

ANGLICAN LIFE

NEWSPAPER OF THE THREE ANGLICAN DIOCESES IN
NEWFOUNDLAND AND LABRADOR

A Section of the ANGLICAN JOURNAL

March, 2021



photograph by Ahna Ziegler on www.unsplash.com

REMEMBER YOU ARE DUST

LENT 2021

AND TO DUST YOU SHALL RETURN

*THEN JESUS WAS LED BY THE SPIRIT INTO
THE WILDERNESS TO BE TEMPTED BY THE
DEVIL. AFTER FASTING FORTY DAYS AND
FORTY NIGHTS, HE WAS HUNGRY.*

MATTHEW 4: 1-2

Where Are We As Followers of Jesus? Looking back at the last year and COVID-19's effects

Article by
Canon Paulette Budgen

To say this has been a difficult year for the church as we have known it, is a huge understatement. Change was forced upon the Church. Change in the Church normally comes slowly unless an event forces change!

One day in March 2020 it was business as usual, and the next day our church buildings were closed, and visiting people in their homes and in health care facilities was prohibited.

Our buildings were closed during our busiest seasons: Lent and Easter! That's the time of many special worship services.

Most congregations and parishes started reaching out using online worship through different platforms. In the Parish of Deer Lake, we started using the platform Zoom, something I had not even heard about before COVID-19. We could not gather for worship or for meetings, and could not physically visit each other, so as leaders in the Church we were scrambling for another way to reach

people. Zoom, along with Facebook Live, Go ToMeeting, and other online platforms helped to somewhat fill the void.

In the Diocese of Western Newfoundland, our Bishop initiated weekly clergy meetings which helped us stay in contact, and stay informed. This gave us an opportunity to discuss how we were feeling and what we were doing to help us and the parishioners get through, while all the time thinking it would only be for a few months.

The Parish of Deer Lake started offering online worship twice a week, with midweek Evening Prayer on Wednesdays, and Morning Prayer on Sundays, all by Zoom.

As the rector of the parish, I originally started midweek Evening Prayer because it was the season of Lent, and then continued after Easter Sunday because I felt that it may help fill a void left from not being able to gather for worship or have pastoral visiting.

Normally during Holy



The Parish of Deer Lake, participating in online worship

Week at St. Michael and All Angels' church in Deer Lake, there is worship every day, including an Easter Vigil on Saturday evening. At the Ascension in Howley, there is worship on Good Friday and Easter Sunday.

It was challenging to hold an Easter Vigil worship online and make it meaningful for people. Good Friday and Easter Sunday were also a challenge. Because there were no musicians to call on, we decided to do the

music through YouTube videos, putting links in the email and Facebook posts. Unfortunately, this seemed to only work well for those people who are a little tech savvy.

As a clergy person, I feel it is easy to become too confident about the impact of online worship. Everyone who is posting worship is getting a lot of views and interactions, however that does not mean that online worship is a transformative experience for all those

watching! But, I do think even a click on a link can be an indicator! It's an indicator that people are looking for something different than, or something to complement, what we normally offer in a building on a Sunday. I would hope that this indicator would encourage leaders to discern what they may keep, change, or let go of when the pandemic is past.

*See FOLLOWERS OF
JESUS, page 3*

It's Friday Now, But Sunday's Coming!

After Lent there will be Easter

The Rt. Rev'd Samuel Rose
Bishop
Anglican East NL

Now that the Lenten season is once again upon us, some of you might be thinking (especially during this pandemic), "Do we *really* need to give up something for Lent after this past year?"

With COVID, we have already given up so many things in life and in the Church. No more hugs or handshakes. No more fellowships or fundraisers. Sitting in our bubbles with no singing of our favourite hymns.

For others, things were not so much "given up" as they were "taken away" by COVID—the loss of jobs; precious time with loved ones; and, tragically, the loss of life. Everyone has been affected by this pandemic. Some, more than they can handle.

It seems that the previous Lent never really ended with all the self-denial we have been practicing or had forced upon us since last March.

But here we are, and it is Lent again. So what's changed?

Well, we have changed.

The experiences of this past year living in a pandemic have taught us not to take things for granted. Living in what seems like a perpetual Lent means that when we come out on the other side of this pandemic, it will be like a great stone being rolled away from a sealed tomb of restrictions and regulations. It will be a resurrection of sorts for us when a new way of living will emerge out of all the lockdown of COVID-19.

Some of you may have read the famous sermon, "It's Friday. But Sunday's Coming!" by the African-American Baptist Pastor S.M. Lockridge (1913-2000). This powerful sermon emphasizes how the world lost all hope on that first Good



Photo by Mark Timberlake on www.unsplash.com

Friday when Jesus died on the Cross. However, as Christians, we know the end of the story. It's Friday. But Sunday's coming!

Sunday's coming! Death, defeat, despair do not have the final word. It may be Friday for us right now in these COVID times, but Sunday's coming!

To quote sections of Pastor Lockridge's sermon:

"It's Friday. See Jesus walking to Calvary. His blood dripping. His body stumbling. And his spirit's burdened. But you see, it's only Friday. Sunday's comin'."

