

ANGLICAN LIFE

NEWSPAPER OF THE THREE ANGLICAN DIOCESES IN
NEWFOUNDLAND AND LABRADOR

A Section of the ANGLICAN JOURNAL

June, 2021

Making The Effort to Engage and Listen to Each Other

Leaving behind power and authority to become the student

The Rt. Rev'd John Watton
Bishop
Central Newfoundland

I write this for you shortly after the most recent House of Bishops meeting. Traditionally, we gather both spring and fall at Mount Carmel Monastery in Niagara Falls. It is a week of listening, reflecting, sharing, taking council, and to welcome new bishops. House of Bishops gatherings have importance in that they are times that all Canadian bishops can be together. We always remember that bishops are to be the outward and visible sign of unity in the Church. The movement of the Holy Spirit as comforter and challenger is obvious there.

COVID has consigned the last few meetings to the Zoom platform, so we have tried our very best to keep the commitments of time and attention required to get the most from each gathering. This gathering had many breakout groups for study, discussion, sharing, and prayer.

There were many and diverse discussions, but for the purpose of this reflection, out of the many topics we covered, one in particular had been calling to me for some time. It was pointed out that in our time, most of us are not aware of the particulars, concerns, challenges, or strengths

of the many contexts that exist within the Canadian Church. We are all caught up in our local contexts, because that is where we live. It's easy to pay lip service to issues of deep concern to others, such as human trafficking, systemic racism, colonial superiority, vaccination inequity, poverty, and the wounded lives of sexually diverse people.



Photo by J. Rowe

There is, no doubt, a general impression that we have affinity, and even have concern for each other, but how deep do the connections go?

To provide a frame of reference: Archbishop Mark Macdonald, who is the Canadian National Indigenous Anglican Archbishop, shared stories of several clergy who have died because of COVID-19, within the context of narratives of intricate difficulties indigenous

communities are facing. Other dioceses have been unable to worship since the onset of the pandemic. Many churches are in financial turmoil. Many Canadians live in fear.

Meaningful narratives, locally and internationally, are unfolding all around us, and unless we make a concerted effort to engage and listen to each other, I fear we will lose the larger voice of the Spirit in our midst. If we think our context is the most important, enlightened, and superior, of all our opinions will be formed by that unholy bias. I think of Philippians 2:3: "Do nothing out of selfish ambition or vain conceit. Rather, in humility value others above yourselves."

Shortly after I became a bishop, I was drawn into a whirlwind of education and discussion around indigenous peoples, and their perspectives around the history of oppression and colonial deprivation. You can imagine that I was hearing stories from all sides. I tried very hard to lay aside my biases, to learn, and to do what I could to be sincerely helpful and authentic as a brother in Christ. How did I do?

Let's see.

See *AUTHENTICITY*,
page 2



From left to right: Natasha Decker, Manager of Site Operations; Daphne Payne, ACW Treasurer; Carla Reddick, Recreation Therapy Worker; and Ivy Harnett, ACW President

Quilts Donated to Longterm Care Home in Fogo

Article and photograph by
The Rev'd Charlie Cox

Since the COVID-19 pandemic, the ACW of the Church of the Holy Spirit, Fogo Island East parish, has been limited in their ways to reach out to the community. A project that involved making homemade quilts for the residents of the

Christina Cole Memorial Longterm Care Facility was suggested, and agreed on. Pictured here are the 11 quilts that were made, donated, and graciously appreciated and received by the staff of the Fogo Island Health Centre.

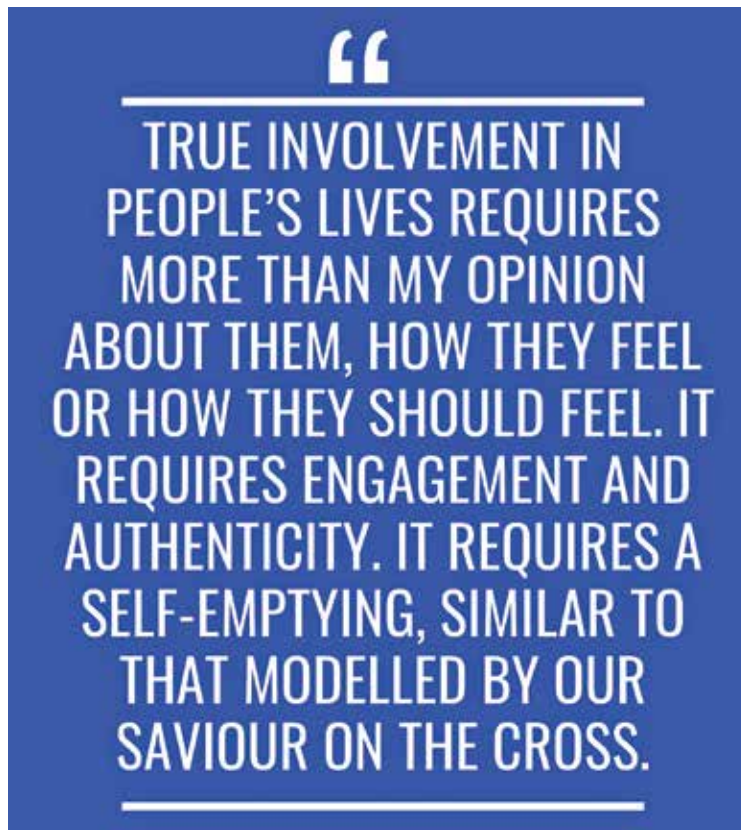
Authenticity: Bishop Watton's Column

In one of my writings, I referred to the ongoing processes in the indigenous community of faith as, "our indigenous people." Shortly after, I received a very gracious and private email from an indigenous person, asking if I would share in a conversation. Of course, I accepted. The conversation was occasioned by my use of the possessive "our indigenous people." The person indicated that for many indigenous people, such a statement indicated a white person's assumption that colonial rule was still the norm. It was a painful reminder to them that white folks somehow think they still "owned" and had control over them. In response, I was able to share part of my life narrative, and how through Jesus finding and rescuing me, I was brought home to the Church. The Church became my family, where all were included. I developed a sense that Church was a place for "us", and it was "ours" together.

My new friend actually understood where I was coming from. I appreciated that, I can tell you. No one wants to be labelled a racist. The grace of the conversation allowed me to see the "other side" of the story. It went deep into my heart.

In short, it was a very powerful conversation; we both were able to accept healing, wisdom, and counsel from each other. I was rebuked with wisdom, love, and patience. It changed me. It blessed me. It helped me grow.

