we want to be serious about sustainability, we need to be prepared to work on more difficult solutions. The harvest is plentiful, but the labourers are few. Perhaps it's time to start selling off some of the barns we can't afford, so that we can afford to pay the labourers we have, and to hire more!

## A Moment In Time

### From the archives

The Rev'd Irving Letto  
Honorary Archivist,  
Anglican East NL

One of my favourite documents at the Archdeacon Buckle Memorial Archive is the scrapbook of Bishop Llewellyn Jones (1878-1917). It consists of two large volumes where someone, perhaps the bishop himself, pasted important published documents from that period. It is so fragile that each time it is opened a few crumbs are left on the table. One of my goals for this year is to have this scrapbook properly digitized so that anyone can take a leisurely stroll through its contents.

Many of the documents are printed pieces of correspondence relating to Queen's College, Diocesan Synods, services being

held at the cathedral, etc. You will find among them references to restoration of the cathedral following the 1892 fire. There is a partial index containing this letter that I want to read the next time I unwrap the old book—Bishop's Letter to Clergy about a General Election.

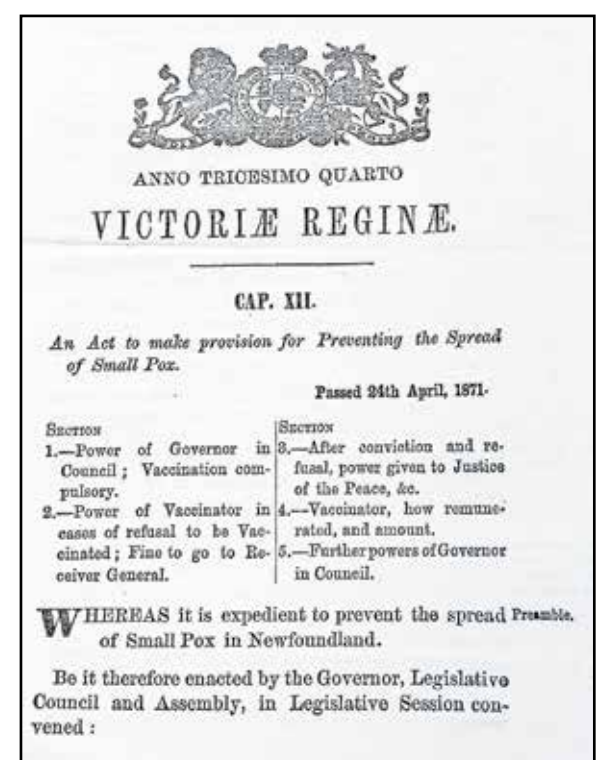
One of the documents (handwritten in ink) is a two-page list of the churches that were consecrated throughout the diocese before the time of Bishop Jones. For example, it records that the first St. Matthew's Church, in Bay Roberts, was consecrated in 1827 by Bishop Inglis of Nova Scotia. A second St. Matthew's Church was consecrated by Bishop

Field in 1861. At the bottom of the page, written in pencil, it states that a St. Barnabas Church, in Flower's Cove, was consecrated by Bishop Kelly in 1870, and a St. Paul's Church, in Red Bay, was consecrated by Bishop Kelly in 1869.

There are also copies of some secular documents from the time of Bishop Jones. Of special interest for us at this time when many are wondering when we will be able to be vaccinated against COVID-19, and others are thinking that they will not be vaccinated at all, is the legislation passed by the Government of Newfoundland in 1871. Anyone refusing to be vaccinated, unless being

able to show that s/he should not be vaccinated for health reasons, could

be given a fine "not exceeding \$2.00."



# Act of Generosity To Queen's College

Kevin Smith  
Columnist

Ada Simms of Clarke's Beach passed away in October, leaving a legacy of support for Queen's College.

