

# ANGLICAN LIFE

NEWSPAPER FOR THE THREE ANGLICAN DIOCESES IN  
NEWFOUNDLAND AND LABRADOR • A SECTION OF THE ANGLICAN JOURNAL

NOVEMBER 2022



## Anglican Cathedral of St. John the Baptist Holds Memorial Service for Her Late Majesty, Queen Elizabeth II



photograph by Cindy Marshall

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## Finding Faith in Difficult Times

The Rt. Rev'd John Organ  
Bishop  
Western Newfoundland

**"How lonely sits the city that once was full of people!"** Lamentations 1:1

We live in a world of change. Sometimes that change is gradual and hardly noticeable. Sometimes it is sudden and life-altering.

We saw this recently with Tropical Storm Fiona. In a matter of a few hours, homes and properties were destroyed. Lives were changed.

I visited Port aux Basques and communities along the South West Coast on Sunday, after the storm on Saturday. I stood

beside a house completely demolished. The roof was where the floor used to be. A boy of ten or eleven years old was there, staring at the house that was his home since birth; tears flowed down his cheeks. He had lived in that house all his life and now it was just rubble. It was sad to see him so upset and overwhelmed. I felt so sorry for him and worried what the impact of this storm, and its destruction, would have on him long-term.

Sometimes destruction comes from the forces of nature. Sometimes

destruction comes at the hands of fellow human beings. The Book of Lamentations refers to the latter kind. The Babylonians brought total destruction to the City of Jerusalem. The Holy Temple and the Holy City were left in a heap of rubble. People lost their lives and many thousands more were sent into exile. *"How lonely sits the city that once was full of people!"*

The Book of Lamentations is properly named: a lament is a passionate expression of sorrow and grief. It is deep

sadness, and tears flow down the cheeks of those ripped away from their homes. At such times there are few words; tears say everything.

We live in a real world with real problems. Nature, sometimes our friend, can become our enemy. Our friends can become our enemies. We have natural disasters and we have man-made ones. Destruction comes in many ways.

*"Is it nothing to you, all you who pass by?"*

⇒ see *Finding Faith* page 3

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## Vestry Appreciation Dinner in Burin

Article and photographs by  
The Rev'd James Spencer

The Parish of Burin enjoyed a Vestry Appreciation BBQ in July of this year for members of the parish council and the three vestries. It was hosted by Rev'd James and his wife Stellar at the rectory in Burin as a way of saying thank you for all the work and devotion the members show throughout the year. This was the first BBQ held since COVID-19 put a pause on such gatherings, and was blessed with beautiful weather, delicious food, and great company. Our church leaders are important, and it is good to let them know how much they are loved and valued.



### UPCOMING DEADLINES:

December's print issue: 1 November

January's print issue: 29 November

February's print issue: 2 January

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# Finding Faith

from page 1

*Look and see if there is any sorrow like my sorrow, which was brought upon me.*” (Lamentations 1:12)

During such tragic times, we may feel that no one can fully appreciate our loss or know the depth of our suffering.

It is why saying, “I understand,” can seem insensitive. We need to walk a mile in a person’s shoes before we have even a little sense of what they are going through.

Life is difficult. Life can also be dangerous. There is cause for fear and anxiety. Bad things can and do happen. It is important to be alert and awake. And even when being extremely careful, bad things can happen.

In the Bible, lament has its place. There are occasions when lament is the only response that makes sense.

We may even ask, “Is God with us or not?” And perhaps behind that question is the notion that if God is with us, then nothing bad can happen to us. Sadly, this sets us up for great disappointment and possibly even a loss of faith.

Belief in God does not save us from real life and real problems. Rather, belief in God gives us the strength to face real life and real problems.

There is also the understanding held by some that if God is all powerful and all loving then God will stop bad things from happening.

This too is not true.

As St. Paul said, “*We see through a glass dimly.*” (1 Cor. 13:12) There is much we do not know. Humility is required. It is important to question and to not accept easy, superficial answers.

Our Lord Jesus Christ also cried, “*My God, my God, why have you forsaken me?*” (Matthew 27:46) If Jesus could feel abandoned by God, surely it is okay for us to feel the same way when going through a difficult experience.

Yet, if we are to be resilient and rebound, we cannot remain in a place of despair and sorrow. We have to look beyond our loss and grief. We must make meaning of what has happened and find the reason to live again. We will even need to find our faith again and trust God even when we don’t understand everything or have all the answers to our questions.

Jesus was able to go beyond his sense of being forsaken and entrust himself into God’s keeping, “*Father, into your hands, I commit my spirit.*” (Luke 23:46)

Tragedy and disaster call forth our lament, our grief, and our questions. With time, work, and prayer, we find our way through the pain and sorrow. We may even discover that God is very much in the midst of the suffering and right alongside us.