When I look further afield and reflect, and I have certainly been doing a lot of that over these past months, and I find my self hoping and praying that somehow, we, as a Church and as individuals, will leave behind a story of grace and wisdom for the next generation. What will they think of



us? Will they think all of our pronouncements and declarations from our lofty perches to be authentic expressions of concern and commitment to change, or just hollow protections of our own egos?

Please recall what I said at the beginning of this article: "in our time, most of us are not aware of the particulars, concerns challenges or strengths of the many contexts that exist within the Canadian Church." That applies to our living in a global community as well.

Let me challenge you with this: true involvement in people's lives requires more than my opinion about them, how they feel or how they should feel. It requires engagement and authenticity. It requires a self-emptying, similar to that modelled by our Saviour on the cross. We must offer our time, our money, and our egos, simultaneously relinquishing privileged power and authority. We must always be in a process of becoming the student, not being the teacher. It's risky, and we are going to make loads of mistakes; but authentic friendships will get us through.

As for me, whenever I

use the words "our," "we," or "us," I am growing in realization that regardless of my very difficult childhood, I speak and think from white formation, in a privileged white system that is systemically racist.

By extension, none of us should ever never forget that which causes us to view one another in the mixtures of opportunity, contexts, and wealth in our own contexts. My judgement is biased. Is yours? I will be journeying, struggling, and working with that understanding for the rest of my life.

I have been blessed by many wounded people who have every right to see me as part of a racist system. I have discovered that if we are willing to take the role of a student at the teacher's feet; truly listening to the stories of context, pain, injustice and life situations with gentleness and respect, change happens in blessed and dramatic ways.

I thank God for the offerings of patience, inspiration, gentleness, humour, and respect I have received, and I pray a blessing on our conversations. A blessing of the deepest kind.

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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
22 Church Hill
St. John's, NL
A1C 3Z9

Phone: (709) 727-4346

Email: fred.marshall@nljointcommittee.com

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ANGLICAN LIFE
NEWSPAPER OF THE THREE ANGLICAN DIOCESES IN
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Anglicans Helping Families in the Gambia

Article and photograph by
Woody King

Despite the copious amount of distance from St David's Anglican church in Pasadena, NL, to the Gambia, the smallest country in West Africa, there is a connection between the two.

A former Mayor of Pasadena, William (Bill) Pardy, made the transition to the Gambia some years ago and took up residency there. What he saw in the West African country was not appealing to him and he wondered to himself many times over, "What can I do to improve conditions for the children living in the area?"

The Gambia has no social assistance programs and families struggle to survive. This densely populated country has very limited resources, and they rely heavily on the tourism industry to meet their basic needs.

Since the arrival of COVID-19, the tourism industry has collapsed. COVID-19, however, is not the greatest fear in the Gambia. The greatest fear is starvation.

Life in the Gambia is very fragile: child mortality is also high with many young people dying, and most of the elderly population having a relatively short life expectancy.

Bill Pardy has been using his own limited personal resources to help about 30 Gambian families with children, and is now spreading his story in hopes of building on what he has been doing.

Bill has kept in close contact with his work colleagues in Pasadena since leaving the area, and

is quick to give an update on the progress that he's been able to achieve.

One of Bill's close contacts is Emmie Penney of Pasadena. Emmie is a business person who has a penchant for helping others, especially when it involves children. When Emmie heard about Bill's story, she too knew that

donations. Thanks also go out to bidders, buyers, and people who contributed.

Thanks to the work of the Community Cares Online Auction Group, who normally do auctions to raise monies for different groups, charities, and people in need. They're a selfless group who really cares about others, and



Seated front left are The Rev'd Dr. Amy E. Richter, and standing is her husband The Rev'd Dr. Joseph S. Pagano. Seated on the front at the right is Emmie Penney. Standing in the back are Colleen Harris, Joseph Hillier, and Carol Parsons.

she had to play a vital role in helping destitute Gambians.

She immediately devised her own plan and was confident that things would work in her favour. She knew who to call upon in times of urgency.

Emmie approached our Community Cares Online Auction Group. This is a group consists of a mom, dad, daughter, and best friend that are devout Anglicans and affiliated with St David's Anglican church, and have been in the same bubble over the last year.

Emmie donated a plethora of inventory from her business to be auctioned off and the proceeds given to those needy children.

After the week-long auction concluded, the Community Cares Online Auction Group had received just over \$3000 in

gets very little in return, other than the satisfaction of knowing that they are doing God's work.

This is undoubtedly a great example of the Mark of Mission # 3: to respond to human need by loving service.

55 Years of Dedicated Service

Article and photograph by
Lisa Butler

On Easter Sunday, 2021, Gloria Penney, the organist at St. Aidan's Church in Port Blandford, was recognized for 55 years of dedicated service! Her service as organist began at the age of 15 in her hometown church of St. Augustine's (in New Harbour) on Easter Sunday 1966. She has continued

this volunteer service as an organist at St. Aidan's in Port Blandford for the past 49 years. A plaque and a bouquet of flowers were presented to Gloria by the rector, the Rev'd Isaac Hutchings, at the Easter Sunday service on behalf of the St. Aidan's congregation.



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When Can We Hug Again?

My struggle with online church, and with doing the right thing

Allison Billard
Columnist

I do not like pandemic church. There. I said it. I do not like online church. I do not like wearing masks and not being able to hug my friends when I finally remember to pre-register and actually get to church. I just don't like it.

I know I sound like a petulant child. I know that online church has been a blessing to many, and that many more people have accessed services than ever would in the traditional format. It just isn't my scene. I like going into the building and being around the people and singing the songs. The one time I got there, and we were finally allowed to sing the closing hymn, I just about cried a river of happy tears.



If I am sounding a little spoiled and entitled please know I am completely aware of it. We are living through a pandemic and our personal liberties *do* have to be infringed upon temporarily for the well being of everyone. I am certainly not suggesting we should now or ever do anything other than what Dr. Fitzgerald and her team are telling us. I am just saying I don't like it. And that's ok.

I guess that's where I have landed. I am adult enough to recognize that even if I don't like it, I can still do it. In the interest of public health, and protecting those I love

most, I will stay home out of it, or put my mask on and keep my distance. It won't last forever.

Outside of the whole pandemic church thing, there are some things I hope we keep forever. Like six feet of separation in grocery stores. Extra sanitization? Yes please let's keep that, too. Looking out for each other? Following the rules to keep each other safe? Yes, I am on board with that. In fact let's expand it to include following traffic laws, too, okay?

And do you know who is really good at rules? Kids! If my kids can remember to stay away from people, like when they would tell my Dad, "Hey grandpa: six feet remember?" then *anyone* can do it. These same kids who can't manage to pick up after themselves, or flush and wash hands without a reminder.

