

ANGLICAN LIFE

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

JANUARY 2023



The candidates being presented to Bishop Rose

Confirmation Preparation in The Transfiguration Mission

Article by The Rev'd Jonathan Rowe
Photographs by Emily F. Rowe

Ordinarily, candidates for confirmation might only see their bishop when the day of their confirmation arrives. Bishop Sam Rose tells of how he was told that someone 'big and scary called the bishop' was coming, and the idea filled him with dread. But for the young people of the Mission of the Transfiguration, their confirmation classes will not only end with a visit from the bishop, but have also begun that way.

Comprising four parishes in the St. John's/ Mount Pearl area (the Ascension, the Good Shepherd, St. Mary's and St. Michael's), the Transfiguration Mission combines the strengths of all four parishes to do more together than any of them could do on their own. In the past, they have collaborated on worship and outreach

projects, but now they are turning their attention to another fundamental Mark of Mission: the work of growing and nurturing disciples. By combining their efforts, the four parishes can draw on a wider pool for the gifts and ministries of confirmation teachers. The candidates will experience the church not just as their home congregation, but as a community that is much wider than their own.

On Sunday November 20th, the candidates, members of their families, and their congregations gathered at the Church of the Ascension for a joint Eucharist to mark the beginning of their confirmation classes. Bishop Sam preached, and had a chance to introduce himself to the youth. Following the sermon, those preparing to be confirmed were formally

welcomed as candidates for confirmation. They promised to join with the Church in following Jesus as the Way, the Truth, and the Life. They asked for the prayers, support, and instruction of the community of faith, and the combined congregations promised to support and uphold them. It was a powerful opportunity for those preparing to draw closer to Christ to know the

presence of the community standing with them, and for the community to acknowledge their responsibility in nurturing their own growth alongside the younger members of the Church. We hope to see an even bigger gathering for the confirmation service at Pentecost, when the Bishop will seem anything but 'big and scary'.



The Confirmands with Bishop Rose, Archdeacon March (St. Mary's), Canon Courage (The Ascension), Rev'd Rowe (St. Michael's), and Rev'd Boone (The Good Shepherd)

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Reconciliation

The Rt. Rev'd John Watton
Bishop
Central Newfoundland

Prior to attending the Lambeth conference this year, one of the many books I read in preparation was "Walking Together, Global Perspectives on Reconciliation," published by the Anglican Communion.

As a bishop, I certainly have been immersed in our own Canadian stories that share many different perspectives of just what reconciliation means or does not mean to many. This book is a sharing of stories from other contexts. I needed to read it.

In the foreword to this book, our Archbishop of Canterbury, Justin Welby, writes of a trip he made to Palestine. While there he listened to a short speech given by an elder. She told a story of what we now know as *Kindertransport* (Children's Transport)—a number of rescue efforts between 1938 and 1940, which brought thousands of refugee children, the vast majority of them Jewish, to Great Britain and allied nations, away from Nazi Germany.

Many were sent to remote areas in Israel to live. They had very little; no electricity, the poorest of soil in which to grow food, no sanitization, isolation, and fear. They were children, on their own.

At one point in the narrative, when she was reflecting on her life, this lady stopped and looked at everyone present. Let me quote from the book:

The thing is, one day, it suddenly dawned on us that our children were missing something. They did not know the words for Grandpa, Grandma, Auntie, Uncle. Because they had none. They were all dead. We were alone.

When I read this, I sat in silence for quite some time. I had to reflect on this and write; but what do I have to offer?

Many us who live within the influences of prosperity are blinded to the contexts of others.

"Many us who live within the influences of prosperity are blinded to the contexts of others."



How could it be any different? You can't speak with wisdom into that which you don't understand because it has not been your experience. You can't give what you don't have.

As this year ends, we will continue to be surrounded by stories of historical damage done, dignity stolen, injustice, and hatred. We will see examples of people hiding behind all sorts of rationalizations of ego and religion to hang onto... what?

Surely no one will deny that there is a great need for reconciliation everywhere.

I hope so. It's so important though, that somehow we grasp an understanding that there is no "Reconciliation or Reparation Package" that will make this "thing" go away.

It is as much an impossible task as it is an essential one.