"It's Friday. The world's winning. People are sinning. And evil's grinning."

It's Friday. The earth trembles. The sky grows dark. My King yields his spirit."

"It's Friday. Hope is lost. Death has won. Sin has conquered, and Satan's just a laughin'."

"It's Friday. Jesus is buried. A soldier stands guard. And a rock is rolled into place. But it's Friday. It is only Friday."

"Sunday is a comin'!"



Photo by Crisby/Dinham

Indeed it will. I have no doubt about it.

After Lent, there will be Easter. After COVID, there will be a resurrected Church.

Like the Risen Christ, we will still bear the wounds of this pandemic, but we will be a New Creation called to share the Good News in new and creative ways. We will see God's world differently. We will have a new vision of being God's Church which knows the pain of loss but also the hope of glory.

But for now, this is Lent. We will continue the tradition of keeping it holy by self-examination, penitence, prayer, fasting and almsgiving and by reading and meditating on the word of God. It's Friday now.

But Sunday's coming!

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ANGLICAN LIFE

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NEWFOUNDLAND AND LABRADOR

Looking Back

Ronald Clarke
and Melanie Clarke
Columnists

Looking back over the 90 years of my life, I realize I have a lot of gratitude towards those whom I have encountered in my life. When I was a young boy, my grandfather influenced me as I was growing up. He was one of those “salt of the earth” types of people—he believed in working hard, taking care of his family and praising his God. He taught me to always show God my love for him. My grandfather wanted me to be a good man who was well respected and a large part of that included showing my faith and sharing my faith with others.

As a young man, my path took me into teaching. I began at 17 in Ireland’s Eye, a small community in Trinity Bay. In those days, a teacher was almost revered! Members of the community came to me with everything that had to be read and written. I had to register births, deaths, weddings, and everything governmental. Along with all government dealings, I was responsible for the weekly church services when the minister was busy in another community. Usually the minister managed to get to the community about once a month. So three Sundays a month it was my responsibility. I was teacher, lawyer, minister, and everything in between at 17 years old! Through the grace of God, I managed to do my best in all areas. At the time I wasn’t sure I was doing everything adequately, but looking back now, I’m

proud of the job I did in that community. I certainly worked hard on Ireland’s Eye, and I enjoyed every minute getting to know all the people who lived there. When I would go home for the summer, my grandfather would ask me how I was doing, and I was happy to report that things were going well. I was working hard and praising my God!



Several years later, I moved to Kelligrews, C.B.S. It was there that I met my wife and had my children. Vera and I raised four children: three boys and one girl. We taught them to be kind and hard working. We taught them to love God and to include God in their everyday life. All four children became successful adults with successful lives! Vera and I attribute this success to loving our God and including him in our lives every day. As a family, we attended church regularly, and prayers were said every night. Watching my children growing, I was reminded of my grandfather. He was now passed on so I could only hope he was looking down on me from heaven and approving of how Vera and I were raising

our family to be hard workers and loving our God.

Eventually, Vera and I ended up moving to St. John’s and it’s here where I spent the majority of my life. We are now grandparents and great-grandparents! In many ways it seems hard to believe that all this time has passed and I’m this old! In St. John’s I’ve been a teacher, a Sunday school teacher, a lay reader, a member of the Lion’s Club, a friendly visitor, a volunteer, a university professor. I’ve tried to work hard, to take care of my family and to praise my God.

My life is filled with family and friends and faith! Even though this year has been a really strange one, the pandemic has certainly helped me to focus on what’s really important in my life. All of the experiences in my life have led me to this point in my life where I feel the most grateful and the most blessed!

As you are reading this, we are in the season of Lent in the church calendar. Lent asks us to focus on the sacrifices of Jesus Christ. Jesus spent 40 days and nights in the desert looking back over his life and what was ahead for him. I imagine he reminisced about his childhood, his youth and his life to that moment. Take some time during this Holy season to look back over your life and reflect on your relationships with your family and your God.

God bless you all.



The Rev'd Terrance Coates with the intern support team, Fall, 2020

Followers of Jesus

Continued from page 1

Hopefully, with all the negativity and frustration of a lockdown and a world pandemic, there will come some good for ministry and the Church.

Where has all of this left us as followers of Jesus, as disciples?

It was, and still is, a time of lamenting, because even though most of our buildings are now open with limited capacity, nothing is the same. We may be feeling like the psalmist in Psalm 22 asking, “My God, my God, why have you forsaken me?”

of missing energy from the people in the pews. However, the energy level is increased by having others involved in the online worship.

The most difficult for me in this pandemic has been pastoral situations. At least now we can visit people, have funerals, and be there: physically present for those who need us.

A couple of months ago, we were again locked down in Deer Lake with our church buildings closed and visitations stopped. It was a reminder



Physically distanced worship

However, as followers of Jesus, as disciples, we are people of hope, people of the good news, the good news of the Gospel. Psalm 39:7 says, “And now, O Lord, what do I wait for? My hope is in you.” We are people of hope, builders of the kingdom. At this time, the same as any time, as followers of Jesus, hopefully we continue to be rooted in prayer and the good news of the Gospel.