In the Book of Lamentations we see this: “*But this I call to mind, and*



From Bishop Organ’s visit to the Southwest Coast of Newfoundland after Tropical Storm Fiona: on the left is Rose Blanche, and on the right is Bishop Organ and a local resident of Burnt Islands

*therefore I have hope: The steadfast love of the Lord never ceases, his mercies never come to an end; they are new every morning; great is your faithfulness. ‘The Lord is my portion,’ says my soul, ‘therefore I will hope in him.’ The Lord is good to those who wait for him, to the soul that seeks him.*” (Lamentations 3:21-23)

The psalmist says, “*Weeping lasts for a night but joy comes in the morning.*” (Psalm 30:5)

We can be tempted to stay in our despair and to give up. When our hearts and spirits are broken, we need time to heal. But, when times are tough and there is great sorrow and pain, we grieve awhile, and then get back up, affirm the presence of God, and live again. (2 Samuel 12:15-23)

In Luke’s Gospel, the disciples asked Jesus to increase their faith. (Luke 17:5) But Jesus reminded them that they were not required to have all the faith in the world to successfully meet life’s challenges. He said to them that faith even the

size of a mustard seed is sufficient faith to face and overcome obstacles and tragedies in life.

Maybe it is a matter of using what faith we have, even if only a little. In time our faith will increase, as we notice how it helps us to rebound and recover and rebuild.

In the good times, faith is not so much needed perhaps. Maybe at those times it is gratitude. It is in the valley, when we are down and out, that faith gives us that capacity to rise above the problem and move into the solution. It is faith in a God that we may not fully understand, but who in Jesus is revealed as Immanuel: God with us. Jesus also demonstrated the God who gives us the strength to go through difficulties and triumph over them.

Jesus is our model of how to live this life with courage, and how to make meaning of it.

Difficult times also help us to rediscover one another. Neighbours come to our aid and offer kindness, compassion, and a helping hand. We notice

that many of them do so because they believe God asks that we love and care for one another and they are putting their faith into action.

Jesus asks us to love God with all our heart, mind, soul, and strength, and to love our neighbour as ourselves. There is a tour de force found in this approach to life.

Disasters can challenge us in many ways. They can bring weeping and lamentation. Our faith can be tested. Our resolve can be broken. But, grace can also be known in such difficult times and we can discover that humanity and divinity link up in a powerful way during suffering to enable us to be and to do more than we could have otherwise ever imagined.

We not only find our way through; we find the deeper meaning of this life and what truly matters. Perhaps it is best summed up in the virtues that St. Paul realized were of ultimate importance: faith, hope, and love. (1 Cor. 13:13)



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## Queen's Memorial

from page 1



On the left, Bishop Rose walking up the aisle; the middle photograph is The Honourable Dr. Andrew Furey, Premier of NL; on the top right is the honour guard outside the cathedral, and on the bottom photograph on the right is The Honourable Judy Foote, Lieutenant Governor of NL, speaking to Dean Whalen.

Article and photographs by  
Cindy Marshall

A memorial service was held on September 19th at the Cathedral of St. John the Baptist to celebrate the life of the Late Queen Elizabeth II. Tributes were given by The Honourable Judy M.

Foote, the Lieutenant Governor of Newfoundland and Labrador, and The Honourable Dr. Andrew Furey, Premier of Newfoundland and Labrador. Prayers were

offered by the Interfaith Community, as well as a prayer of memorial by Dr. Syed Pirzada, President of the Muslim Association. A very touching sermon was given by the Rt. Rev'd Samuel Rose, Bishop of

Eastern Newfoundland and Labrador; the Very Rev'd Roger Whalen, Dean of the cathedral, officiated at the service. Music was provided by Sharon Whalen, organist at the cathedral, the cathedral

choir, Shallaway Youth Choir, Shelley Neville, and Peter Halley. The service ended with Lament played by Ean Parsons, bagpiper. An honour guard from the RNC and the military lined Gower Street.

## Farewell to Rev'd Gloria

Article and photographs by  
Wendy Hunter



On Sunday, September, 11th, the congregation and friends of the Parish of Heart's Content gathered for a celebration of Holy Communion and a pot luck meal to celebrate the ministry of the Rev'd Gloria Wendover as she retires, and moves to Kingston Ontario. During her time in this parish, we have been privileged to have had Rev'd Gloria fully enter into life in our communities along Trinity Bay in many ways—from raising money for goats for PWRDF projects, to shaving her head to raise money for Shave for the Cure. We will miss her enthusiasm and encouragement, and wish her a very happy retirement. Presentations were made to Gloria by Joan Smith and Lucy Piercy (representing the ACW and the parish wardens), Olive Cumby, and Ken Peddle.