I am reminded of St. Paul's words as I write my own. In 1 Corinthians 13: 12: "For now we see in a glass, darkly; but then face to face: now I know in part; but then shall I know fully even as also I was fully known."

It is not a complicated passage. First, remember that in the time of Paul, glass or mirrors were made of pretty basic and coarse material. No image returned to the viewer of them could be

clear. Paul says, we do not understand more than just a little. Some day, by God's Grace, we will understand. What will that understanding be like? It shall be as deep and wide as the certainty that God knows each of us fully.

In 2 Corinthians 5 we are told that we are to be ambassadors for Christ.

An ambassador is a person who represents good will. They go without authority, assuming no special wisdom. It is by love, listening, sharing, and generosity that their work is accomplished. In verse 20 we read: "We are therefore Christ's ambassadors, as though God were making his appeal through us."

I declare myself first a student of healing and reconciliation. I promise to listen, pray, learn, and treasure the stories wounded people share with me.

With our Archbishop of Canterbury I say: "... the reality of the Cross: reconciliation is hard, painful, and, actually not very pretty to witness in progress.

May God help us all, regardless of our story, begin and continue to walk and struggle together toward the kingdom where reconciliation awaits.

Amen.

+John, Central Newfoundland



A Gift Of Quilts and Comfort From One Coast To Another

Article and photographs by Karen Simon

It started with a simple email from Emily Rowe, inquiring if I knew anyone in my area affected by Hurricane Fiona. She had received an email from a group of women in Langley, British Columbia, who wanted to send lap quilts to some residents who had been displaced and/or lost their homes on September 24th, 2022.

I live in Margaree - Fox Roost, which is a 10-minute drive from Port aux Basques. 4 homes and countless stages were destroyed here; it will forever change the layout of our communities. We also had 2 families that moved in from other areas who had also displaced.

Once Joy made contact, things happened quickly. The quilts arrived, and I immediately started to distribute them. Each person who received a quilt was overjoyed. Some people had left their home with not much more than the clothes on their backs,

so to receive a warm quilt was a lovely gesture.

This is what Joy sent me about her group:

For several weeks in the spring, seven or eight women from St. Oswald's gathered in the parish hall to cut and piece "I Spy" quilts. I was about to do a major downsizing, and that meant there was rather a lot of fabric to be used up! Two of us were quilters, and the others pressed and cut, pinned and hemmed. It was amazing what so many willing hands could accomplish! The first dozen quilts went to Ukrainian refugees in nearby Abbotsford. Then another batch went off to Kimz Angels, a church run 'store' in Langley where low income people can shop with dignity—and no actual money. Then: Newfoundland. We were more than delighted to find out that quilts would be welcome.



The women in Langley, BC, who made quilts for those displaced by Hurricane Fiona

At the top of this page, you can see some of the recipients in Newfoundland. I am happy to say that more quilts are on route to this area, and again will be distributed proudly.

I do know that some quilts were also sent to this part of the province from others in Newfoundland. We are moved by the kindness and generosity shown to us by such gifts.



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News From All Saints', Conception Bay South

Articles and photographs by
Sandra Taylor and Ralph Fagan

WELCOME TO BISHOP CY PITMAN - On Sunday, November 6th, we celebrated our Patronal Sunday (All Saints' Sunday), and we were very pleased to welcome The Rt. Rev'd Cyrus Pitman as our homilist. Bishop Cy served in our parish from 1993 to 2000. We looked forward to having Bishop Cy share this special day with us, along with other

community groups, and to share in the fellowship of coffee, tea, and treats at the parish hall after the service. All Saints' Day, also called All Hallows' Day, Halloween, or the Feast of All Saints' in the Christian church, is a day commemorating all the saints of the Church, both known and unknown, who have gone before us.



GOD AT WORK THROUGH OUR YOUTH - A "new" thing is happening at All Saints' CBS—our youth ministry has taken on a new post-COVID look. Following our recent confirmation program that saw 39 young parishioners confirm their faith during two sessions with Bishop Sam back in May, they continued to volunteer to read and take part in our

church services every week. This continued throughout the summer, and though the numbers were reduced, the excitement grew. Since the fall began, we have rebranded our Sunday School program, and have launched our new Kidz Klub. We hope to have great success in this program as the year progresses.