Online worship has been a positive experience for me with the exception

of how quickly things can change. This pandemic has shown us that we cannot take anything for granted. We cannot be complacent; we need to take care of one another by being diligent about safety in our buildings and outside. Jesus left us the commandment to love one another and one way we live out that commandment is by keeping each other safe, whatever that looks like now and in the future.



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The “Open Door”

An outreach ministry of the Humber Deanery

Articles by
The Very Rev'd Catherine Short

Since April 28th, 2014 a hot meal has been offered weekly by Open Door, an outreach ministry offered by the parishes of the Humber Deanery in the Diocese of Western NL. Every Monday the meal is served from the Cathedral in Corner Brook to anyone who wishes to receive it. Changes have been made due to COVID-19 restrictions, which means the meal is now a take-away lunch rather than sit-down meal, but this continues to be a successful and greatly valued ministry in the city. In addition to a hot dish and brown bag lunch, each week those served are given a hygiene product. For the past five years the congregations of St. Matthew's in Rocky Harbour, and Church of the Good Shepherd in Norris Point, in the parish of Bonne Bay North, have participated in a “reverse Advent calendar” through which they offer hygiene products for Open Door. Pictured is the Very Rev'd



Catherine Short receiving this year's offerings from the Rev'd Wilhelmena Green, priest-in-charge of Bonne Bay North, and Paul Green.

In addition to the significant offering of the Parish of Bonne Bay North and the weekly commitment of the parishes of the Humber Deanery, a number of parishes throughout the diocese contribute to the enhancement of this ministry by donating

knitted goods to enable the Open Door committee compile a Christmas stocking for those who benefit from this ministry.

The Open Door committee is extremely grateful for the support of each and every parish and individual who continue to make this valuable ministry possible. These small acts of kindness enable us to do God's work of the kingdom here in our time.



On Monday, January 18th, 2021 a post-Christmas turkey dinner was served to 65 individuals as part of the Open Door ministry. Each year the committee serves this special treat as a sit-down meal, but this year there were extra challenges because of the COVID-19 restrictions. On this occasion, the meal was served as a take-out lunch with apple crisp for dessert.

Shown are representatives from the city churches preparing for the meal. The photographs are by the Very Rev'd Catherine Short.



Letters To The Editor

Dear Editor,

I am a lifetime Anglican, and I agree with Dr. Morgan's view on “Duplication.” During the war years in Gander, we shared a church with the Roman Catholics. There were altars at both ends, benches that reversed

(some are in our museum), mass was at 9am, and the protestant service at 11am. This worked well and went on a little after, 'till all wanted their own building. Can we do the same or similar again?

Eileen Elms

Dear Editor,

Thank you for your efforts to share diverse opinions in Anglican Life. It's important to hear from everyone, instead of the same old Baby Boomers telling us what *they think* the Spirit is saying to the Church, without actually talking to the actual young people they're writing about.

Activists and advocates for marginalized groups

say ‘Nothing about us without us.’ Perhaps if we really care about the younger generations who are most marginalized in our church, we need to spend more time listening *to* them instead of talking *about* them. I am thankful for Anglican Life's efforts to do more of this kind of listening.

Alex Cross

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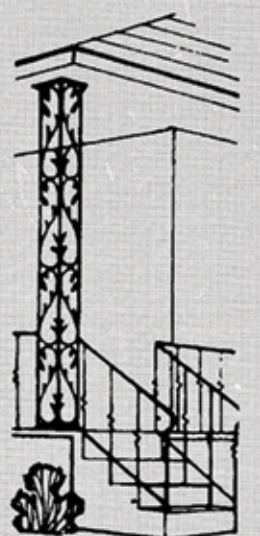
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How Did God Create The Cosmos?

The Rev'd Michael Li
Columnist

Before creation, there was no time. There was no space. Christians believe that the universe has been brought into existence by an orderly and personal God. God did not use any pre-existing materials when He created the universe. This does not mean that all of God's creative work was direct and immediate, occurring at the very beginning of time. For example, Adam was formed from some type of material later (Genesis 2:7).



While creatio ex nihilo (that being from or out of nothing) is not specifically stated in Genesis 1:1, it is implicit in the creation narrative. The reader is meant to understand that the worlds were not fashioned from any pre-existing material, but out of nothing. Creatio ex nihilo rules out the idea that matter is eternal.

According to my former Old Testament Professor R. K. Harrison ("Creation" in The Zondervan Pictorial Encyclopaedia of the Bible, Volume One, 1982, p. 1022), Genesis 1 has been badly translated. The first Hebrew word actually means "by way of beginning", while the phrase "the heavens and the earth" should be rendered simply "the cosmos." And "there was an evening and a morning" should be rendered "this was the first (second etc.) complete phase of the

whole cycle".