Ms Simms, who grew up on Lesley Street in St. John's as the youngest of three children, has been called a trailblazer who achieved many milestones in her 40 years of nursing. Ada was one of the very first nurses in the province to have obtained a post graduate diploma. She obtained a Bachelor of Nursing Science from McGill University and went on to complete a Master's degree in Health Science Administration from the University of Alberta. Later she became a student at Queen's College, where she earned a Masters Degree of Theology. Ada was later recognized as a Serving Sister of the Order



of St. John of Jerusalem for her exemplary service and devotion to the public—an honour that was bestowed upon her by the Governor General of Canada in 1999.

Ms Simms served as President of the association of Registered Nurses of Newfoundland

and Labrador. In that role she was instrumental in bringing about a number of changes, including the transition from basic nursing education to baccalaureate education within the province.

A number of years ago, Ada purchased an annuity with the Anglican Church of Canada which gave her a life income. After she passed away, the residue of the annuity went to Queen's College—the recipient of the annuity. In addition, Queen's was the named beneficiary of a group insurance policy that Ms Simms had while she was

an employee with Eastern Health, and that cheque was received recently.

Dr. Rick Singleton, Provost of Queen's College, knew Ada both as a student and as a health care administrator, and said she was an excellent student who participated in the life of the Queen's College community. "Ada was the type who enriched individuals and communities. She noticed their strengths and their struggles. She affirmed their gifts and supported them with a listening ear, wise advice and a generous heart. She was as good to Queen's College while here as a student, since she finished here and now with this generous bequest. God bless her!"

Archdeacon Neil Kellett, a long time friend

of Ada's, commented that, "Ada had the highest regard for Queen's College and the difference it made to her Christian commitment. This act of generosity is her testament."

What a legacy!



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

## Take On The Things That Suit You

Allison Billard  
Columnist

A couple of years ago, I made a conscious decision to stop saying yes when I meant no. I was having a difficult time with anxiety, I was over committed and overwhelmed. It was a very effective strategy, for a while.

We didn't do extra activities just because everyone else was. We didn't go out if we didn't feel like it. I didn't volunteer for every darned thing that came up. It was very liberating.

Then a funny thing happened: I felt like something was missing. I was bored! For goodness sake: I had a full time job and two small kids, and I was bored! As if there wasn't enough housework to fill the waking hours.

So one son signed up for hockey and the other for drum lessons...ask my mother if she ever thought she would see either of those things happen! Most definitely not. But I love

being a hockey mom, I even have a sweater to prove it!



Then, because that wasn't enough, once we were well socked into a global pandemic, both adults working full time, one at home and one in the office, two kids at home indefinitely and in need of constant engagement, I decided to join up with a direct sales company and have a side hustle just for the fun of it!

As the kids these days would type, 'smh' ('shaking my head,' for the record). I don't understand it myself, but this new busy is

different than the old busy. Maybe because we are all doing things we enjoy, and there's no fuss when it comes time for practice, it doesn't feel so much like work. The housework on the other hand...well let's just say I'm glad we aren't allowed to have too many people in our bubble just yet.

So what is my point? When we volunteer for things we enjoy we are more likely to see it as fun instead of one more thing on a never ending to do list. I am only seeing it now, but I bet that's why we see so many older folks doing the "committee work" at church, it is a way to use your skills, make a difference, socialize and have fun.

It always felt like too much; I've been on vestry and I've taught Sunday school, and goodness knows what else. It all went the way of the dodo a long time ago, but now

I find myself looking for ways to volunteer that suit my interests better—and you know what? It seems just right.

It helps to find a good fit. It does more harm than good to say yes when you

mean no. But it can be so fulfilling to say yes when it fits. I must remember that when the school comes looking for volunteers!

Where can you use your skills and have fun at the same time?