I guess kids are mostly good at pointing out when others don't follow the rules—much to my embarrassment from time to time. "Hey mom, why is that man wearing his mask on his chin?" "Hey mom, that lady isn't covering her nose with her mask." "Shh! Yes, child, I know; just keep your distance and move along! I am not looking for a fight at the corner store!"

My boys have struggled with the pandemic, just like the rest of us. They don't like not being able to see their friends and have sleepovers and playdates. But they abide by the rules anyway because that's the right thing to do. We want our loved ones safe, and this is the price for that right now. We are all in this together, just apart.



Honour Guard for Quilter in Bonne Bay North

Quilting group pays respects to former member while observing COVID precautions

Article and photograph by
Woody King

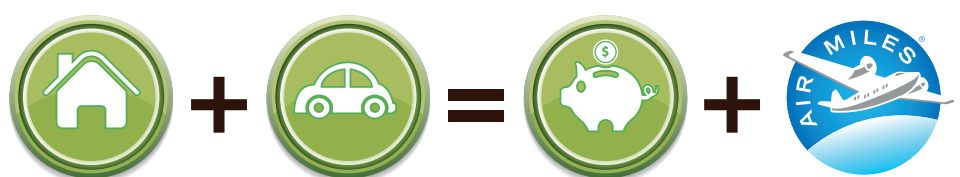
April 5, 2021: 22 ladies of the Parish of Bonne Bay North Prayer Quilt Group formed an honour guard at the funeral procession of one of their

members, Marjorie Payne, who passed away March 9, 2021. Marjorie was a very active member of the group who attended every week and thoroughly

enjoyed it. She always had a funny story for us, and she is the first in our group to pass away. She will be sadly missed by all. Rest in peace, Marjorie!

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Hope of Summer 2021

Archdeacon Gerald Westcott
Columnist

I have recently received the first dose of the COVID-19 vaccine, and am scheduled for the second dose in August. This day of vaccination has been a long time coming. In March of 2020, when the world was shut down because of the pandemic, and we were told that it would be a year or more before a vaccine would be available for distribution, I remember feeling the burden of uncertainty for our society. With the heavy COVID restrictions in place for the spring and summer of last year, I also remember the summer not being as restful and life-giving as I needed it to be. I remember being COVID tired, both psychologically and spiritually, even when the summer had come and gone.

Although still feeling COVID fatigued, as many or most of us are, I am filled with a hope that I did not have at this time last year. The reality of the vaccination rollout is lifting my spirit, with the hope of a further lessening of community restrictions, as we look forward to the fall. That hope, not there last year, is changing the energy within me heading into this summer season. There is a lighter energy, a hopeful energy, a life-giving energy. This spirit of hope is drawing me into the restful months of summer with a more open stance, that should allow me to lean into the more gentle and restorative nature of summer.

For us Newfoundlanders and Labradorians, with such a short summer season, the May 24th weekend is when the collective provincial psyche shifts, and we get into summer mode. This year, more than any other year, we need to use these summer months—holding a vaccinated hope for the fall and lessening of restrictions—to get



outdoors, to connect with the creation that we are a part of, and allow it to help heal us and restore us.

Many parts of the world continue to struggle with the devastating spread of the virus, especially those densely populated and poorer regions. We hope that our governments will do what needs to be done in the sharing and distribution of vaccine resources around the world. In the meantime, we vaccinated and travel bound Newfoundlanders and Labradorians live in a sparsely populated land that is spacious and full of beauty. I, for one, am looking forward with hope to a summer in my garden, on the trails, and in the kayak on the water, with spaciousness and intent on restoring my COVID burdened soul. I hope something of the same for you.



Left to right: Emma Young, Sara Carter, Caleb Davis, Josh Seymour

Confirmation Class Supports PWRDF

Article and photograph by
The Rev'd Jane Allen

The confirmation class students of St. James' Church in Port aux Basques just completed their stewardship project, raising \$331.00. They decided to use this money to purchase from PWRDF: 2 lots of chickens, 1 goat, 1 hog, 1 mosquito

net, bicycle repair kits, seeds for planting vegetables, pineapple seedlings, and a mother courage kit to ensure that new babies get a sterile start in life with new blankets and other necessary things. They did

a remarkable job, and we are so proud of them.

Anyone who wishes to make a similar donation to PWRDF can look at their website at:
<https://pwrdf.org>



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You Can Write For Anglican Life

Emily F. Rowe
Editor

Every month, I include a little message to you all, asking you to contribute to Anglican Life, and share with us the stories from your parishes. This month, that request, along with the upcoming deadline and my email address, is on the bottom of this page. A lot of these monthly papers come from columnists, and we have our bishops write for us on a regular basis. But the rest of the paper comes from you, dear readers. You are the people in the parish who write for Anglican Life, and you are all perfectly welcome and able to do just that.



This past year has been a difficult one for us all in almost all aspects of our lives. We haven't been able to do the things that we want to do, and often those things are the activities that bring us comfort. I know that we all miss the way that church was before the pandemic. Yes, there are good things that we have learned. The online offerings have allowed us to reach a much wider group of people than the ones who just live close to our churches, and that's been wonderful. We have also been able to "spy" on other congregations, and see what it is that they do and how they do it.

At the same time, we have had to put a lot of things on hold, and have had no church suppers, no fellowship times after services, and not always very much in the way of greeting each other on the Sundays when the church buildings are open. And with fewer things going on, the news has been harder

to come by.

But there is light at the end of the tunnel. Vaccines are being given, and with summer weather, we will be able to see each other outside maybe, though still being careful to follow health guidelines. And when you get together, and when good things happen in your parishes, please do share them with all of the readers of Anglican Life. It's easy, and I am happy to help you through the process if you need it.

I say all of this with one warning to you, future contributor: in one of his novels, Robertson Davies has one of his characters encourage his students to write "in the plain style," by which means in a way that highlights the story rather than the writer. I encourage all who write for Anglican Life to follow that same advice. Please don't use large words, or "fancy up" your natural writing style. Simple examples include writing "use" and not "utilize," or writing "need" and not "necessitate." Writing for Anglican Life is not a test of your vocabulary, so please do not feel that you are unable to send things in to me because your words aren't fancy enough. That's a good thing, and it makes it easier for everyone to read when articles are to the point and plain. Thank you in advance for your contributions!