Thus, by way of beginning, God created the entire cosmos. All that we see - the mountains, the oceans, the stars, the earth itself—all came into existence when God created them (Psalm 90:2). This creation of the entire universe includes the creation of an unseen, spiritual realm of existence: God created the angels and other kinds of heavenly beings as well as animals and humans (Nehemiah 9:6; Colossians 1:16). He also created heaven.

Indeed, God alone created the universe out of nothing. We cannot create anything out of nothing. But we can be creative, fashioning things in imaginative ways. In the future, humans may succeed in producing life from previously nonliving material. Such production will not undercut the greatness of God's power and knowledge; it will simply underscore it.

Nobody really knows how God created the cosmos, nor when. Many Christians believe in the Big Bang theory that the universe had an instant of creation. But this theory does not tell us about the One who caused it. Scientists tell us that the cosmos probably came into being about 13.8 billion years ago in a gigantic fireball explosion that sent suns and planets tumbling outward from this centre into the form we observe them now. Moreover, they are still moving outward. The universe appears to be expanding at an increasing rate.



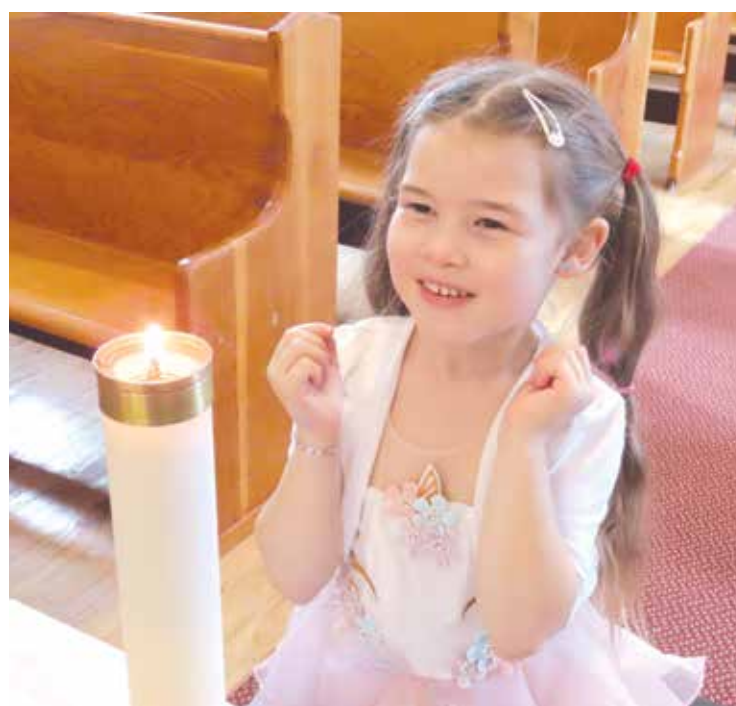
From St. Peter's, Cartwright, Labrador

Submitted with photographs by
Barbara Mesher

For the first time since the COVID-19 pandemic shut down our churches, the congregation of St. Peter's, Cartwright, Labrador, gathered on Sunday the 17th of January, 2021. The service was led by the Rev'd Gail Williams.

Pictured here are some Sunday school children. At the top of the page, we see them in class. Here on the right, we see Ava Mesher-Burdett who is very happy to be back in church. While she has been participating in virtual Sunday school since last fall, it was good to get back in the building. She is looking forward to "normal" Sunday school starting once it is safe to get back to it. She is five years old.

In the bottom photograph, we see all the Sunday school children and some adults too! In the back row (from left to right), we see Rev'd Gail, Olivia, Amber, Avril, and Abby. In the front row (from left to right, we see Allison with Ben, Ava, Anna, and Isla. Everybody was very happy to get back to in-person Sunday school.



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Supervised Parish Internship Program

Parish of Bonne Bay North

Article and photographs by
Dale Decker

The Rev'd Wilhelmena Green, rector for the Parish of Bonne Bay North, recently completed an online internship course through the Faculty of Theology, Queen's College, from September to December 2020.

Rev'd Green had five parish representatives, representing the three churches in the Parish of Bonne Bay North, supervising her progress throughout the course.



This first picture shows Rev'd Green presenting Susan Reid (right) and Doreen Tucker (left), representing the Church of the Good Shepherd, Norris Point, with their Certificates of Appreciation in recognition of contributions to the Intern Support Team Supervised Parish Internship Program.



The second picture shows Rev'd Green presenting Dale Decker (left) and Angela Decker (right), representing St. Matthew's, Rocky Harbour, their Certificates of Appreciation in recognition of contributions to the Intern Support Team Supervised Parish Internship Program.



The third picture shows Rev'd Green presenting Bonnie-Lou Hutchings, representing St. Albans, Sally's Cove, her Certificate of Appreciation in recognition of contributions to the Intern Support Team Supervised Parish Internship Program.

Contesting A Will—A Trend Or Not?

Kevin Smith
Columnist

Some writers have expressed concerns about a disturbing trend coming out of the United Kingdom—the rising incidence of people challenging wills. This trend, according to Toni Andreola, is beginning to emerge in Canada as well.