CAMP DAVID - On Sunday afternoon, August 28th, the CBS CLB Old Comrades' Lodge 2 hosted a Commemoration Ceremony at their wilderness camp located on Third Pond, just off the Pasturelands Road, which is just south of the TCH. One of our faithful parishioners, and a very dedicated member of the CBS CLB Old Comrades' Association, David Butler, was very instrumental in the development and maintenance of this youth wilderness camp.

Originally, it was primarily used by the various CLB companies within CBS, however, its use soon spread to numerous youth and community groups around the Eastern Avalon. This wilderness camp has been renamed to reflect on and to honour the yeoman efforts of Comrade Dave. The attendance was absolutely overwhelming, and everybody was given a little walk down memory lane, reflecting on the highlights of the development of this camp.



UPCOMING DEADLINES:

March's print issue: 1 February

April's print issue: 1 March

May's print issue: 30 March

email submissions to: anglicanlifenl@gmail.com

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Annual Prayer Walk in Bonne Bay North

Article and photographs by Dale Decker

This year's Parish of Bonne Bay North Annual Prayer Walk (which was held on November 5th) took place at Lobster Cove Head Lighthouse in Rocky Harbour, and then we went back to St. Matthew's Church Hall for fellowship and a cup of tea. It was a cool windy day with a small group of 8 attending this

year. A photograph from the event is on the right. In the front: Denise Watts; first row (left to right): Dallis Shears, Margaret Fudge, Dale Decker; second row (left to right): the Rev'd Wilhelmena Green, Dianne Burden, Karen Watts; back: Paul Green.



International Students' Thanksgiving Dinner At St. Augustine's

Article by Peter Stevenson
Photograph by Rose Reid

Thanksgiving 2022 saw the return of a long-standing tradition at the Parish of St. Augustine of Canterbury in St. John's. The International Students' Thanksgiving Dinner was back after a two-year hiatus due to the rules around the COVID-19 pandemic and public gatherings.

The Dinner was a joint effort of the Anglican chaplaincy at Memorial University, the parish, and the Diocese of Eastern Newfoundland and Labrador. The chaplaincy was responsible for the production and distribution of flyers informing students of the event and how to register. Prior registration was necessary as only 180 students could be accommodated. The parish provided the venue as well as the necessities for the meal such as cups, plates, cutlery, napkins, and table cloths. The Diocese provided the funds for the meal, and we thank Bishop Sam Rose and Archdeacon Charlene Taylor for the financial support of the diocese.

The traditional Thanksgiving dinner with all the trimmings, complete with dessert, was prepared and served by Carmelo Catering. Mr. Rod Forward led the cooking and the plating of the meal. We also had help from parishioners, our CLB company and their leaders, and a student from Queen's College and we extend our heartfelt thanks to them for



their part in making the evening a success.

We prepared for 180 students and 10 parishioners. There were students from all over the world

in attendance. For some of them it was their first time having a traditional turkey dinner. The reactions of some were interesting, but they all enjoyed the meal

and went away well fed. It was a pleasure to do this for the students, many of whom are a long way from home.

News From The Parish of Grand Bay

Articles and photographs by Eileen Keeping



COLD PLATE TAKE OUT SUPPER - The women of St. Paul's Anglican Church of Grand Bay Parish held their annual fall sale on November 5th, which included a cold plate sale. These are some of the women who helped prepare the cold plates and other items for the sale.

MEMORIAL HYMN SING - St. Paul's Church of Grand Bay Parish of Western NL held their annual memorial hymn sing on November 6th. Music was provided by the New Wine Gospel Group and their musicians, and church organist Lori Billard. It was a wonderful way to remember, through music and scripture, the loved ones who have passed on.



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When You're Irreplaceable

The Rev'd Jonathan Rowe
Columnist

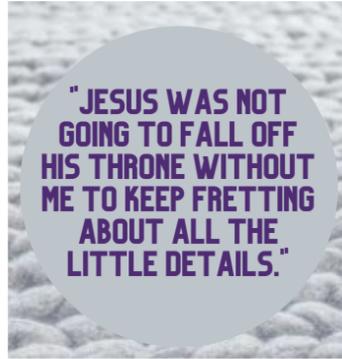
Taking time off for mental health leave was one of the hardest things I've had to do in twenty years of ordained ministry. I was embarrassed to admit that I wasn't okay, and saying the words for the first time took courage. But there was another problem that held me back from taking the time I needed to start healing. I was convinced that I was so essential that I was too busy to take time off.