## Special Guests in Codroy

Article and photograph by Linda Kendell

On July 31st, 2022, Holy Trinity Church in Codroy welcomed two special guests: the Rev'd Gerald Moore and the Rev'd Ralph Moore. The brothers, who were once residents of Codroy, officiated at the 3pm Holy Eucharistic service, with Rev'd Gerald as the celebrant and Rev'd Ralph delivering the sermon. Rev'd Gerald is the rector of the Parish of

Wolfe Island in Ontario, and Rev'd Ralph is the rector of the Parish of Milton and Rustico in Prince Edward Island.

Pictured above in the back is Rev'd Gerald on the left and Rev'd Ralph on the right. In front is the Rev'd Faye Coffin, rector of the Parish of Grand Bay, on the left, and lay minister Linda Kendell (who is the sister of the two brothers) is on the right.

# God's Creation Was Good

The Rev'd Michael Li  
Columnist

God is God: self-existent, self-sufficient, and eternal. He is perfect in power, goodness, and wisdom. He alone is perfect.

God has no beginning or end (Psalm 90:2). He sees and knows all events past, present, and future at a single moment (Psalm 90:4). By way of beginning, God created the entire cosmos out of nothing (Genesis 1:1). At the moment of creation, time, space, and matter began. However, after the creation of the cosmos, God freely enters into time.

The Bible does not tell us everything. It does not even tell me that I exist. Scientists tell us that the cosmos probably came into being about 13.77 billion years ago in a gigantic fireball explosion (the Big Bang theory). The cosmos appears to be expanding at an increasing rate. Our planet is estimated to be about 4.543 billion years old. Scientists are unsure precisely how the Earth may have formed. The cosmos is running down.

Some of us tend to think that the immaterial spiritual heaven is good while the material earth is bad. From God's

perspective, there is no divorce of the spiritual from the material in God's good creation. Thus, Genesis 1:3a tells us that "God saw all that he had made, and it was very good". Seven times in Genesis 1, God observes his creation to be very good. God has evaluated the creation as good at various points (Genesis 1:3, 10, 12, 18, 21, 25), but now he rates the totality of creation, including humans, as "very good." Genesis 1 tells us about six days of creation. "Day" can mean a period of indefinite duration. We are living on Day 7 continuously (Genesis 2:2).

God's moral pronouncement is made because the object is good in itself. James Montgomery Boice wrote: "...this means that a tree is not good only because we can cut it down and make a house of it or because we can burn it in order to get heat. It is good because God made it and has pronounced it good. It is good, like everything else in creation, it conforms to God's nature" (Genesis: Volume 1, 1998, p. 84).

Suffering and physical death (not spiritual death) are part of God's "good"



creation. Death and suffering over millions of years is part of the history of our world. Predators, including humans, rely on the physical death of other creatures for survival. Therefore, God created light, air, water, plants, vegetables, trees, fruits, fish, other sea creatures, and land animals, long before he created humans. We thank God for our daily food.

God's creation was "very good." Creation was made so that new creation could come. In the meantime, let us thank God for the creation he has made. Let us thank God for sustaining nature moment by moment. Let us delight in his creation. Let us appreciate its beauty. Let us demonstrate a responsibility toward nature. Let us continue to learn to trust God, who cares for nature and all of us.

Indeed, God's creation was "very good." It was built to prepare humans for glory in the new heaven and new earth.

## Corrections and Comments from the Editor

There were two misprints in the Septmeber issue of Anglican Life that I wish to correct.

The first is that the article titled "Lenten Quiet Day—Parish of Cow Head" was printed as having been written by Karen Simon. It was written by Nora Shears, and I extend apologies to both contributors to Anglican Life.

The second is in the article "Islandwide Worship on Fogo Island." The Rev'd Neal Buffett also took part in that special service. I'm sorry that his name did not make it into the print article.

Both of these have been corrected in their online versions on our website.

As I mentioned in my October editorial, I experienced some hardware trouble with my computer just before the deadline for that month's Anglican Life. I'd like to thank the people at the Anglican



Journal and the National Church who helped to get my templates and complete the layout for that paper—I couldn't have done it without you. And I also want to thank the Rev'd Fred Marshall for his kindness and support.