Pictured above, standing in front left to right: Muriel Button, Margaret Osmond, Alma Porter Mary Pope, Betty Keeping Marguerite White, Annie Patey. In back: Lisa Brown, Claudine Matthews, Barbara Hardy, Phoebe Payne, Bessie Blackmore, Ivy Collier, Diane Hewitt, Bernice Sheaves, Glenda Hatcher. Missing from the picture: Edith Parsons, Rev'd Jane.

Wake-a-thon Held in Port Aux Basques

Article by The Rev'd Jane Allen
Photographs by Lisa Brown

The ACW ladies of St. James Church in Port aux Basques held a wake-a-thon on April 9th at the Memorial Centre. There were 18 ladies in attendance, and a safe and fun night was experienced by all. The total collected by all who had taken pledge sheets far exceeded our expectations: a total of \$5008.00 was collected. A very big thank you to all who took part and to all who donated. I am really impressed with how all members of our congregation came together and helped make the building up of God's Kingdom at St. James' a very enjoyable experience for me as priest-in-charge. You all are very eager to help out when asked. May God bless you all today and always. Again, thank you for all your prayers and help.



Newfoundland Nones

The Rev'd Jonathan Rowe
Columnist

Once upon a time, we assumed that every Anglican had a parish that they belonged to. When the clergy visited hospitals, they could ask to see the 'Religion List' and find a list of all the Anglican patients who had been admitted. That way they could easily find all their parishioners and visit them that day. The privacy implications of that are staggering, and it is just as well that those days are gone, but that arrangement is a perfect example of how the sense of 'belonging' *used to* work in Newfoundland.

People will also tell stories of how the clergy used to go to the church on Sunday afternoons, and anyone who had just had a baby would come around to 'get it done'. If anyone showed up, there would be a baptism that afternoon; if not, the priest went home early. The assumption was that all the Anglicans in the community or the parish knew how to get a baby baptized. They didn't need to call their priest when someone was sick or in

hospital. If you wanted to get married, you went to see 'your' parish priest and made arrangements, because if you were Anglican (or United, or Roman Catholic) you belonged *somewhere*.



Those days are gone. Much has been written about the rise of the 'Nones'—those with no religious affiliation—as the fastest-growing religious group in North America. Our late Bishop Geoff Peddle did his doctoral research in a distinctly Newfoundland trend. He found that even though people were less likely to attend church regularly than in previous generations, the sense of *belonging* to the Anglican church

was still as pronounced as ever. People still make connections to 'their church' for baptisms, weddings, and funerals, even when they have no strong sense of belonging to a specific community of faith. I suspect that this is what 'Newfoundland Nones' look like. It's not that they have no religious affiliation; they can still have a strong personal sense of being Anglican. However, they often have no specific parish they belong to, and no specific clergy that they turn to for support.

I have seen this in parish ministry when bridesmaids from weddings I have officiated at have called me when they wanted to get married themselves. I have been specifically asked for to conduct funerals for relatives of people I buried years before. I've had people that I went to school with call me when they've needed a priest or spiritual advice, not necessarily because we were particularly close years ago, but because they simply don't know

any other clergy. Many families almost insist that the priest who married the parents ought to baptize the children, even when they're retired or moved to another parish. Most clergy can tell similar stories

More and more these days, the foundations of pastoral relationships are built not on geography or what parish you belong to (because most people *don't*) but on personal relationships. This means it's more and more important for the clergy to have wide-reaching relationships *outside* of the church. After all, we are responsible for bringing the good news of God's kingdom to the whole world, not just caring for the people who are already part of the community of faith. The irony is that the longer we spend in parish ministry, and the more the congregations decrease in size, the less opportunity we have to spend time outside of parish circles, since a larger burden falls upon an ever-smaller, ever-older core group of

parishioners.

How are your clergy doing these days? These might be important things for parishes to talk about with their clergy. Have they established healthy enough boundaries that they are able to pursue other interests and involvements outside of church circles? It's important for churches to realize that the church's changing role in society means that these kinds of outside interests are not just part of the personal life of the clergy, but part of the way that they can be the presence of Christ in the world. This is not just important for their own mental health and wellness, but for the good of the church's mission. Are there times when the maintenance of the church is actively holding back the mission? If we're not building relationships outside of the parish, who will the 'Newfoundland Nones' be able to call when they need pastoral care?

ANGLICAN FOUNDATION OF CANADA

Foundation Forward podcast in June

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PWRDF Achieves Multiple Goals in One Project

Sheila Boutcher
PWRDF Representative,
Diocese of Central Newfoundland

As the expression goes, “in a nutshell” the goal of PWRDF is to address poverty, gender injustice, and environmental exploitation through programs targeting food security, preventative health and health care, and sustainable development, while also maintaining support for refugees, and responding to emergencies. While I have managed to condense all of that into one sentence, the reality is that PWRDF programs are multi-faceted, far-reaching, and sustainable. Many of our partner initiatives address more than one of our goals in the same project. Staff continually seek out partners whose mandate matches ours and who have a proven track record. The following are just a few examples.

In 2012, PWRDF



partnered with the Anglican Diocese of Masasi on a five-year nutrition and food security program: the Community Health Improvement Program, nicknamed CHIP. Joyce Mtauca was one of the first beneficiaries, receiving better seeds to improve her subsistence farming operation and, more importantly, education about better farming practices. She has gone

from being hungry to having a commercial farming operation. She is happy to share what she has learned with other farmers throughout the region. I have heard it said that

a whole village benefits when women succeed, and Joyce Mtauca is a perfect example of that; she uses her newfound prosperity to help her sisters support their children by taking them into her home, she and is also caring for some local orphans. In 2017 she had six children living with her—none of them her own. (This information was adapted from an article

by Andre Forget, June 16, 2017)

Our Maternal, Newborn, and Child Health and All Mothers and Children Count programs were holistic initiatives targeted at improving infant, child and maternal mortality rates by teaching such things as hygiene, health practices, nutrition, and food security practices, by training Community Health Workers, and providing and promoting basic health services. Our partners are: Partners in Health (Rwanda), Village Health Works (Burundi), EHALE (Mozambique) and the Diocese of Masasi (Tanzania). All worked tirelessly, and all have countless individual success stories. Those programs have benefitted well over a million people.

The Goat Seed

Project was designed to supplement the small stipend received by Community Health Workers (CHW) and is based on a sustainable “Passing On A Gift” model. In Malawi, CHWs receive three female goats which are bred with a community-owned male goat, offspring are passed on to other CHWs. Goats are kept in raised pens, and manure which falls through the floor is used to fertilize the vegetable gardens. Training is provided in how to care for the goats, and one of the CHWs is also trained as an animal health worker.

Check out the many wonderful stories of how you are answering God’s call to love your neighbour by supporting PWRDF at: pwrdf.org. Thank you!