Whenever I take vacation time, I spend a couple of weeks beforehand to 'clear my desk' and get ready to take time off. Some parts of that preparation are necessary, like arranging for Sunday services and emergency pastoral care. But I also want to make sure that nothing falls apart while I'm gone. When I took a sabbatical, I left



a whole binder of notes for the priest who would be covering for me. As my body was telling me that I needed to take time off for my health, my first reaction was to start thinking about how much time I'd need to prepare to take mental health leave.

Except it doesn't work like that. Crises usually happen without warning, and a mental health crisis is no different. If I had gotten COVID-19 or had a heart attack, I wouldn't have had time to make lots of preparations to



recover, and no one would have expected me to. All I could do to prepare for this leave was send a list of passwords to Church House, so that those who needed to could access the computer systems to keep things running. I had to trust that everything that was important would be taken care of, and that the things that didn't get taken care of might not be that important after all.

And it turns out I wasn't as irreplaceable as I thought! I am grateful for the efforts of the wardens,

treasurer, and vestry of my parish, to say nothing of the clergy who stepped in to provide ministry while I was on leave. Even so, I spent the first two weeks of leave reminding myself that it wasn't my job to worry about what was getting done or not done without me. Jesus was not going to fall off his throne without me to keep fretting about all the little details.

Mental health leave was a lesson in humility for me. I learned that many of the little tasks I did or fretted over might not have actually been my responsibility, and could easily have been delegated to others. I learned that some of my anxiety came from trying to seem irreplaceable when what I was really worried about was job security.

These are problems that many of the clergy

deal with, and they create problems and anxiety for people in other fields and areas of work. It shouldn't take a crisis for us to have to come to grips with the question of 'what would happen if I wasn't able to go to work tomorrow.' But sometimes this kind of crisis can help us see our priorities and responsibilities with better clarity.

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.



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Reasonable and Probable Grounds to Believe

An exegesis of Galatians 1: 13-17

Ford Matchim
Columnist

Around 40 CE, as the good news of Jesus spread and was being preached and welcomed among people who were not Jews, the question arose as to whether a person must obey the Law of Moses in order to be a true Christian. Paul, who had already established a Christian church in Galatia, argued that this was not necessary—that in fact, the only sound basis for life in Christ was faith, by which all are put right with God. But, among the churches of Galatia, a Roman province in Asia Minor, there arrived a group of Jewish Christians from Jerusalem who went about persuading Paul's male converts that they needed to be circumcised as Jews in order to become full members of the Christian Church. They opposed Paul, and claimed that one must also observe the Law of Moses in order to be right with God.

Paul was incensed by this turn of events and immediately took decisive action. His letter to the Galatians was written in order to bring back to those people who were being misled by this false teaching. Paul begins by defending his right to be called an apostle of Jesus Christ, and he insists that his call to be an apostle came from God, not from any human authority, and that his mission was especially to non-Jews, referred to as Gentiles.

Galatians 1:13-17

(13) *"You have heard, no doubt, of my earlier life in Judaism. I was violently persecuting the church of God and was trying to destroy it..."* here Paul refers to his earlier devotion to the Jewish religion, when he mercilessly persecuted the church of God and did his best to destroy it. In Paul's well known public defence,

before a violent multitude in Jerusalem (Acts 22), and before Agrippa (Acts 26), it is more than likely the Galatians already heard of his former behaviour directly from his own lips.

"Of my earlier life..." It is important for Paul to again stress his previous experience and in particular his behaviour. And the reason for him to have made such a substantive behavioural change, as outlined in his "defence" (Acts 22:1-5), and his "conversion" on the road to Damascus where Jesus of Nazareth spoke to him directly (Acts 22: 6-16). Paul is well known for the potency and forcefulness of his arguments, and here he wants to make it perfectly clear he is no lightweight and one to be taken seriously.