- Emily F. Rowe, Editor, Anglican Life

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# Help For Humanitarian Crises

## News from PWRDF

Sheila Boutcher  
PWRDF Representative  
Diocese of Central Newfoundland

Globally, we were making progress in our campaign to end hunger, until recently! According to the World Food Programme, 50 million people are currently facing emergency levels of hunger and the number of severely food insecure people has more than doubled in the last two years. The reasons for this sudden increase include:

- Extended drought and other climate shocks that are wreaking havoc on food supplies and livelihoods;
- The COVID-19 pandemic has had severe economic consequences in many countries; and,
- The conflict in Ukraine is having a direct impact on access to basic foods.

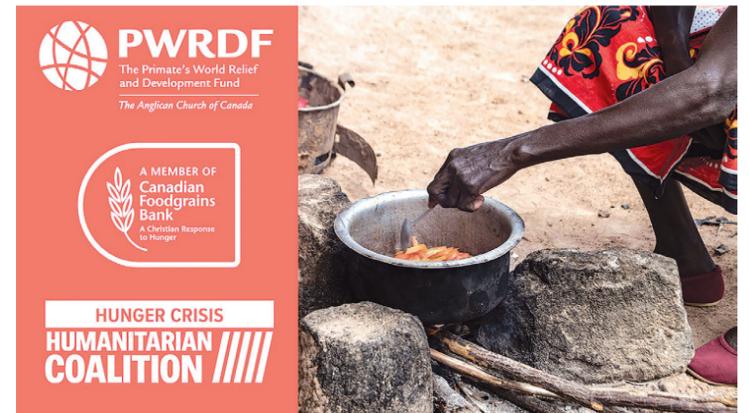
In response to the hunger emergency unfolding around the world, 12 Canadian aid

agencies have joined forces as the Humanitarian Coalition to raise funds and rush assistance to people on the edge of famine. One of those agencies is the Canadian Foodgrains Bank, of which PWRDF is a member, and is therefore participating. In addition to being a part of the Humanitarian Coalition, PWRDF has recently provided \$360,000 (\$90,000 each) to support four areas experiencing humanitarian crises:

- In Myanmar (Burma), more than 100,000 Rohingya are living in Rakhine state, confined to displacement camps which have been called open-air prisons. There are severe limitations on movement, education and healthcare. PWRDF is supporting the ongoing work of its partner, the Lutheran World Federation (LWF), bringing food,

healthcare and dignity to those marginalized people.

- In Iraq, internally displaced people, refugees, returnees, and their host communities are very vulnerable. Under the ACT Appeal, LWF Iraq is improving water, sanitation and hygiene services, promoting income generating activities, and working with local community groups to address sexual and gender-based violence.
- In Ethiopia, programming is supporting safe water, sanitation, and hygiene for those most vulnerable. This support will build on past work of LWF through the ACT Alliance.
- In Syria, the Middle East Council of Churches, through the ACT Alliance appeal for Syria, Jordan and Lebanon, will use PWRDF funds to train Syrian women in Jordan



*As a member of the Canadian Foodgrains Bank, PWRDF is participating in the Humanitarian Coalition appeal to end hunger.*

to run small businesses, or to become home-care workers or nurse assistants.

Why not go to [pwrdf.org](http://pwrdf.org) and check out the numerous humanitarian programs your church supports, and prayerfully consider how you might be able to help. Thank you.

Ways to give:

To donate online go to [pwrdf.org](http://pwrdf.org) and click on the Give Today tab, you may

choose "Donate Now to Where Needs are Greatest" or scroll down to find a project you would like to support.

You may also send a cheque payable to PWRDF to 80 Hayden Street, 3rd floor, Toronto, Ontario, M4Y 3G2; or

You can also donate by phone by calling (416) 822-9083 or leave a voicemail at (866) 308-7973 and they will return your call.

## Have Faith

Melanie Clarke  
Columnist

The past couple of years have been particularly challenging for most of us. We have endured a pandemic, several life-changing storms, inflation, food insecurity, joblessness, and immeasurable mental distress. The world may feel like it's falling apart. People feel more isolated and estranged from others unlike any period in recent history. We are all so worried about what the future holds and how we are all going to manage. People are unsure where to turn and who to turn to. Will we be able to afford our heating bill this winter? Will we be able to pay for gasoline for our cars? Will we lose our jobs because of the downturn in the economy? Will we be able to feed our families? What will happen if we get sick and there aren't enough doctors and nurses to take care of us? What will we do?

None of the answers to these questions are easy. Every generation since the beginning of time has faced most of these questions throughout the ages.

My grandfather was born in 1904. He lived through two world wars, the Great Depression, a tsunami, a polio outbreak, and numerous other life challenges. His generation didn't have antibiotics that saved lives; didn't have computers; didn't have cell phones; didn't have grocery stores; didn't have physical money. My grandfather's generation was so poor that as a country, they decided to give up sovereignty to join Canada as one way of trying to survive.