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# Something Is Missing

The Rev'd Canon  
Gerald Westcott  
Columnist

There is loneliness in my spirit—a pandemic induced and bodily loneliness. On March 22nd, 2020, our church communities were shut down because of the COVID-19 pandemic. That is almost a full year ago. With the development and distribution of the COVID-19 vaccines there are rays of hope that our society and our churches will be more opened by the fall of this year, 2021. That is still a long way out, and I feel it in my body and spirit. As a community of faith, since last March, we have been adjusting to recorded liturgy and other forms of community gathering online. In September, we began the process of in person liturgy and other gatherings with physical distancing and required restrictions. I am truly grateful for every form of gathering, both

online and in person, even with COVID-19 restrictions. But having said that, I am aware of a loneliness about me—a bodily loneliness. Our bodies are equally as important to being part of community as are our minds and souls. We are not long out of the Christmas season when we were celebrating the Incarnation of God in Jesus of Nazareth. This is the same Jesus who teaches that, "I am in you, and you are in me." Each and every one of us is an incarnation of God. This means everything. God is "in" all of creation. This means that our bodies are good and important, and that physical presence and physical touching is a non-negotiable component of being in healthy community. I am grateful for the love and physical embrace of my family and COVID bubble, but that



is not enough. I need the Church, the Body of Christ. I need to physically hold the Body of Christ. I need to be physically held by the Body of Christ. That is what I am lonely for. That is what I most miss during this season of COVID restrictions. Something as simple as a handshake at the door as the church physically gathers—I miss that. Being able to stand close to another in conversation—I miss that. Being able to embrace anyone who wanted or needed an embrace—I



photo by Seda Servet from www.shutterstock.com

miss that. Although a restricted number of people are allowed to gather as church, there is, for me at least, a loneliness about it. Something is missing in our presence

and connection. I long for the day when we can embrace one another again. It is a hope that is full of the Spirit drawing us forward and together.

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6/10/2009



# New Lay Minister and Eucharistic Assistant

Submitted with photographs by  
The Rev'd Eli Cross

Recently, the Rt. Rev'd John Watton, Bishop of the Central Diocese, announced that Glenn Freake of Port Union had been granted Licenses in Lay Ministry and Eucharistic Assistant Ministry in the Parish of Catalina. On the third Sunday of Advent, December 13th, 2020, the Rev'd Eli Cross presided at an induction worship for Glenn at St Peter's Anglican Church, Catalina. Glenn received his two licenses from his wife, Roxanne, and mother, Doris, both of whom were a motivational force in his vocation.

A side note: Glenn's mother, Doris, was the organist for the service. She takes her regular turn (alternating weeks) at this musical ministry, and shows no sign of slowing down: she is in her mid-eighties!



Doris and Glenn



The Rev'd Eli Cross and Glenn



# Christmas Eve At Holy Innocents', Paradise

Photographs by  
Matthew Barter



# People Writing About Kindness

Emily F. Rowe  
Editor

One of the first things to pop up in my social media this year was the video that Harry Styles released on January 1st for his song "Treat People With Kindness." If you haven't seen it, check it out. Lots of people were reposting it, and saying things like, "This is just the perfect way to start 2021—with kindness." I think that the world is actually full of kind, thoughtful, loving people.

Many of you might see the fact that many of these same people don't go to church as a problem. I hear a lot of people complaining, and wondering (often at church meetings), "What can we do to get the young people back?" I have to tell you that I am finding that an increasingly tedious question.

Those of us with young families know all too well that our lives are hectic. What many people are craving is not the commitment of the institutional church as somewhere to spend Sunday mornings, but they do want an encounter with the divine. People are finding that in all kinds of different ways. Institutional Christianity is on the decline, but the message of the Gospel is just as powerful today as it was 50 or 100 years ago. Sometimes those on the outside, not bogged down with the Church, see that more clearly than we do.

We look at the institution that we have inherited—not the Gospel, and not the worship of God (which is beautiful), but the way that we run a parish—and how we want to cling to what's familiar and safe. What's more, too often church membership today is layered with feelings of guilt that those of us who are left, both the clergy and the laity, are somehow having the church "go down on our watch." Feeling this guilt isn't

helping anyone. Besides, who would want to join up with a group of sad, guilt-ridden, frightened people?

Our buildings are too plentiful. One congregation having a huge building to themselves, sitting empty for much of the week, is kind of criminal. The constant fundraising to allow for it is even crazier, and a waste of our resources.



Our clergy are over worked and underpaid, and they have completely unreasonable expectations put on their shoulders; the same can be said for all our church staff, from musicians to office administrators. The mental strain of this is becoming acutely obvious during the COVID-19 pandemic, but it's been there for years and years.