Ms Andreola, who works with Capacity Marketing for Charities, wrote recently that the exponential growth of disputes over wills, known as “contested probate,” is one trend that we can do without. She suggested that badly drawn wills is one of three factors driving the rise.

Ms Andreola reported that figures published in the UK show mounting cases of contested probate. Fifteen years ago, contested probate was rare. Now, some UK law firms have whole



departments dedicated to the subject. “This is coming to Canada unless we are very careful.”

The increase of second relationships is a driver and rising property prices another. People in charities' target audience for legacies (folks 55 and over) are more likely to have mixed families owing to re-marriage, with tangled assets and relationships.....House prices have rising by almost 50% in the last decade—pushing up contested rates because

there's more at stake.

Regarding the first factor—poorly drafted wills—Ms Andreola has this to say:

As more people write their wills themselves, more mistakes are being made. A self made will might work for a young person with few assets who wants to sort out a will before going travelling. But for more senior people, the variety of assets and complexity of relations matter much more.

Greg Noseworthy, a coordinator with the Public Legal Information Association of NL, suggested that, “while contesting wills is not an uncommon legal matter, it is not something that we have seen as a growing trend within the province. Wills are certainly contested from time to time, and for various

reasons (whether capacity during signing was at issue; a dependent person was not given adequate provisions; or otherwise).”

Steve Marshall, of Roebothan, Mackay and Marshall, concurs that contesting wills is not all that common or a growing trend but, “given the aging population and the fact that a lot of people these days pass away with fairly sizeable estates, I can see that happening if some family member feels he/she was being treated unfairly in the will.” He

went on to say that he personally feels, “if the person making the will did so of their own free and clear mind, then whatever they said in the will should be honoured.”

Both lawyers encourage you to arrange for a legal will and to do it through a lawyer. In that way, it is less likely that it will be contested.

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



Chill Out And Listen

Ashley Bradley
Columnist

As of late, young people have been attracting more and more attention from regular church goers. The reason for this is that they are not often seen in church, and this is stressing everyone out. If young people won't come to church, who will take care of the church when the current (much older) population has passed on? The church has been something so tangled up in both personal and community identity for centuries—something that was thought to be sure to continue to endure into eternity in places where Christianity had been established. But now it seems like it is unappreciated, unimportant—like the church will die imminently. These strange and magical “young people” are the only hope!

We study young people so intensely, trying to figure out how to make church something that will be important enough to them that they will want to save it. What is keeping them away and what will bring them back? Is it our music? Our language? How we dress? Our practices, our beliefs, or a mix of the two?

When a young person walks through the church doors we want to make them feel so welcome—welcome enough that they will never ever want to leave ever, and will immediately fall in love with the place, and the people, and the cause. We are studying them so very intensely thinking that if we could find the unique part of their young essences that makes them different from the generation before them, then we could tweak it



gently with a folk mass and a Facebook page, and suddenly make them not only want to come to church, but actually show up with a fire in their eyes, demanding to help fold the altar linens on a Tuesday morning at 10am, when they should be showing up to their full-time jobs.

The reality many are refusing to accept is that life these days is hard. It is busy; it is tiring; it is complex. This economy is garbage. There is so much work to do just to get a young life up and running,

and then to continue to get by, that there is just no time to give. Weekdays are for working; weekends are for resting. There are some that already love the church so very much, or indeed they **would** love the church so much that they would willingly sacrifice these free moments for the church—but not for an inauthentic version of said church.

One generalization I will make about young people is that they (we) hate being marketed to. In fact, we hate being marketed to so much that we will literally *pay* extra for premium versions of subscriptions like YouTube or Spotify just so that we don't have to look at ads. We cannot be won with marketing. We cannot be won with some contemporary liturgy on a Sunday morning, or with a few guitars. What

we need is more time in our lives, more spaces where our whole families and friend circles are welcome to attend *with* us, so that maintaining a church, a family, and social life can become one small task. Above all, we need a more reasonable pace of life where we can make enough money to survive. The best thing the church can do to make themselves available for young people right now is to hold fast to the traditions for which we have always stood instead changing how we approach the rest of the world.

Lately, a particular group of people have been fighting for a higher minimum wage. If the church wants to save itself with young people, maybe things like this should be our battle cry.



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We're Treating the Symptom, Not The Disease

Dr. David Morgan
Columnist

"Oppressing the poor in order to enrich oneself, and giving to the rich, will lead only to loss."
Proverbs 22:16 NRSV

In the first few months of 2021, the battle against COVID-19 turned a corner: there are now several vaccines being produced and distributed around the world. Sure, there have been some delays—pharmaceutical companies haven't been able to produce at the rate that people and governments had hoped—but progress is being made and people are starting to get their jabs.

But not everyone... there are lots of countries which haven't yet received vaccines and won't be vaccinating the majority of their population for quite some time.

According to ourworldindata.org, the top 10 countries in terms of COVID-19 vaccination per capita at the time of writing are Israel, United Arab Emirates, Seychelles, United Kingdom, Bahrain, United States, Serbia, Malta, Iceland, and Denmark. With a few exceptions, these are some of the most prosperous countries in the world—and even these exceptions still have decent GDPs (gross domestic product). In contrast, not a single dose has yet to make its way to Africa. And, although Israel is at the top of the list (per capita), hardly any doses have been made their way to Palestine.