My grandfather and grandmother couldn't afford the price of the train ticket to go to St. John's to visit their only child when he was sick in hospital. My father spent months in hospital, all alone as a ten-year-old, away from his parents, 100 kilometres from home, to recover from a broken hip. Dad relied on the kindness of strangers to take care of him as a little boy. I can't imagine the stress that both he and his parents went through during all

those months of not knowing if he was well or being looked after properly. Yet, they had no choice! My grandparents had no money and dad had to be in hospital to survive his accident. An impossible situation that really created little choice for my grandparents, so they did the impossible and dad stayed in hospital until he was well enough to walk. As many of you may know, dad never recovered completely from his accident and had a severe limp for the rest of his life, but he lived a very successful life despite his injury.

Can you imagine not seeing your child for months?

I questioned my grandfather regarding how he managed to cope during this time of his life. His answer was said swiftly and softly. "My love, the only thing that got me through was my faith in God." He went on to explain that he left all his loved ones in God's capable hands. My grandfather then told me that as human beings, we had little control over the things



that happen in our lives, but as Christians, through Jesus Christ's sacrifice, we had a promise from God that he would see us through all the danger, sickness, turmoil, and tragedy that the world would throw at us. Jesus died so we might be saved! Have faith and all will be revealed when we go to heaven to be with God.

So, my friends, even though the world seems very dark and dangerous these days, remember to have faith. Our Lord and Saviour died for us, and even though we may not understand in this life why things happen, our covenant with God gives us comfort in times of trouble.

God bless you all.

# Emerging From An Exceptionally Brilliant Summer

## St. John the Evangelist, Topsail

Article by Louise Smith

Photograph by Sharon Smith

*The sun shined relentless  
And that was so rare  
For visitors homebound  
T'was an answer to prayer*

In Newfoundland, there's an old adage that "when the regatta is over, the fall quickly sets in."

Now since the warm weather this summer defied all odds, with no change as August was approaching its end, it seemed obvious that the old maxim was about to lose its credibility.

And many enthusiasts had no hesitation in making huge plans for a grand finale as the Labor Day holiday approached. Luckily, the long weekend escaped unscathed weather wise, but the climate changed with a flourish the very next day, September 6th.

For the ACW members here

at St. John The Evangelist, it was merely a sign or reminder that after a long summer hiatus, it was time, and we were ready to commence preparations for the upcoming fall activities and fellowship with our team.

September, this year, also focused on a remarkable milestone for our rector, the Rev'd Jotie Noel, who celebrated the 34th anniversary of his ordination to the diaconate. He was ordained in St. John the Evangelist Cathedral in Corner Brook by Bishop Martin Mate on September 4th, 1988. Congratulations Rev'd Jotie from our ACW team.

So to borrow or steal an idiom from Rev'd Jotie's vocabulary, and the resurrection of tasks to be undertaken, our church year really starts in September and not in



January.

On September 18th, twelve ACW members met at the parish hall for the first time since April 26. The group was anxious to formalize strategies in outreach, social enterprises, and visitation to former ACW ladies now living in retirement homes. While always and ever conscious to avoid complacency due to the realization that the threat of COVID-19 has not yet exhausted itself, our first outreach to the congregation and neighbouring citizens is to aid our special committee in the

sponsorship of a lasagna supper take out for October 1st.

If this effort proceeds favourably without incident, the regular flea market will follow on October 22, the Fall Fair on Nov. 12, and our traditional Christmas event, the Holly Tea on December 10th.

*And now to conclude, I hope you'll agree*

*We're a feisty bunch for all to see,  
We do what we can with whatever we got,  
Because our job is not work, when we love it a lot*

# Denise Rees: A Glowing Example of Witnessing

Kevin Smith  
Columnist

Over the past 22 years I have been blessed to encounter some marvellous individuals who have contributed significantly to their church. One such individual was Denise Rees (nee Hatton) of St. John's who passed away this September.

Denise was born in London, and served during World War II with the WAAF as a radar mechanic; she came to Bell Island in 1953 as a teacher. Three years later she married Gerald Rees in whom she was a faithful companion and support for many years.