Processional Cross Made For St. Nicholas’ Church in Amherst Cove

Article and photographs by
The Rev’d Eli Cross

St Nicholas’ Anglican Church was constructed at Amherst Cove in the 1890s, and has witnessed a story of perseverance for more than a century. No one can remember ever having a processional cross at church. On January 20th, 2021, the rector brought a wooden cross to use in a funeral, never realizing the impact it would have. The

funeral for the late Derrick H. Ford was the occasion, and the cross that was used was originally from a nearby church, which is now closed and deconsecrated.

At another funeral less than a month later, the warden, Harry Wareham, requested that the cross be placed in service again. At the end of the liturgy for

the second funeral (Calvin Skiffington), Harry asked if we thought it silly for him to construct one for St Nicholas’ Church.

Fast forward two months, after another shutdown for COVID-19,

and then to the first worship back at St Nicholas’ on the first Sunday after Easter 2021. Harry had finished his project, and the family of Derrick Harrison Ford presented a processional

cross to the Glory of God, and in memory of Derrick, who is also Harry’s nephew. Harry’s Processional Cross is constructed from cherry, mahogany, maple, and pine.

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Pictured above are The Rev'd Eli Cross, Harry Wareham, and Estrella Ford (widow of Derrick), along with members of the family

Summer Days!

Ronald Clarke
and Melanie Clarke
Columnists

When I was a little boy, June was an exciting time of year for me. School was closing for the year which meant more play time. The days were longer and usually sunny and warm! My friends and I were allowed to be outside until dark, and that usually meant fly fishing after supper and swimming in the river down the road. June meant a lot more freedom for us with the school closed: the chores could be finished with plenty of daylight left to have fun with friends!

Because of the longer days, June meant more time with everyone in the family. My mother had more time to work on her chores which often meant I could spend time with her during the day. She worked so hard and had so many responsibilities! She washed clothes, hung them out, tended the vegetable garden, fed the animals, spread the fish, made the meals, cleaned the house, and watched over me as well! It seemed like mom never stopped moving.

Most of the day, my father was out in boat so I didn't see his daily activities as much. I know he was always gone when the sun came up and he wouldn't return to the house until dusk. Sometimes I would see him returning to the stage with a load of fish, but as soon as he unloaded and split the fish, he was back out

on the water. Even though I loved for June to come, I'm not sure the adults appreciated the change as much as I did. They all seemed to get busier during the summer months.



The person I spent most of the summer time with was my grandfather. He no longer went out in boat but instead helped more on land. I remember him spreading fish and turning it over. It was mostly my grandfather that I fished with during the summer. Every day we would go in to the ponds looking for a meal of trout. Fresh trout was a nice change to codfish when the weather turned warm. My grandfather could always find enough trout for a meal and he also could tell a Bible story which seemed to go with the fishing experience. My favourite Bible story grandfather told was about the lost sheep. Grandfather said no matter what the issue was, the shepherd had to go looking for the lost sheep. He said the shepherd was responsible for all his animals, every last one and

it didn't matter how long it took for the shepherd to look for his lost sheep, that one sheep was worth looking for! Every sheep was as important as all the rest. Grandfather would then go on to explain how Jesus loved his people like the shepherd loved his sheep. Each and every one was just as important as the rest. Grandfather said every Christian has the same importance in the eyes of Jesus and his Father. God the Father didn't have favourites, everyone who believed in him was a part of his flock and no matter what, he would look for them and after them, as long as they believed!

My grandfather was a simple man with very little formal education, but he was a true Christian and every fishing trip we went on together during those warm summer days was a lesson about the love our Father and his Son, Jesus Christ, have for each and every one of us! The warm summer days often take us all out of our routines and without our routines, we sometimes forget about the most important principles we have: Jesus loves us and we owe it to ourselves and him not to forget him in the longer warm summer days! Enjoy your holidays from work but don't take holidays from our Lord and Saviour!

God Bless you all!



Back row: Bishop Samuel Rose and Fr. Jonathan Rowe
Front row: Michael Deir, Andrew Marsh, and Eleanor Murray

Confirmation— The Parish of St. Michael and All Angels

Article and photograph by
Emily F. Rowe

On Sunday the 25th of April, Bishop Samuel Rose of the Diocese of Eastern Newfoundland and Labrador visited the parish of St. Michael and All Angels in St. John's to take part in the second confirmation of his episcopacy. Three people were confirmed at the service: Michael Deir, Andrew Marsh, and Eleanor Murray.

The Gospel reading for that day was from John 10: 11-18, in which Jesus tells his followers that he is the good shepherd who will lay down his life for his sheep. In his sermon, Bishop Rose spoke about the sacrifices that a shepherd makes for

the sheep who are in his care. Rose spoke of how disposable many of the things in our lives are today, and how we sadly carry this over into important things like relationships and our faith. But God searches for us when we are lost, and we are his sheep.

Bishop Rose told those who were being confirmed that this commitment that they were making to the Church means that they have the support and love and care of the Church—that the Church is a second family who will be there for them to share in the ministry of the good shepherd.

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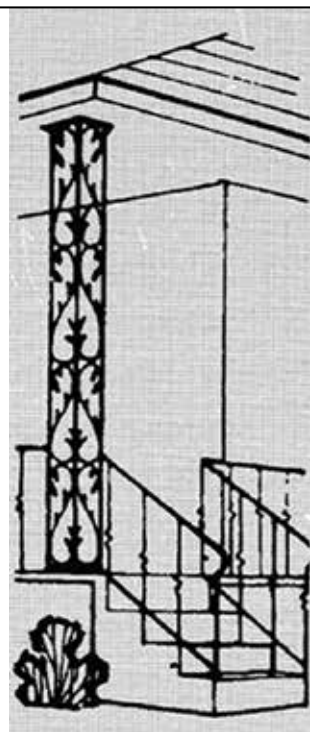
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Listen For The Voice of The Spirit in Your Midst

The Rev'd Cynthia Haines-Turner
Columnist

The update from the Anglican Church of Canada for April 27th had this headline: "National Surprised by the Spirit initiative launches." Curious, I watched the video. It was our Primate, Archbishop Linda Nicholls, with an invitation for us to gather in conversation circles to "listen for the voice of the Spirit in your midst."

It's not the first time we have been invited by a Primate to gather in conversation circles. Towards the end of his term as primate, Archbishop Fred Hiltz encouraged people to gather in an initiative entitled "Heartbeat of the Church." Based in a passage from John 15, we gathered and shared our heartfelt prayer for our Church. It was a moment to reflect and give thanks, and to find hope.