This "vaccine inequality" is not a surprise. Every country around the world knew it was going to happen. The World Health Organization (WHO) even planned for it, by establishing (along with other partners) a program called COVAX to end the acute phase of the pandemic. COVAX will provide doses for at least 20% of each country's population—as the WHO rightly says, "With a fast-

moving pandemic, no one is safe, unless everyone is safe."

So, what about the other 80% that won't get vaccines through COVAX? Many of the countries who need COVAX can't afford to vaccinate even the tiniest fraction of that 80%. Is COVAX not going far enough? Hard to say—the strategy needed to address the acute phase (supplying doses to vaccinate the first 20%) is probably different from the strategy needed to vaccinate the remaining 80%.

Regardless, even if COVAX provided doses for 50% of each country's population, it still wouldn't be enough. At some point, the world's most prosperous countries need to step up and help.

According to the Government of Canada, it has secured up to 400 million doses have been secured—our multi-vaccine strategy has been very effective, to the point of significant excess. Assuming every person in Canada receives 2 doses, that leaves roughly 330 million doses that can be shared with the rest of the world. But, as we all know (and have been hearing), Canada likely won't be sharing any of those surplus doses until all the Canadians that want a vaccine have received one—the rest of the world will need to wait for our leftovers.

So, what to do about it? Well, you could let your rage get the better of you: rip your copy of Anglican Life into shreds, then go do the same to your phone book. Or, as an alternative, you could send an email to your member of parliament to let them know your thoughts.

However, I think it equally important that we all recognize that COVID-19 vaccine inequality is merely a symptom, not the disease. The real problem is that we live in a largely unjust society—until we



do a better job of treating others as we would like to be treated, acute instances of inequality will continue to arise. Now, that's not to say that we should stop treating the symptoms of our unjust society—programs like COVAX will keep developing countries from being devastated by COVID-19 (much like supplemental oxygen might keep a COVID-19 patient from dying). But the world must also come together to find large-scale solutions to social injustice.

When faced with the challenge, the world united to develop COVID-19 vaccines in less than a year. We can achieve great things when

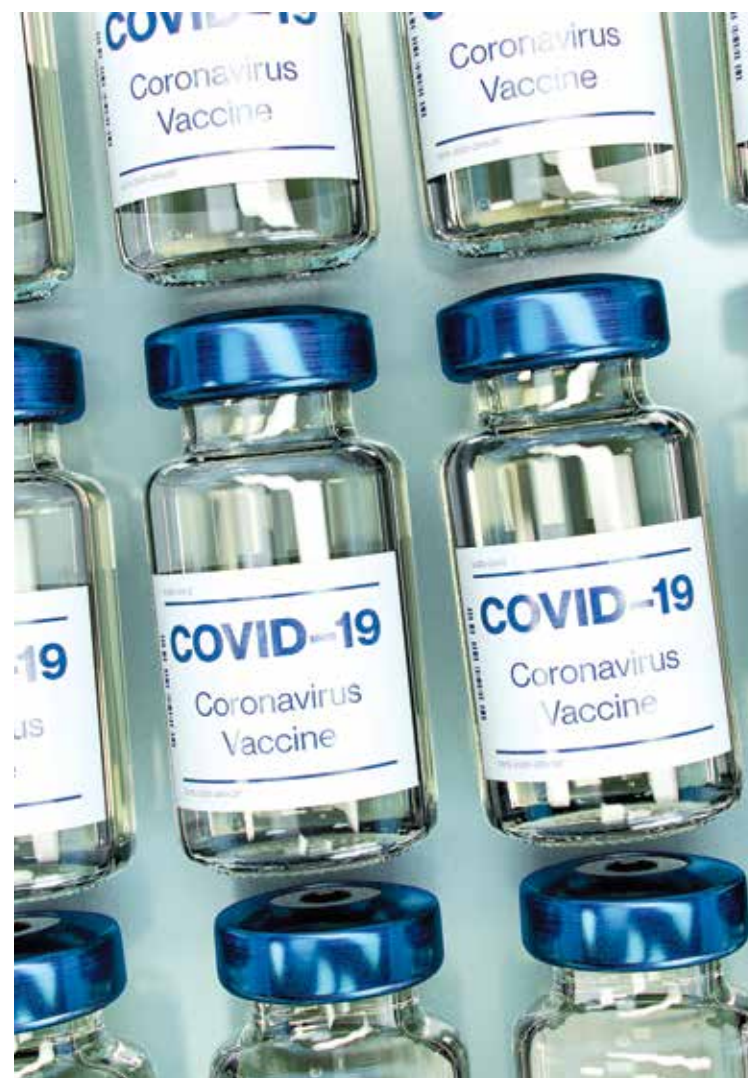


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Ordination on Bell Island

Article by Emily F. Rowe
Photographs from Queen's College

On Sunday, January 25th, The Rev'd Dale Careen was ordained a priest at the church of St. Cyprian and St. Mary on Bell Island. As a recent graduate of Queen's College who was also within easy driving distance of St. John's, a large group of supporters attended the service as members (past and present) of Queen's. Pictured here is the group

from Queen's along with Dale.