As I see it, the ship is *not going down*—it's just changing course. We need to let the ship change course, and let God be the guide. Lots of people out there who are full of kindness, love, and generosity do believe in some kind of higher being. Even if they don't, working with them might give us fresh insight. Finding a way to work with them, without compromising our own beliefs, is the key. That can be through working together on a community outreach project; it can be through sharing beautiful sacred music, which is appreciated by many outside of the church. The "young people" aren't missing—they're the ones who are writing songs about kindness. We should listen.



# International Development Week

## News from PWRDF

Article by Mona Edwards  
PWRDF Representative,  
Diocese of Western Newfoundland

International Development Week (IDW) is an annual initiative held during the first week of February (beginning in 1991) to engage Canadians on global issues.

This uniquely Canadian tradition offers an opportunity to pause and to acknowledge Canadian contributions to poverty reduction and international humanitarian assistance in the developing world.

Canadians individuals, the government of Canada, and civil society organizations mark this week by organizing hundreds of activities across the country and abroad.

We will celebrate IDW 2021 virtually February 7th to 13th.

The theme is “Ethics, Equity, and Emergency Response.”

In October of 1988, the Canadian International Development Agency (CIDA) introduced “Development Day.” It took place twice. CIDA created it as part of the “Education to Development Program” in order to promote global peace. CIDA is now incorporated into Global Affairs Canada. In 1990, this event evolved into what is currently known as “International Development Week” (IDW). It was first celebrated in February 1991. Since its



photo by PWRDF

beginning, the number of schools and organizations marking IDW grew. Each year millions of Canadians across the country gather to celebrate IDW. These efforts contributed to the longevity and success of the week over the past three decades.

In 2013, CIDA merged with what is now Global Affairs Canada (GAC). GAC continues to coordinate IDW. They collaborate with hundreds of Canadian civil societies to organize IDW celebrations.

In 2020, IDW celebrated its 30th anniversary. The 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.

This way forward is the implementation of the 2030 Agenda for

Sustainable Development and its 17 Sustainable Development Goals (SDGs). This agenda is a global plan of action aiming to end poverty, protect the planet and ensure that all people enjoy peace and prosperity by 2030. In other words, it is a path that seeks to shift the world toward a less wasteful, less destructive, and more sustainable and equitable mindset. One where no one goes hungry, no one feels unsafe, and no one is left behind.

While this agenda involves ambitious goals, we can achieve them if we #GoForTheGoals together.

The Primate’s World Relief and Development Fund (PWRDF) is the Anglican Church of Canada’s agency for sustainable development and relief. With the support of Anglicans across Canada, PWRDF partners with organizations working

to increase healthy pregnancies and births, reduce gender inequality, relieve hunger, and break the cycle of poverty in the world’s most vulnerable communities. Against a backdrop of climate change, PWRDF strives to address the United Nations Sustainable Development Goals for 2030.

PWRDF wants to work with partners who share our commitment to a more just and equitable and peaceful world. We share Anglican Church of Canada financial and human resources to support the relief, development and justice initiatives of our partners.

We also see development as involving whole communities and

networks in processes of social transformation. While individuals are important participants and beneficiaries of all community development, we work best with them and help them by focusing on the communities where they live as a whole.

If you would to see examples of how PWRDF promotes and shares in IDW, please visit the links below:

<https://pwrdf.org/film-festival-in-honour-of-international-development-week>

<https://pwrdf.org/pwrdf-supports-international-development-week/>

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# Candlemas—One Of The Church's Oldest Feasts

The Rev'd Cynthia  
Haines-Turner  
Columnist

If you do a Google search for what is special about February 2nd, you'll get Groundhog Day or World Wetlands Day, or many other commemorations far more easily than you will find Candlemas Day. Which is a shame as it is an interesting feast day. Also known as the Feast of the Presentation of Jesus, it is when Jesus' parents took him to the temple 'according to the law of Moses' (Luke 2:22-40). It is from this passage that we get the much loved and familiar 'Song of Simeon'—at least it is familiar to those of us who grew up attending Evening Prayer services from the BCP. You can find the entries on Candlemas Day, you

just have to search as it is hidden in amongst many other occasions. Which makes sense, given that we are a post-Christendom society.