(14) *"I advanced in Judaism beyond many among my people of the same age, for I was far more zealous for the traditions of my ancestors."* His zeal resulted in him being superior to most of fellow Jews his age, and he was forceful in the practice of the Jewish religion. In the beginning of his letter, he leaves no doubts about his past, and no doubt about his superior performance as a devout Jew. Paul's loyalty demonstrated itself in his attempts to destroy the Christian church, *"For I am the least of the apostles, unfit to be called an apostle, because I persecuted the church of God"* (1 Cor. 15:9; Phil 3:6).

Paul claimed *"I advanced in Judaism,"* whilst known as Saul, and he saw his contemporaries as competitors to his own objectives, and that he was more willing to pay the price than they were for success. Studying under the well-respected Gamaliel (Acts 22:3), Saul (later Paul) mastered the Torah and the entire Jewish law, taking his place as a

Pharisee. Saul, like many others, was exceedingly zealous in the practice of his Jewish religion.

(15) *"But when God, who had set me apart before I was born and called me through his grace, was pleased..."*

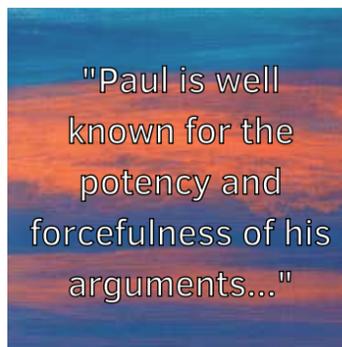
From his hardliner position in Judaism, there is an abrupt turnabout, Paul is called through God's grace to his new vocation, as proclaimer of the gospel of Christ (Rom 10:2).

Set me apart before I was born... Paul claimed he had been destined for the call by God that antedated his very existence. OT Scriptures record similar language

"...the Lord called me before I was born..." (Isa 49:1), and *"Before I formed you in the womb I knew you..."* (Jer 1:5). Paul claims, like these two earlier prophets, he was summoned by the grace of God, and assigned as an apostle of Christ.

Paul's experience and testimony was that he alone, of all the Pharisees in Israel in his day, was given the call on the road to Damascus, and the divine rationale *"...he is an instrument whom I have chosen to bring my name before the Gentiles and kings and before the people of Israel..."* (Acts 9:15). *"I myself will show him how much he must suffer for the sake of my name."* (Acts 9:16). While Paul's appointment was through God's grace, the existence of grace did not imply existence without obligation, and Paul manfully embraced this substantive change in his life, and attendant obligations.

(16) *"... to reveal his son to me so that I might proclaim him among the Gentiles, I did not confer with any human being."* Paul's is already an apostle by virtue of having *"seen Jesus our Lord"* (1Cor 9:1). Furthermore, the phrase "...



to reveal his son..." implies that a divine decision was made for Paul to be an apostle. As well, Paul already believed the Spirit of Christ was within him, and that God was ready to reveal it. The indwelling of the Spirit of Christ is a phenomenon that Paul taught, and he maintains is shared by everyone who believes (Romans 8:9).

"I did not confer..." As Paul's calling was directly from God, he had no need to consult with human agents on the tasks of apostleship. He is explicit in saying, *"For I want you to know, brothers and sisters, that the gospel that was proclaimed by me is not of human origin"* (Gal 1:11-12). Other references of divine inspiration coming directly from God, and not from "flesh and blood" are noted in Mat 16:17; John 1:12-13; 1 Cor 15:50; Eph 6:12.

(17) *"...nor did I go up to Jerusalem to those who were already apostles before me, but I went away at once to Arabia, and afterwards I returned to Damascus."* On receiving the divine summons, Paul did not feel compelled to go up to Jerusalem, as he was already able to preach Christianity. Other than the public disagreement over Gentiles required to comply with Jewish law, Paul felt in harmony with the traditional apostles of Jesus. These apostles had had extensive exposure to Jesus of Nazareth over several years, and Paul states *"...for I did not receive it from a human source, nor was I taught it, but I received it through a revelation of Jesus Christ"* (Gal 1:12). And Paul was

mindful of the impact and critical importance of such a statement *"... In what I am writing to you, before God, I do not lie"* (Gal 1:20).

"I went away at once..." One can speculate on Paul's need to go away, maybe somewhere for quiet and solitude, to reflect on the magnitude of his summons, a retreat, or for time to formulate a plan of action.