This was also the first ordination performed by Bishop Sam Rose of the Diocese of Eastern Newfoundland & Labrador, and coincidentally took place in the community where Rose grew up.

Rev'd Careen will continue to serve in the parish of Bell Island, where he has been for a few months now.



Church In The Bubble

The Rev'd Jonathan Rowe
Columnist

Later this month, the shutdown in Newfoundland will be a year old. Many of the extreme restrictions of the early days have long since been relaxed, and we are adapting to a kind of 'interim normal,' but the effects of the global health crisis are still being felt. Masks and physical distancing are still required most places we go. Churches require pre-registration in order to worship. Clergy are balancing care for the gathered community who are comfortable or able to worship in person with care for the scattered community who still remain safe in their homes. Sunday worship comes in three kinds: in-person, online, and hybrid combinations of the two. As the season of Lent approached, many agonized about how to provide for the spiritual needs of those who crave the discipline and devotion of the season in ways that are safe and don't overtax the added volunteers needed to clean and organize for midweek services over and above weekend fare.

But there is a great opportunity for us in these strange days. Clergy work to provide Lenten

programs that can easily pivot to an entirely online format, should the need for further shutdown arise. Parishioners have the opportunity to pick and choose from multiple churches' offerings, since many of them don't involve having to leave their homes! In all of this,



particularly in Lent, we are being encouraged to explore the ways that our faith as Christians intersects between our life in the church building, in our homes, and in the wider community.

The Mission of the Transfiguration's 'Lent in a Bag' project is one way people have been able to do that this year. A project of four parishes in St. John's and Mount Pearl (the Ascension, the Good Shepherd, St. Mary's and St. Michael's), Lent in a Bag provides families and individuals

with a collection of crafts, activities, and devotions they can take part in at home. These resources are supplemented by online offerings from the clergy of the four parishes, but the expectation is that what we do as a community supports our individual life of faith, not the other way around.

You don't have to belong to one of the Transfiguration parishes or to take part in Lent in a Bag to experience this. All through the pandemic, people have been discovering that their faith is something that they can practice outside of Sunday services. In the times that we were most isolated, we have discovered this because we've *had to* live our faith outside of the Sunday morning gathering. Our children learn and grow in their faith when it is lived out at home, and not just on Sunday mornings.

When *going* to church is more difficult, we have to focus on *being* the Church. Being the Church in the safety of our own bubble is an important step towards being the Church in the wider world—a world that desperately needs the promises of peace, love, and reconciliation that

are at the heart of the Gospel. The pandemic has given the Church in the Bubble more than just a crisis to adjust to, but an opportunity to rise to, and a chance to grow and thrive, even in the midst of challenges.



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Reflections on The Year 2020

St. John the Evangelist, Topsail

Article by Louise Smith
Photograph by Sharon Smith

As I endeavour to collect my thoughts, in an effort to reflect on the many adjustments and changes that our church and community have overcome in 2020, it is an exercise in faith and resilience.

My concentration focuses largely on the closure of the most tumultuous 10 months in all our lives. But despite the upheaval of a pandemic, time goes on and we quickly find ourselves turning the page to explore a new chapter.

Here at St. John the Evangelist, the congregation, not unlike neighbouring parishes, has adopted strict disciplinary measures in accommodating regular and necessary activities related to fundraising, outreach, fellowship, etc. All are acknowledged and active, but on a miniature scale due to social distancing.

However, the overall sacrifices have been an important tool in helping our province boast of maintaining a very low number of active coronavirus cases.

And while harbouring vivid thoughts of the year just past, we look forward with cautious optimism to a more positive 2021.

In March, our Bishop circulated a letter, With a message to all did

*convey.
We have no choice but to close up the churches,
To help keep this new virus at bay.*

*So, at least for the next three or four months,
Rev. Jolene preached a sermon online.
She delivered a service each Sunday,
It filled a need at that most stressful time.*

*But we missed fellowship with our people,
Holy Eucharist with bread and the wine.
Kneeling down at the altar to receive it,
Thinking back on a happier time.
We are back at the church once again now,
With limitations for what we can do.
Everyone wears a mask for protection,
And we sit six feet apart in our pew.*

*We have high hopes for the day things turn normal
All activities and functions to allow.
Praising God for our outreach and freedom,
With the virus deleted, somehow.*

*"Bear one another's burdens
And so fulfil the law of Christ."
Galatians: 6:2*

Climate Change—Climate Action

News from PWRDF

Article by Sheila Boutcher
PWRDF Representative,
Diocese of Central Newfoundland

You might be wondering why a church-based, development, humanitarian and relief organization such as PWRDF has taken up the cause of climate change. This is not a new concept. The first chapter of the Genesis speaks to our stewardship of God's creation. In the Anglican Church there are five Marks of Mission, which are used as a framework to describe and encourage ministry throughout the worldwide Anglican Communion. The fifth of those Marks of Mission is, "To strive to safeguard the integrity of God's creation, and respect, sustain and renew the life of the earth." This Mark of Mission has recently been added to the Baptismal Covenant.