Fast forward a few years, we find ourselves in a very different world and situation. We are still in the grips of a pandemic, and although an end to the severe lockdowns is in sight, we will never be the same. As our Primate says, "This has been a time of extraordinary upheaval in our lives and the life of our churches. It has also

been a time of discovery. We discovered the pain of many losses—personal and communal. We discovered that we are more resilient and more creative than we may have previously thought. We discovered God in our midst—and we have been Surprised by the Spirit."



So we are invited to gather—in groups of 4 or 5 in parishes, communities, synods, or other gatherings; we are asked to come together. Much of that gathering may need to be either outside or online—a different reality from a few years ago. But there are some elements that are the same; it will be in a context of prayer and scripture and we will talk together about where we see God in our midst. This time our questions are:

1. In what ways has our community of faith felt lost or struggled to see the Spirit?

2. What has surprised you over the past year?
3. What has our community of faith learned from the experience of this past year?
4. What questions are we being called to wrestle with?
5. What hopes for the future and signs of new life is the Spirit showing us?

Having wrestled with these questions, we then distill our thoughts by answering:

1. What is one learning you would like to share?
2. What is one question you would like others to wrestle with as well?
3. What is one hope you would like to offer?

The anglican.ca website gives clear instructions about how to share your "sparks" with others. As it says, "Thanksgiving 2021, we'll come together to witness the surprises which our conversations have revealed."

How appropriate that it be for Thanksgiving! As we read in Philippians 4:6, "Do not worry about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God." Thanks, not the pandemic, will have the last word.



Confirmation at St. Augustine's

Submitted with photograph by
Peter Stevenson

On Sunday, April 18th, 2021, Bishop Rose, accompanied by his wife Jill, visited St. Augustine's in St. John's. In the order of service, Father Anthony, the rector, wrote "We are very pleased that our Bishop, The Rt. Rev'd Samuel Rose will be with us today as a young Christian woman confirms her faith in our Lord. Please remember Tara Frances King in her life of faith and pray for her and for our Bishop for this momentous day in their lives."

This was Bishop Rose's first visit to St. Augustine's since his consecration. He was the chief celebrant and preacher while Father Anthony presented the candidate for confirmation.

During the service, Bishop Rose told the nearly full house (based on COVID-19 limitations) that this was his first confirmation service as Bishop. For this reason, he asked the congregation to forgive him if he made any mistakes as this was a very special historical moment for him as well as the candidate.

Included is a picture of the Bishop, Tara King, and Father Anthony. While all are masked, we did get to see Bishop Rose's face during the sermon as COVID rules allowed for removal of masks during sermons and readings. Congratulations to Tara and we wish her well on her faith journey.



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NEWFOUNDLAND AND LABRADOR

Choices: Abundance not Scarcity

Kevin Smith
Columnist

This column is about choices and giving—not out of scarcity, but of abundance and it is all related to stewardship and planned giving. The Bible tells us that God provides all our wealth and possessions, which are on loan. We are expected to enjoy them and be generous to others, particularly our families and those more needy than ourselves. Certainly, that is a good justification for planned giving. I would encourage you to ensure that you have a will, and to prayerfully consider leaving something in that will for your church.

Years ago, I heard a conference speaker give this advice:

Imagine life as a game in which you are juggling five balls in the air. You name them work, family, health, friends and faith, and you are keeping all of them in the air. You will soon understand that work is a rubber ball. If you drop it, it will bounce back. But the other four balls—family, health, friends and faith—are made of glass. If you drop one, it will be nicked, damaged, or even shattered. It will never be the same.

Think about it. Work is a rubber ball, but the other important things in life—family, health, friends and faith—are made of glass. Do not neglect these concerns in your quest for life.

Stephen Covey, author of *The Seven Habits of Highly Effective People*, says that many of us are torn between the compass and the clock—between what's deeply important to us and the way we spend our time. The clock represents our commitments, appointments, schedules, goals, and activities—how we manage our time

based on the demands of our lives. The compass represents our vision, values, principles, mission, conscience, direction—how we lead our lives based on what we feel is important. Tension arises when we sense a gap between the clock and the compass—when what we do doesn't contribute what is most important in our lives.



There comes a time in our lives when you reach a certain age and you ask: "What have I done with my life? What kind of legacy do I want to leave on this earth?"

Isn't it interesting that both Bill Gates and Warren Buffett, two of the wealthiest people in the world, have decided to give a vast amount of their fortune to help alleviate human suffering! These men have every material comfort in life, and yet they feel a need to give it away. After all, we only pass through this life once so we might as well make the most of the opportunity.

So, what matters most in our lives? Only you can answer that one!

Have a great summer everyone and hopefully we are a little closer to end of this pandemic.

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



Front row, choral scholars: Charlotte Guy, Levi Jacobsen, Matthew Sherstobetoff, and Marie Vietch
Also pictured are the cathedral wardens and cathedral and diocesan clergy

Photo by Irene Organ

Launch of Choral Scholars Programme at The Cathedral of St. John the Evangelist, Corner Brook

Article by
Dr. Doreen Klassen

On Sunday, April 11th, The Cathedral of St John the Evangelist in Corner Brook, NL, officially launched its Choral Scholars Programme. Occurring just two days after Prince Phillip, the Duke of Edinburgh, passed away, it seemed fitting to recall that our Choral Scholars Programme began when Dr. Jennifer Matthews encouraged her voice students to complete volunteer requirements for their Duke of Edinburgh award at their home church in the fall of 2020. Charlotte Guy (soprano), and Maria Veitch (mezzo-soprano/alto) became the first choral scholars and were subsequently joined by Matthew Sherstobetoff (tenor), and Levi Jacobsen (bass/baritone).

The Choral Scholars are integral to the musical life of the cathedral. As classically trained singers who are members of the cathedral choir, they assist the choir in singing hymns in four parts or adding descants, but also sing solo and ensemble anthems. As young scholars, they are learning both historic

and contemporary choral repertoire and liturgical music such as plainsong chant, the Merbecke mass, and hymns, and classical anthems from all eras.

The scholars range in age from intermediate school to university level, but are already accomplished musicians who have sung regularly in the local Rotary Music Festival, as well as in numerous local and travelling choral ensembles: e.g., the teen-aged female group, The Cantabiles (Maria and Charlotte), The Graham Academy Musical Theatre Troupe (Maria, Charlotte and Matthew), The Atlantic Boy Choir (Matthew and Levi), and the Bay of Islands Musical Arts (BIMA) Chorus and the BIMA Young Men's Chorus (Matthew and Levi), as well as in local school choirs. Additionally, all choral scholars play orchestral and band instruments such as flute (Charlotte and Maria), trombone (Matthew), and tenor saxophone (Levi).