Conclusion

Paul outlines his background as a devout Jew, and a Pharisee who mercilessly persecuted Christians and worked toward destroying the church of God. His zeal and devotion to Judaism, resulted in him advancing ahead of his contemporaries, and that he was a staunch supporter and adherent to the long-established practices and traditions of the Jewish leaders.

His early behaviour sets the stage for a complete turnabout in his life, when on the road to Damascus, he experienced a "conversion" wherein Jesus of Nazareth spoke to him directly. As Paul's calling was directly from God, he had no sense of need to consult with fellow humans on the tasks of apostleship, as he received it all in the 'revelation' from Jesus Christ. While his appointment as an apostle was through God's grace, the existence of grace did not imply existence without obligation. And Paul diligently and forcefully embraced this new obligation.

Episcopal Visit To The Parish of Deer Lake

Article by
The Rev'd Canon Jeffrey Petten

On Sunday, 9 October, 2022, The Rt. Rev'd John Organ celebrated a number of occasions with the Parish of Deer Lake:

- The Baptism of Brody Jackson Barrett
- The Confirmation of Arron Rein DeSilva, Katie Hope Janes, Tarah Cathy Carrie Johnston and Gabriel Cameron Alan Patey
- The 75th Anniversary of the Parish of Deer Lake
- And; last but not least Harvest Thanksgiving.

The Rev'd Marlaine Leggo was Chaplain, and Deacon Ida Patey (Gabriel's Nan) of the Parish of Port Saunders, carried out her diaconal roles during the liturgy.

The atmosphere in the worship space and in the hall during a potluck meal, was celebratory. In this being the first celebration of confirmation since prior to the pandemic. One parishioner noted, "[It was] great to see some sort of 'normal.'"

This was indeed a family-oriented day, not only as a church family, but also in the fact that all those who took part in the liturgy, from the readers to the presenters of the gifts and the beautiful cake, which was made by Agnatha DeSilva, were all part of those who were initiated or confirmed in the faith.

This year, just as it is every year during Thanksgiving, we have much to be thankful for.



Front Row: Tarah Johnston, Katie Janes, Gabriel Patey, Arron DeSilva
Back Row: The Rev'd Marlaine Leggo, The Rev'd Canon Jeffrey Petten, The Rt. Rev'd John Organ, The Rev'd Deacon Ida Patey

photo by Romano DeSilva



The people of God in worship

photo by Genny Andrews



photo by Genny Andrews

The cake, made by Agnatha DeSilva

Power of Attorney

Kevin Smith
Columnist

Happy New Year! Let's hope that 2023 is a good year and it finds you all full of good health and with lots of optimism for the future.

The subject of this month's column centres around Powers of Attorney. What are they? Are there different kinds? In order to write this material, I had help from the PLIAN (Public Legal Information Association of Newfoundland) and a Bay Roberts lawyer, Douglas Moores.

PLIAN states that a "Power of Attorney is a legal document that gives another person the legal authority to act on your behalf in relation to your finances while you are living and still have

capacity. This power can be granted for a specific period of time and for specific financial tasks, or it can be very general." The Association notes that the "Power of Attorney deals only with financial matters, and does not involve decisions about health care treatment or the authority to deal with a person's estate after they die."

They further state that "An Enduring Power of Attorney is a specific type of Power of Attorney meant to be exercised after the person granting the power of attorney loses his or her legal capacity." Completing this document and granting this power gives someone else the authority to handle your finances if you no

longer have the mental capacity to understand the effects of your decisions and actions related to your financial affairs.

Lawyer Douglas Moores says the chief difference between these two legal documents is that an Enduring Power of Attorney takes effect only on the mental incapacity of the Donor, whereas a regular Power of Attorney is effective upon execution of the document by the Donor.

Furthermore, Mr. Moores stated that it is highly recommended that a person should make sure that an Attorney is in place immediately—if required—or be executed to go in effect upon compromised mental capacity etc. He

also said the Power of Attorney document can be adjusted to accommodate the needs of the person creating the Attorney.