When you do read the articles on Candlemas Day, you realize that, while there are still some countries and churches that retain celebrations related to February 2nd, most of the traditions are no longer widely observed,

perhaps with good reason. In some cases, Christmas decorations or the nativity set are not removed until then. According to the website "Catholic Straight Answers," John Paul II began the custom of keeping the Nativity scene in St. Peter's square until February 2. It seems to me that these days you are going against the stream when you leave your decorations up until Epiphany or Old Christmas Day, let alone waiting until February! This day was also when people brought their candles to the church where they were blessed and then used for the rest of the year. Since we don't use candles for light anymore, it's easy to see how that tradition would

die out, although candles for use in the Church are still often blessed on Candlemas Day.

I found this rhyme in an article from the Sunday Times, which bears a lot of resemblance to our modern Groundhog Day: "If Candlemas Day be fair and bright, Winter will have another flight, But if it be dark with clouds and rain, Winter is gone, and will not come again.."

Candlemas is one of the oldest feasts of the Christian Church, dating back to the fourth century. According to Wikipedia, "there are sermons on the Feast by the bishops Methodius of Patara (died 312), Cyril of Jerusalem (died 360), Gregory the Theologian (died 389),

Amphilochius of Iconium (died 394), Gregory of Nyssa (died 400), and John Chrysostom (died 407)."

In the 'Song of Simeon' we read "for my eyes have seen your salvation, which you have prepared in the presence of all peoples, a light for revelation to the Gentiles and for glory to your people Israel." Luke 2:30-32 (NRSV). All peoples. The message of God's love is for the whole world - it is not limited to any race or creed or nation. Which tells me that even if the traditions may have changed or are dated, that message from this feast is timeless.

## Thank You to The Parish of Meadows

Submitted by  
The Rev'd Kay Osmond

I recently completed the Supervised Parish Internship Program through Queen's College from September to December 2020. The three congregations of the parish of Meadows were involved in the program, plus my field supervisor and intern support team. The three churches are: St. James, Gillams; Holy Trinity, Meadows; St. Paul's, Summerside. Queen's issued certificates to all three of the congregations for their participation, and also acknowledged that the three churches are now recognized as "Teaching Churches" because of their involvement with this program. Queen's College also issued Certificates of Appreciation to all four of the intern support team members and to my field supervisor. I am so grateful for the support that I received from all involved.



Photo by Karen Loder

Greg Loder receives his certificate of appreciation from Rev'd Kay



Photo by Ethel Brake

Sheila Tucker receives certificate of appreciation from Rev'd Kay



Photo by M. Tucker

Rev'd Kay presents a certificate to Eric Head



Photo by Audrey Park

Certificate presented to LLM Laverne Blanchard, St. James', Gillams, now a "Teaching Church."



Photo by Pauline Legge

Deacon Karen Loder, part of the intern support team and warden of St. Paul's, Summerside, with Rev'd Kay



Photo by Adam Laing

Deacon Terry Loder, the chair of the intern support team, receiving his certificate of appreciation from Rev'd Kay.



Photo by Pauline Legge

Shelly Loder accepting a certificate of appreciation from Rev'd Kay, also recognizing St. Paul's as a "Teaching Church."



# What's God Really Like?

Ronald Clarke  
and Melanie Clarke  
Columnists

Little children can be so sweetly inquisitive! Often they can surprise you with difficult, even profound questions.

Five year old Billy had just finished the Lord's Prayer at his mother's knee the other night when he asked her, "What does God the Father look like?"

Puzzled, his mother found him a picture in an old illustrated Bible.

"He looks older than grandpa," Billy stated. "And he doesn't look friendly like grandpa. And does God ever smile?"

The picture Billy saw was the traditional one found in most Bibles and religious places. But is that image really what God looks like?