Funding for this programme comes from several sources: a grant

from the Bruneau Centre for Choral Excellence at Memorial University of Newfoundland (MUN), donations by the cathedral vestry and parishioners to The Aaron Bradbury Memorial Choral Scholars Fund, and a donation from Western Diocesan Bishop John Organ's discretionary fund. At the launch, the Bishop also announced a donation for the cathedral to enhance its recording equipment to better capture the quality of music performed at the cathedral for online services.

The Choral Scholars Programme is overseen by founder and vocal coach, Dr. Jennifer Matthews, the cathedral's Vicar Choral and liturgist, Fr. P. Lynn Braye, and cathedral organist/choirmaster, Dr. Doreen Helen Klassen. The Choral Scholars can be heard at the cathedral on Sunday mornings at 10, and in services on the cathedral's Facebook page.

Prayer Quilts Blessed in Norris Point

Submitted with photograph by
Dale Decker



Sunday, April 11th, during a service of morning prayer at The Church of the Good Shepherd, in Norris Point, the Rev'd Wilhelmena Green blessed 25 prayer quilts for the Parish of Bonne Bay North Prayer Quilt Group. The Prayer Quilts are now ready for distribution to those in need of them in the parish.

Describing The Christian Life—St. John The Evangelist, Topsail

Article by
Louise Smith

One recent Sunday morning, as Father Greg welcomed the flock to the 10:30 service, and before the sermon commenced, he addressed the congregation, and asked us how we would, in one word, describe the Christian Life.

The responses were varied, yet similar and somewhat relevant; but the text that morning and the message it portrayed were all focussed on the adaptation of the word

“exciting.”

Normally, the word “exciting” garners connotations of huge physical emotion. Now for Christians to equate excitement with quiet piety did not happen overnight. I still have vivid memories as a young girl of being chastised for walking up the aisle hatless.

Father Greg related to us a moving story relative to the practice of changing attitudes in labelling religious beliefs.

He referenced the life of a young girl who lived in a land where she had never experienced the Christian faith. She harboured illusions of an angry God, which made her very fearful.

Eventually, fate intervened and she managed to flee that country. After settling into a new environment, she found a Christian church. The congregation was happy and excited. They were singing and dancing to God. She started to read her Bible, and soon discovered that we live by grace and that our relationship with God is secured.

Here at St. John the Evangelist, life in the church has always been an embodiment of the trilogy—prayer, work, and play—as we endeavour to

maintain an atmosphere that is relaxed and joyful

Until the pandemic hit us in March 2020, living the Christian life wasn't just going to church on Sunday morning, albeit, that is a very important first step.

Activities with the ACW, altar guild, and vestry while planning fundraisers to help in the maintenance of the church and other commitments, were never considered a chore. They were all achieved with excitement and satisfaction, and always laced with humour.

Every red letter day on the church calendar was celebrated in fellowship, not only with the congregation, but often with invited guests from neighbouring parishes.

While in the middle of writing this article, the



April edition of Anglican Life arrived. As I briefly scanned it, an article by the Rev'd James Spencer caught my eye, titled “Did Jesus ever Laugh,” with the reminder that Jesus was fully divine and fully human—our passport to an exciting Christian Life.

If church life is to be lived at its richest, humour cannot be confined to what is called the secular but must permeate the sacred.

- Rev. Canon George Earle

Hope Bears are reading AFC books. You can order books through the AFC Store.

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Ask Questions and Question Answers

The Rev'd James Spencer
Columnist

Lately I've been reading books on scientific theory and practices. I have always had an interest in science, though never enough to really put much advanced study into it. Much of what I've read I don't understand at all. It goes completely over my head. But nevertheless I find myself fascinated by the bits and pieces that I do understand, and eagerly try to connect the dots to gain greater comprehension.

I often find myself considering that age-old debate between science and faith. It's one I've never really understood. I have never once thought of science as some kind of rejection of God or the Bible. Neither have I considered faith as a refusal to accept the knowledge that science has to offer. Why would I? If God made all there is in this universe, then those things which science uncovers are the tools he chose to use to do it. And faith remains as the pathway to a relationship with something which dwells outside of what scientists call the laws of nature.

To suggest otherwise is to be like a character in a book that either denies the writer or fails to acknowledge the reality of the world that is written. Neither is open to the full experience, and leaves something missing from our lives.

But I do believe that science has something important to teach the faith community, which many traditions have sadly been lacking. In my reading I am frequently drawn to the fact that science, as its most defining virtue, asks questions.

That's how it works. It is why it exists at all as a field of study. It asks questions. And when it comes up with answers it immediately asks more questions about those answers. Many Biblical literalists, when presented

with scientific ideas such as evolution, immediately respond with "it's just a theory," suggesting that it is just a flimsy notion with no substance. Here they are misunderstanding the word "theory" as "hypothesis." A theory is, in fact, an explanation of some aspect of the universe which is supported by measurable evidence. Once a theory is proposed it undergoes constant questioning by the scientific community. As those questions are explored, and answers are determined, the theory is refined; changing in smaller or larger degrees to accept new evidence. A theory may be completely disproven, but this is rare and generally is replaced by another theory which more effectively encompasses the data.

The point is: science not only accepts questions: it depends on them. Nothing is ever certain, but is constantly tested and refined, so that theories are authoritative and useful for understanding the natural world.

But then there is faith. It's a different kettle of fish, I know. By its very nature, faith precludes the possibility of substantial, measurable evidence to support it. Sooner or later we are called upon to accept something not based on what is provable, but rather on a spiritual understanding.

And that's okay. It's more than okay: it's wonderful. Faith gives us things like love, mercy, and justice: things of which no amount of scientific study will ever find a single particle.

Unfortunately, we historically (and, in some cases, still do) demand that faith be unquestioning. To ask questions is often seen at best childish, and at worst blasphemous. Many times I've been in Bible study and have listened as those attending reflect on how, when they were younger, it was unheard

of to question the priest, or the Bible. That was a good way to anger your parents and have your neighbours whisper about you behind your back. How refreshing, they tell me, to now be able to ask all the questions that have been on their hearts for years, and maybe even get some answers.

Faith needs to be questioned. It needs to be tested. When we come across a difficult Bible passage, or a confusing part of our liturgies or traditions, we need to feel *invited* to ask whatever we want. We need to explore our faith and see where that exploration takes us. That's how it grows. God gave you a brain, an inquiring and discerning heart: for you to use. Jesus sat with his followers and answered their questions.



Early Christians gathered together and discussed and debated their faith so that they would grow closer to God.