PLIAN writes that some of the requirements for creating a legally valid Enduring Power of Attorney in Newfoundland and Labrador include that the document must be:

- Written
- Signed by the person granting Power of Attorney (the "donor")
- Signed by one independent witness (meaning someone other than the person receiving Power of Attorney or that person's spouse or cohabiting partner)
- Written to include language that makes clear the Power of Attorney is

meant to continue
•Having effect after the donor loses legal capacity.

Mr. Moores also suggested that people should also have an Advanced Health Care Directive signed as well.



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

Anglican Cemetary Committee of St. John's And Mount Pearl

Dr. Arthur King Retires As Chair Of The Cemetary Committee

Submitted with photographs by Jean Ellis

Dr. Arthur King has stepped down as Chair of the Anglican Cemetary Committee of St. John's and Mount Pearl. This Committee is responsible for the continuous operation, care for, and maintenance of the Forest Road and Kenmount Road cemeteries, with the primary objective of providing dignified interment settings. Art joined as a committee member in January 1999, was Vice-Chair between May 2000 – Nov. 2008, and was Committee Chair from December 2008 – May 2022. On April 7th, 2019, Art was presented with the Bishop's Award of Merit by the Right Rev'd Dr. Geoffrey Peddle, in recognition of an outstanding contribution to the Diocese of Eastern Newfoundland and Labrador.

At the Annual General Meeting of the committee on May 17th, 2022, Bishop Samuel Rose thanked Art for his 23 years of service on the committee, and for his ministry of care and concern for our cemeteries, and his compassion toward those in their time of grief. "Our diocese is grateful to you for all that you have done for others." He presented Art with a framed painting of the Bonavista Lighthouse. Art thanked the bishop for his kind words noting that it has been a challenging but most uplifting spiritual experience. After a Cemetery Committee meeting in June, St. Mark's ladies hosted a special reception in honour of his retirement. Art will stay on as an advisor to the committee. Art enjoyed working with committee representatives and clergy from the eight St. John's and Mount Pearl parishes, and with the very dedicated cemetery



Dr. Arthur King (in the middle) with his painting of the lighthouse in Bonavista, taken at St. Augustine's Church, May 17th, 2022

supervisors, Clarence Best (now deceased) and Alton Newell.

Commencing in 2000, as Chair of Property and Maintenance, he initiated numerous major projects in both cemeteries. Forest Road Cemetery, with over 21,000 estimated burials since it was dedicated by Bishop Edward Feild on June 25th, 1849, required significant gravesite restoration as there were thousands of fallen and tilted monuments. This heritage preservation work is still ongoing, and all burials now receive "perpetual care," although interment needs have changed over the years. There has been a dramatic increase in the number of people choosing cremation interment, from 19% in 1998 to 89% at present. In order to meet the anticipated demand, and to extend the life of the cemetery, the first columbarium in the city was installed in Forest Road in 2000. Since then, eleven additional

columbaria have since been erected in this cemetery in a park-like setting. Flowers and park benches are placed on these sites provide for remembrance and meditation.

Kenmount Road Cemetery has also received ongoing gravesite restoration. A Memorial Park with a large granite cross, floral gardens, park benches and three columbaria, have been set up in the southern part of this cemetery. A new 4-acre burial section has now been completed in the western part of Kenmount

Cemetery; based on present land use, this site will provide interment spaces up to 2050.

Commencing in 2000, computer programs were set up with the assistance of Tara Hutchings (St. Mark's) to record details of in ground and columbaria interments shown in numerous burial books. Since then, computerization of interment records by staff is ongoing. For Forest Road Cemetery, well kept records between March 19th, 1881 and May 17th, 2022 show 17,034 interments. For Kenmount

Road Cemetery, from the time burials started there on December 13th 1971, up to May 17th, 2022, records show 5410 interments. The actual total recorded interments for both cemeteries between March 19th, 1881 to May 17th, 2022 is 22,444. Funding for the operation of Forest Road and Kenmount Road cemeteries comes mainly from the sale and servicing of casket and cremation plots and columbarium niches. Additional funding comes from memorial services donations and financial contributions from the eight Anglican parishes within the St. John's and Mount Pearl region.

Peter 4:10 "As each one has received a special gift, employ it. Serving one another as good stewards of the manifold grace of God."

Wishing Arthur a healthy, happy retirement!