The first year she was here in Newfoundland, she marched off down to the annual meeting of the church on the Island. She related this experience to the Newfoundland Churchman in 1991:

*I was sitting there in a room full of men and just as the meeting was about to begin, one man stood up and wondered aloud whether Miss Hatton knew that women do not attend church annual meetings. I*

*replied, "Oh yes, they do. I'm here."*

Denise went on to organize the Girl's Auxiliary (G.A.), and was also involved with the Women's Auxiliary in the 50's and 60's. She was diocesan president of W.A. and was president of St. Mary's A.C.W. for two years. She became the first woman on the vestry on Bell Island, and on the diocesan synod, and served in a number of other capacities including as a delegate to General Synod. And, she matched her activities with continuing support for her parishes, the diocese, and PWRDF. The list goes on.

The Rev'd Canon Ralph Billard wrote the following in 2013 when nominating Denise for the Bishop's Award of Merit:

"Denise Rees has been witnessing for Jesus Christ in a great variety of ways from her role in the life of the church, to being a faithful wife and helpmate. She is a glowing example of witnessing and evangelism."

Another former rector



of Denise's, Bishop Cyrus Pitman, had these comments:

"Denise lived her whole life based on the call of Jesus to share in His ministry; and share she did!! In my time at St. Mary's she was an avid Sunday worshipper as well as daily worshipper in her home. She would often want to reflect and discuss the Sunday homily. She was also very passionate about youth ministry."

The rector of St. Mark the Evangelist, the Ven. Amanda Taylor, said that while she had only known Denise for a few months, she "was riveted by the stories of her life that were shared with me. As she advocated for Women's Rights, and



stood in solidarity with the LGBTQ2S+ community (even attending a Pride Parade in her wheelchair!), Denise took to heart the baptismal call to "seek and serve Christ in all persons" and to "respect the dignity of every human being."

Bishop Cy has the last say about Denise: "There is much more I can say about Denise. She never wanted

much said about her. She often said, "Always give God the Glory".

What a legacy! Thank you Denise.

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

# Speaking of Mental Health...

The Rev'd Jonathan Rowe  
Columnist

Conversations about mental health are important conversations to have. We're getting better about having them and treating them as normally as we would treat conversations about any other aspect of our health, but we still need work. In the early days of my mental health leave, I got lots of messages from support from friends, family, colleagues, and parishioners. If you hear your own voice in any of these comments, please know that I'm not trying to single you out individually. What follows are comments and themes in messages that came up multiple times, and I'm not criticizing any particular people when I reflect on them.

**'Take all the time you need.'** This was one of the most helpful things I could hear. As soon as we knew that I was going to need time off, the diocese told me that I could take two weeks without any questions asked. More than that would need a doctor's note, so I set to work getting an appointment with my family doctor. I didn't know how long it would take to get better, but I knew it was going to take time. People telling me to take whatever time I needed were giving me

the reassurance that I was allowed to take this seriously.

In contrast, some other people wished that I would 'get well soon'. On one level, I know that they were wishing that I wouldn't be unwell any longer than I had to, but sometimes it was hard to remind myself that they weren't telling me to hurry up and get back to work so that I could carry on in some of the bad habits that had been contributing to my problem. I can see that now, but based on my own experience, I would much rather tell people to take whatever time they need to get better, rather than encouraging them to get better as soon as possible.

**'Thank you for the strength/courage you're showing.'** This was so important. Admitting that I needed help was one of the hardest things I've done, and shaking after a panic attack while your spouse starts reaching out to get you help does not feel strong at all. But as I started taking steps to work on dealing with my anxiety, I knew that I wanted to be open and honest about what I was going through. (I started thinking about writing this series on the third day of leave!)

When I spoke to my Bishop on the morning

after I hit the crisis point, he told me that he would be in my parish that Sunday to break the news that I would be taking some leave. He said, 'I can tell them whatever you'd like me to. What we'd normally say is that you're on Administrative Leave.' I said, 'Please don't say that! It makes it sound like I've done something wrong and I'm in trouble.' He replied, 'Well, we can certainly just call it medical leave, and leave it at that.' I said, 'If we say that, people might assume that I've got COVID, or worse. Let's call it what it is: mental health leave.'

Saying those words was a big step. Admitting it puts people in a very vulnerable position. But



“ Perhaps someone you know and care about is facing challenges of their own that they're afraid to talk about.

the more people that talk about mental illness, the more others are encouraged to do so. Perhaps someone you know and care about is facing challenges of their own that they're afraid to talk about. If so, one of the most important things you can do is give them a safe space to be honest, and tell them how proud you are of them.