Climate change leads to extreme weather and worsens the impact of natural disasters such as drought, flooding, storms, and wildfires. Extreme heat dries out soil which is then easily blown away, essentially blowing away our ability to grow food; extreme heat also causes precious water to evaporate, diminishing the supply of clean drinking water; during hurricanes, high winds, and flooding destroy crops and trees and erodes soil.... You get the idea.

While climate change is a complex issue and requires a multifaceted approach to mitigate the damage it causes, not every solution is high tech. Tree planting, for example, in addition to preventing erosion, helps combat global warming by removing carbon dioxide from the air and releasing oxygen into the



Farmers in Zimbabwe needed seed to recover from Cyclone Idai
Photograph from PWRDF

atmosphere. Here are some of the Climate Action initiatives PWRDF and its partners are supporting:

In the upper Andes of Columbia, half of the world's moorlands are drying up due to global warming and extractive mining activities. PWRDF is working with a local partner ILSA and the World Association for Christian Communication to train farmers in environmental protection techniques, to establish native plant nurseries to reforest the land and provide seeds and livestock for family farms.

In Bangladesh, PWRDF partnered with the Manitoba Council for International Cooperation and local partner UBINIG to work with 22,000 farmers in 10 villages to:

- Plant mangroves (a shrub which thrives in brackish water) along the shorelines to protect against erosion,

- flooding and high winds;
- Set up bamboo bindings to redirect water to prevent river erosion and flooding of valuable farm land;
- Collect and preserve seeds, and
- Set up farmer field schools to ensure this knowledge and know how is shared.

In 2019 Cyclone Idai destroyed homes, crops and seeds in Zimbabwe, Mozambique and Malawi. Canadian Anglicans responded to a special appeal and donated \$127,355, which was matched 4:1 by the Government of Canada. Seeds for replanting were distributed to 4,910 families with the help of local partner TSURO Trust in Zimbabwe.

These are just a few examples of how you, through your donations to PWRDF, are taking care of God's creation. Thank you!

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A Moment In Time

From the archives

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

For many years St. Peter's Church, Upper Gullies, had two women's groups. One group met in St. Andrew's School in Seal Cove. The other met in St. Peter's School, Upper Gullies. In the day when women did not attend synod or serve as members of the vestry, these women quietly and faithfully prepared the church for worship each Sunday and worked diligently to raise money to help pay the light bill and other regular costs of running a church. A few years after a new hall was built on the church, the two groups combined. The ACW minutes for February 12, 1985 recorded that "the first meeting of the joint ACW's ... was held at the Parish Hall."

Early in January, a

few members of the ACW, having grown restless because of restrictions caused by the pandemic, decided to do some housecleaning in the ACW room. In the process they opened an old trunk that used to be kept in St. Andrew's ACW room. Among the precious memorabilia was a framed photograph of Mary Ann Kelly, "13 yrs. WA Pres. CEWA." They had not heard of Mary Ann Kelly, but they immediately knew that this was a valuable piece of St. Peter's church history. After discussing it among themselves, they decided to give it to the Archdeacon Buckle Memorial Archive where it would become part of the St. Peter's Upper Gullies collection.

I am writing about this because I know there are other "old trunks" that contain important historic documents and pictures that help tell the story of our church in Newfoundland and Labrador. There are old vestry minutes and church pictures in someone's attic or a box of papers that belonged to a church warden or secretary from the past that belong in an archive. The Archdeacon Buckle Memorial Archive exists to safeguard important "moments in time" that help tell the story of who we are. If you have something like this in your home, please consider donating it to the archive where it will be preserved and made available to

anyone interested in researching their church history. Just as Bible stories that began with real moments in time continue to inspire us, stories of our recent past reflect who we are and can become soup for our souls today.

Who was Mary Ann Kelly? I have talked with several people and no one was able to tell me anything about her. But with a little research, I learned that she was the daughter of the blacksmith Job Coates of Upper Gullies and his wife Eliza Gilbert of Harbour Buffet. She married George Kelly of Lance Cove (part of Upper Gullies today). Mary Ann and two of her three children (who died under the age of two) are buried



in St. Peter's Cemetery. Take a moment to reflect upon this photograph and give thanks for all that was beautiful and good in Mary Ann Kelly. Mary Ann was much more than president of the WA for thirteen years. What can you add to her story?



Exercise in Summerside

Photograph submitted by
Willie Loder

Pictured on the left is the exercise group that meets at St. Paul's church hall in Summerside, for all three churches in the parish of Meadows.

They meet at 1pm every Thursday for an hour, and all COVID-19 health guidelines are carefully followed.

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Decide now on the funeral options and funding arrangements that best meet your needs. You'll lessen the burden for those who are left behind.

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Hope Bear is taking COVID-19 very seriously. Lots of physical distancing and staying at home.

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