Nobody has ever seen God, Jesus stated. So the traditional image portrays what so many people only presumed what God the Father looks like.

Jesus also said that if we had seen him we have seen the Father. So, then, can we assume that the Father looks like a first-century, Middle Eastern male, as Jesus was?

Yes we can—when, and if, he wants to appear that way.

But, unlike Jesus, who is both human and divine (God and man), God the Father is not human. He is a spirit. So, he can, if he desires, take any form he wants to.

In a very interesting book I read, God assumes the form of a lovable, middle-aged, African-American woman—a guise entirely appropriate for that particular occasion.



Far fetched, you ask? Maybe.

While we can only guess what God looks like in our current life, there are so many things we surely know about him.

God is LOVE.

God loves *each one* of us *personally*!

Our Abba Father loves us *every single moment* of our lives.

Our Father is *omnipotent*—able to do and and all things. *Nothing* is too big for God. He is a God of miracles!

How wonderfully encouraging believing in and utterly trusting, our Abba, our Father! No matter how devastating the situation may be! And, when we eventually meet him face to face, surely we shall be overwhelmed by his magnificence, and be totally enveloped in his charm!

And, of course, we shall all feel like we've known him all our lives! Alleluia!



## Watching a Consecration

### Staying safely apart while also being together

Submitted with photograph by  
Archdeacon Julie Brace  
Photo by Harvey Hiscock

The picture above is from the Anglican Parish of St. Philip's, gathered to participate in the livestream of the consecration and

installation of our new bishop, The Right Reverend Samuel Rose. By sharing the reserved sacrament at the same time as those gathered

at the cathedral were receiving the sacrament, the Holy Spirit was felt to connect everyone in a very real and powerful way.

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*Anglican Life thanks the Rev'd Fred Marshall, Officer of the Anglican Joint Committee, who has been a guest columnist for the last six months with his column, "What the Spirit is Saying to The Church." This is the final installment. Thanks, Rev'd Fred!*

# What the Spirit is Saying to The Church

## Cultivating Christian Spirituality, Part 2

The Rev'd Fred Marshall  
Guest Columnist

"They devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers." Acts 2:42-47 (NRSV)

In the last article we learned the first six pastoral practices of Bible time: Contemplation, Honesty, Introspection, Journaling, and Meditation, from David Canales's article, "A noble quest: cultivating Christian spirituality in Catholic adolescents and the usefulness of 12 pastoral practices." In this article we look at the next six.

**Music—"Singing is praying twice"** (a saying from Augustine of Hippo, 354-430 AD)

A 2017 survey found that on average Canadians listen to 32 hours of music per week with millennials (ages 22-36) listening up to 40 hours per week. Music is a large part of culture and a significant part of personal expression. Music is more than entertainment; music influences and informs. A study "Listening to Religious Music and Mental Health in Later Life" suggested that "the frequency of listening to religious music is associated with a decrease in death anxiety and increases in life satisfaction, self-esteem, and a sense of control. Christian music speaks to our personal pain and life circumstances, the issues of the world and has the power to transform and move. Christian music inspires our spiritual lives and our relationship with God. What kind of music do you play during your 32 hours per week?

**Prayer—"Pray always and in all ways"** (a modern slogan)

St. Paul wrote "pray without ceasing" (1 Thessalonians 5:17). Jesus was a person of prayer

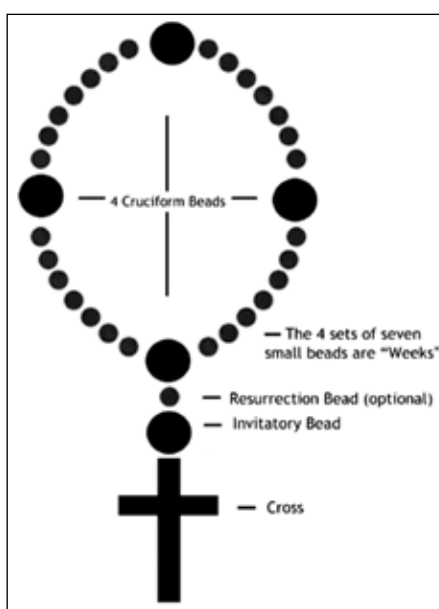
and modelled prayer for his followers. "Prayer is a language of the heart, and prayer in its simplest form is a human being communicating and interacting with God. Teaching young people to pray and offering a variety of prayer opportunities and experiences empowers their spirituality and allows them to enter into a more personal relationship with Jesus," writes Canales. Prayer involves reflection and allows young people to perceive the work of the Spirit in their lives. Grandparents and parents have great opportunity to be a witness to prayer.