**Mental health struggles can seem overwhelming, but with help, they can be dealt with. One of the hardest parts is admitting that something isn't right. If you or someone you know is experiencing a mental health crisis, you can get help by calling 811. More support and resources are available online at [nl.bridgethegapp.ca](http://nl.bridgethegapp.ca).**

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# Cathedral ALS Fundraiser

Article and photographs by  
Dr. Doreen H. Klassen

On Saturday, July 30th the vestry and parishioners of the Cathedral of St. John the Evangelist in Corner Brook held a barbecue in the Canadian Tire parking lot to bring awareness of, and provide support to, the ALS Society of Newfoundland and Labrador in honour of Ray and Valerie Pretty, following Ray's recent diagnosis. BBQ costs were covered by generous donations from vestry members and others, allowing all funds raised to be donated directly to the ALS (Amyotrophic

Lateral Sclerosis) Society of NL. The success of this venture was obvious on September 28th, when Dean Catherine Short and the vestry presented a cheque for \$3,069.28 to Cheryl Power, the Executive Director of the ALS/SLA Society of NL, which has its headquarters in Corner Brook.

*Back row: Dennis Porter, Bob Sexton, Warwick Buckingham; middle row: Rowena Laing, Katie Watton; front row: Deborah Howe, Dean Catherine Short, Cheryl Power; in the front: Ray and Valerie Pretty*



*The BBQ sign, by Rick Short*

# Thursdays In Black: Why it Matters

The Rev'd Cynthia Haines-Turner  
Columnist

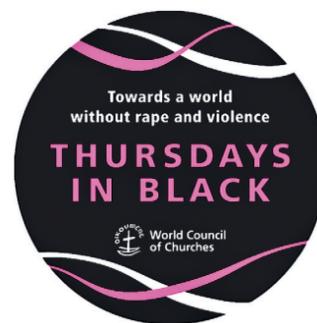
I first heard of wearing black on Thursdays when I was a partner from the Anglican Church of Canada to the National Church Council of the Evangelical Church in Canada. Along with wearing black, there were badges which said: Towards a world without rape and violence: THURSDAYS IN BLACK, World Council of Churches (WCC). It grew out of the WCC Decade of Churches in Solidarity with Women (1988-1998) as more and more stories were shared about rape as a weapon of war, gender injustice, abuse, and violence. According to the WCC website, this is what it's about: "In every country, gender-based violence is a tragic reality. This violence is frequently hidden, and victims are often silent, fearing stigma and further violence. We all have a responsibility to speak out against violence, to ensure that women and men, boys and girls, are safe from rape and violence in homes, schools, work, streets – in all places in our societies. The campaign is simple but profound. Wear black on Thursdays. Wear a pin to declare you are part of the global movement resisting attitudes and practices that permit rape and violence. Show your respect for women who are resilient in the face of injustice and violence. Encourage others to join you. Often black has been used with negative racial connotations.

In this campaign Black is used as a colour of resistance and resilience." Sometimes I would remember to wear black on Thursdays if I was going to be at work or in a meeting; sometimes I wouldn't.

Fast forward to the 11th Assembly of the World Council of Churches from the 31st August to September 8th. I was a delegate from the Anglican Church of Canada and attended the pre-Assembly entitled The Just Community of Women and Men. Prior to the Assembly, women from around the world prepared panels for what would be a waterfall of witness. Again the website describes the emotions the Brazilian artist Janine Marja Schneider brought to her project, the "Waterfall of Solidarity and Resistance" tapestry. "On one hand, she's inspired to bring the stories of women from around the world to life on the colourful blocks that cascade downward like liquid. On the other hand, with every stitch, she more deeply absorbs what brings these women together: it's what they've survived." The tapestry was a powerful visual depiction of the stories of courage and resistance, and hope, in every part of this globe. No longer is Thursdays in Black called a campaign: now it was called a movement. It's a movement because globally



*Above is a photograph of people dressed in black in front of the "Waterfall of Solidarity and Resistance" tapestry by Janine Marja.*



women and men are mobilizing to lift up those voices, to tell the stories and to engage in resistance to gender based violence and to work toward its elimination. It is a movement of the Spirit as it affirms the inherent dignity of every human being. A brief video about

Thursdays in Black is found here: <https://www.oikoumene.org/what-we-do/thursdays-in-black>.

It's not sometimes anymore that I remember, it's every Thursday, and whenever it is possible, I wear black.

# Hello, Goodbye...A Year Later

Article and photographs by  
Beryl Reid



Above: Canon Jeffrey and Canon Paulette  
Below: The spread of food



Above: Janet and Brian, our hostess and host

2021 was a year of change for the Parish of Deer Lake. April brought the retirement of The Rev'd Canon Paulette Bugden, and the arrival of The Rev'd Canon Jeffrey Petten. Of course due to pandemic restrictions, we could not say farewell to Canon Paulette and welcome to Canon Jeffrey in the way we wanted to. So, on Saturday, September 3rd, 2022, after one full year under the leadership of Canon Jeffrey, we finally said welcome to him and a fond farewell

to Canon Paulette. The celebration was held at the home of one of our parishioners, Janet Cluett and her husband Brian. It was a beautiful day, and of course it goes without saying, in true Anglican fashion, there was enough food to feed 5,000 and have 12 baskets left over. As a parish we thank both Canon Paulette and Canon Jeffrey for their leadership in our parish. It was nice that we could *finally* do this the way we wanted to do it.