Sometime in our past we stopped doing that. Then one day the world got much bigger. TV and the internet proclaimed ideas and beliefs far different than our own. Our children turned to us to ask questions and we silenced them, refusing to answer. Maybe we ourselves didn't know the answers, because the same thing

had been done to us in our day. And so they walked away, seeking answers in other places, for good or ill.

If there is one change that needs to happen in the life of the Church it is this: we must ask questions. One of my favourite authors once wrote, "The presence of those seeking the truth is infinitely to be preferred to the presence of those who think they've found it."

Take my advice. Join a Bible study. Sit with friends (or over Zoom, if you must) and talk. Explore the scripture. Try to answer every question you have, and then question your answers. Be uncertain, and let that uncertainty build you a greater, purer, and more fulfilling faith than you have ever had before. Amen.

ACW Celebrates A 91st Birthday, COVID Style

Article and photographs by
Willie Loder

St. Paul's ACW (Summerside) visited Mildred Bennett to wish her happy 91st birthday and to deliver supper, flowers, and a birthday cake for the family to

enjoy. As you can see by the masks and everyone outside, we were following the COVID-19 precautions as closely as we could. Mildred's birthday was on May 8th. This is the second

birthday for Mildred during the COVID pandemic, and we were unable to have a big celebration: but it's coming, Mildred!



St. James' Gillams Installs New Vestry

Submitted with photographs by
Audrey Park



The new vestry installed during morning service at St. James' Gillams, on Sunday the 25th of April 25th. Above on the left is a photograph of the vestry with the Rev'd Kay Osmond. Also, a beautiful banner was presented to St. James' in recognition of the World Day of Prayer. Pictured above on the right are Ada Palmer (ACW President), Rev'd Kay, and Richard Park (maker of the banner). St. James' was scheduled to host the World Day of Prayer service, but due to COVID-19, restrictions had to cancel.

New Lay Minister in Gambo

Article by The Rev'd Hannah Dicks
Photographs by Nicole Cheater

Yvonne Cheater was inducted as a licensed lay minister and eucharistic assistant in the Parish of Gambo at a service of the Holy Eucharist, at St. Augustine's Church, Hare Bay, on Sunday January 24th, 2021. The Rev'd Hannah Dicks, rector of the parish, presided

over the induction. Yvonne's two daughters, Nicole and Nadine, and granddaughter Kendra, did the readings at the service. As well, a number of the lay ministers from the parish were able to attend the service. We welcome and give thanks for Yvonne in her new ministry

as lay minister. Despite COVID-19 restrictions, it was a wonderful celebration of new ministry in the parish, and we thank all who attended to make this such a special day.



Yvonne with other lay ministers from the parish: Jean Eastman, Rose Collins, Marie White, Clyde Seaward, Mayilyn Dowden, and the Rev'd Hannah Dicks. Missing from photograph is Ivy Collins



Above: Yvonne receives her certificate from the Rev'd Hannah Dicks
On the left: Kendra Collins (granddaughter)

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Matching Gift and Diocesan Teams Boost AFC's Say Yes! to Kids Campaign

Article by
Michelle Hauser

"We really didn't know what to expect when we launched the Say Yes! to Kids campaign," says the Rev'd Canon Dr. Judy Rois, Executive Director, Anglican Foundation of Canada (AFC). "This is AFC's first-ever peer-to-peer fundraising effort—a new idea for an established charity—and we have been surprised and impressed by the spirit of creativity and generosity with which it has been embraced across the country."

Say Yes! to Kids is AFC's response to concerns about COVID-19's impact on young people. This national campaign is meant to have local impact by supporting champions for children, youth, and family ministry across the country as we face a post-pandemic world.

"The Diocese of Central Newfoundland understands the importance of helping children in our communities," says

The Ven. Terry Caines, Executive Archdeacon and AFC Representative for the Diocese of Central Newfoundland, "and by helping children in our communities, the Diocese believes that it is a way to build a better world, with better people. The Say Yes! to Kids campaign is a step in the right direction."

"Children have had to endure so much as a result of the pandemic," says Canon Rois, "social isolation, limited recreation, exposure to disharmony at home, depression, sleep difficulties, and emotional struggles. Say Yes! to Kids will ensure there is money available for homework clubs, nutrition and food security, private and group tutoring, safe outdoor recreation, mental health supports, and the many other courageous and creative ministries our church has the capacity to offer."

Between online and offline donations, the

campaign is nearing the \$20,000 mark of its \$100,000 goal. "It is an ambitious target," says the Very Rev'd Peter Wall, Gift Consultant for AFC. "But an achievable one. It is all that more achievable thanks to an extraordinary matching gift of \$25,000." Wall explains the matching donation will be applied to the Say Yes! to Kids peer-to-peer portal and double the efforts of online fundraisers."

To date there are close to ten Say Yes! to Kids fundraising teams registered, championed by Bishops, Diocesan Staff, AFC's Diocesan Representatives, and individuals who are passionate about ministry and outreach to young people. "These teams are putting the fun in fundraising," says the Rev'd Canon Amanda Taylor, AFC's Diocesan Representative, and captain of the Anglican East NL Say Yes! to Kids fundraising team, "From

community cleanup initiatives to Epic Online Game Nights, Canadian Anglicans are Saying Yes! to Kids in so many creative and wonderful ways."

In some dioceses, teams are rallying around specific ministries they hope will benefit from the campaign. "In our meetings across the country, we are seeing the emergence of a national story about outreach to children and youth," says Wall. "It's a story about compassion in the face of crisis. There are tireless champions for young people across the Canadian church who have been undeterred by the pandemic. They know exactly where and how new investments can be used to make an impact."

Helping to strengthen existing ministries is only one goal of the campaign. "We are working through our network of volunteers at the diocesan level to get people thinking about pilot projects," says Wall, "and

what they might do if they had some extra funding. In this way Say Yes! to Kids has the potential to both seed and sustain ministry."

Since 2011, and the launch of the Kids Helping Kids Fund, AFC has invested over \$1 Million in ministries that benefit children, youth, and young adults in Canada. Canon Rois says AFC will rely on the strength of its granting program to quickly turnaround Say Yes! to Kids campaign proceeds by funding a Request for Proposals (RFP) for youth-focused initiatives in fall 2021.

Say Yes! to Kids launched on April 6 and will run until June 30. For more information email foundation@anglicanfoundation.org. To join a Say Yes! to Kids fundraising team, or to make an individual donation to the campaign, visit www.anglicanfoundation.org/kids.



Say Yes! to Kids

April 5 to June 30

Help raise \$100,000
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