**Retreats—"Let go and let God"** (a popular Christian slogan)

Jesus retreated often. Retreats offer the opportunity of taking a break from the rhythm and routine of daily life. Canales perceives that retreats are perhaps the greatest vehicle to help cultivate spirituality as they help to cultivate spirituality in the lives of young people as they encounter God. Retreats have the power to touch hearts and change lives. Have you considered a retreat?

**Rosary—"Of all prayers, the Rosary is the most beautiful and the richest in graces."** (St. Pius X)

While a 1,000-year Catholic tradition, many Protestants also pray the rosary. Did you know there are Anglican prayer beads? "The use of beads or other counting devices as a companion to prayer has an ancient history. "There is a great deal of symbolism woven into the design of the Anglican rosary. There are thirty-three beads representing the thirty-three years of Jesus' life. The Cruciform



beads form the cross and can also represent the four compass points of the earth. The seven beads of the Weeks can represent the seven days of creation, the day of the Sabbath, and the number seven is often used in the Bible as symbolic of perfection. To enter into prayer there is an Invitatory bead much like we say a collect at the beginning of our services to invite us into worship. The rosary can be prayed alone or with a group. Imagine introducing a young person to this form of prayer!" writes Trinity Episcopal Church in Reno Nevada. (Anglican prayer beads are available at the Anglican Diocesan Resource Centre, 19 King's Bridge Rd., St. John's; or call 576-6697)

**Spiritual Direction—"If you love to listen you will gain knowledge, and if you pay attention you will become wise."** (Sirach 6:33)

Spiritual direction is an age-old practice between students and spiritual guides in practicing holy listening. Spiritual direction with young people is an urgent endeavour. Canales quotes an article which states "One of the greatest needs of young people today is spiritual direction. Never before

have I seen been more young people seeking to better understand the faith, yet at the same time I have never sensed a greater lack of spiritual direction available to them." Spiritual direction happens when one person helps another to understand what God is doing and saying in their life through listening, reflecting and praying. Could not any of us find time to give spiritual direction to a young person who is searching?

**Time Usage—"Time, is on my side"** (the Rolling Stones)

Young people are busy. In addition to school, sports and other activities, "screen time" takes a huge chunk of their time; all of which interferes with seeking and developing their spirituality. Just like you and me, young people are looking for a break and to have some balance in their lives. "The use of time is a factor that must be


managed effectively and efficiently if it is going to help cultivate spirituality in young Christians."

Using time as a virtue means learning to live in harmony with time constraints and balance time with activities, school, relationships, part-time work, and spirituality. Young people need to find time to be in communion with God. What could a young person learn if you introduced them to Ecclesiastes 3:1? "For everything there is a season, and a time for every matter under heaven:" (NRSV) All time belongs to God. Shouldn't we encourage a young person to spend some time with God?

**What do Scriptures say?**

"We will not hide them from their children; we will tell to the coming generation the glorious deeds of the Lord, and his might, and the wonders that he has done." Psalm 78.4 - NRSV

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# Patchwork Shirt Legacy in Summerside

Article and photographs by  
The Rev'd Kay Osmond

On Christmas Eve, Vera Payne and Bonnie Wheeler presented St. Paul's Church in Summerside with a patchwork shirt. Each patch contained an amount of money, totalling \$1035. This project was started by their mother, June Wheeler, many many years ago. Their mom has since passed on, but the family carried on her legacy.

Many thanks from the congregation of St. Paul's for this wonderful gesture and monetary donation. God Bless!



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