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# Reasonable and Probable Grounds to Believe

## Believing and understanding

Ford Matchim  
Columnist

To believe or not believe in a person, idea, or thing, requires us to exercise our mind and our judgment. We tend to internalize the beliefs of the people around us, especially in childhood, and many of us believe in the religion we were taught growing up. While we cling to our own beliefs, our beliefs are in a state of flux. What to believe or not, what to add on, and what to take away, is an ongoing process of reconciliation.

St. Augustine in one of his many exhortations says: "Believe in order that you may understand; unless you believe you shall not understand," and claims the understanding that he had in mind could be achieved only in the vision of God face-to-face in a life of blessedness; but even in life, faith could be—and had to be—intensified in the mind by seeking a deeper insight.

For Augustine, progress in understanding was part of the growth of faith itself and the belief that God is always intimately present to the mind, whether this presence is acknowledged or not. His presence pervades everything and

is operative in everything that happens. The only difference between the human mind in respect to the divine presence within it is that the human mind is able to turn freely toward the light and acknowledge its presence, or to turn away from it and forget it. Whether the mind is present to the divine light or not, the light is present to the mind; on this presence is founded all the mind's ability to know.

St. Thomas Aquinas held that faith falls midway between opinion and scientific knowledge; it is more than opinion because it involves a firm assent to its object; and it is less than knowledge because it lacks vision. Both are intellectual acts and habits of assent: in the case of faith, a person is not sufficiently moved by the object to accept it as true; by an act of will, one inclines oneself to believe. Where objects of belief have to do with divine matters which exceed one's natural cognitive capacity, the disposition to believe such articles of religious faith is regarded as a special gift from God.

The naturalist Charles Darwin revolutionized much of our thinking in

science, philosophy, and theology. He advanced the theory of evolution, and his findings brought about much discussion; the biological sciences of his time were given a new set of principles, and we were given a new and challenging conception of our place in nature.

The popular reaction to Darwin's theory focused on its religious and ideological implications. In his autobiography, he relates that his religious beliefs underwent a change from naive acceptance of Christianity to being a reluctant agnostic. Yet he experienced moods in which it seemed difficult or even impossible to conceive that "this immense and wonderful universe, with our conscious selves,

arose through chance." In the end, however, he concluded that the whole subject is beyond the scope of man's intellect: "the mystery of the beginning of all things is insoluble by us; and I for one must be content to remain an agnostic."

In our time, as in the past, when major controversial events occur, subsequent understanding of what actually happened often remains unclear to many. Go back then a couple of thousand years ago in Jesus Christ's time, where oral reports were common and written records were few, and you come to realize the colossal magnitude of discerning the truth, the whole truth, and nothing but the truth. Furthermore, trying to obtain the

truth from the minds of individuals who have a vested interest in a given situation, is a complex and challenging endeavour that often yields meagre results. One must be careful in not just judging and looking at others as being like this, as indeed in the main, we are all like this. It ain't easy!



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# Celebratory Dinner

## St. Luke's, Port de Grave

Article and photographs by  
Florence Morgan-Thom

Just in time to celebrate Come Home Year, our lower hall has now been cleaned, repaired, painted, and decorated with several frames containing photos of our residences' ancestors.

A project began in the late winter and continued until July. My crew of volunteers put in many hours of their spare time to beautify our hall. Talent and hard work, along with

their dedication to Church and community, compelled these generous and caring members of our community to give their time.

The first phase of work was completed last fall—the outside of the building. We finished the lower hall in July. Our next project will be the upper hall.

On July 13th, the first event after the improvements was a celebrator dinner of

Chinese food and wine to show appreciation to the volunteers for their hard work. This event was hosted by myself and my husband Barry, who also worked for many hours improving the hall.

Words cannot express the appreciation I feel for the co-operation and dedication of those who so willingly gave their time and energy to beautify and repair our hall.



*Top right photo: Tom Porter, sanding the panelling  
Middle right photo: photos, both recent and of years gone by  
Bottom right photo: Celebratory Dinner with Florence and Barry Morgan-Thom, and Paul Dawe, Derek and Janette Tucker. Missing are Tom Porter and Roland Tucker  
On the left: Roland Tucker installs new baseboards*

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