The award of merit presented to Dr. King by Bishop Peddle



The dedication of a new columbarium at Forest Road Cemetery



170th Anniversary of Forest Road Cemetery (1849-2019) at St. Michael's Church

Remembering Two World Wars, Their Aftermath, And The Celebration Of Freedom

St. John the Evangelist, Topsail

Article by Louise Smith
 Photograph by Pauline Noel

November 11th, 2022, marked the 104th anniversary of the cessation of the First World War, and a victorious milestone. The occasion is celebrated with special ceremonies including a two minutes' silence at local cenotaphs. It is also a reminder of those who risked their lives in other conflicts, especially in the Second World War. People all over Canada, the Commonwealth, and indeed, most of the world, participated in a similar ritual.

It's been 77 years since the Second World War ended. Most of us alive today have no idea of the trauma experienced by parents and loved ones who said goodbye to their sons and daughters. Many of those brave young men were struck down in the prime of life. Some were merely teenagers in a senseless conflict engineered by aggression.

Each year, those who returned are becoming fewer and fewer. But the aptitude of those remaining to reach out in the name of freedom, as was exemplified by the 101-year-old veteran selling

poppies, is a testimony of their resilience. It is also a reminder of the importance of the continuance of the November 11th celebration—an occasion for the younger generation to learn their history, and appreciate their freedom.

Here at St. John the Evangelist, Topsail, we have had the distinct privilege each year to have members of the Royal Canadian Legion, Branch 50, take part in the Sunday worship to honour those who have given their lives in service—not only in WWI and WWII, but in conflicts over the years since.

This year, our Remembrance Sunday fell on November 6th, which was just two months after the passing of Britain's Queen Elizabeth II, reminding us of her position as Commander-in-Chief of the armed forces.

Our Legion members once again demonstrated with full protocol the Blessing of the Colours. They also graced us with their presence after the service for a time of fellowship and contemplation, while our ACW



ladies served lunch and a cup of tea.

"Remember them which have the rule over you, who have spoken

unto you the word of God: whose faith follow, considering the end of their conversation."
 Hebrews 13:7



Uncommon Praise: Doing What We Love and Reaching Out to Help

Submitted with photograph by Larry Renouf

On October 16th, 2022 "UnCommon Praise," a group of musicians from St. Michael and All Angels' parish in Corner Brook, held a benefit Gospel Concert to help with the Hurricane Fiona Relief for Port aux Basques and the Southwest Coast of Newfoundland. Dean Catherine Short, originally from Port aux Basques, was invited to bring a personal perspective on the devastation caused by the post tropical storm. The event was put together very quickly and was well attended. Members of UnCommon Praise shown here on the left are: Ted Wheeler, Otto Brake, Henry Pinhorn, Barrie Torraville, Allen Park, and Larry Renouf.

St. John's Congregation Sells Their Building

St. Michael and All Angels becomes "A Church on The Move"

Article by and photographs by Emily F. Rowe

On Sunday the 27th of November, the congregation of St. Michael and All Angels said goodbye to the building that has housed its congregation since 2014. Bishop Rose, former priest-in-charge of the parish, was with us for this important step, and spoke to the congregation from the chancel steps in place of a homily. He took time to commend the parish for this brave choice, and called the parish "heroes" for being brave enough to take it.

St. Michael's has always been a community of "trend setters" he said, and have built and sold three buildings now within

the life of the parish.

In a pastoral letter to the parish on the Saturday before the last service in the building, current rector, Fr. Jonthan Rowe, said, "Tomorrow's worship will be much more stripped down and simplified, as many of the church furnishings will have been packed up for storage or for new homes. But we will gather to mark the beginning of Advent with hope and anticipation as we do every year. We will give thanks for the ministry that has taken place in our current building, and ask for God's blessing on our future together on the move. And we will experience God's grace

and love through the Words of Scripture and the Sacrament of the Altar as we do every Sunday, and will continue to do into the future." May we always feel the love of God in our lives and we strike out on this new adventure together.



Bishop Rose and Fr. Jonathan at the altar



Bishop Rose addressing the congregation



Bishop Rose and Gertrude



Darlene and Frances



Dick, Peter, and Wayne enjoying the coffee hour that followed the farewell service

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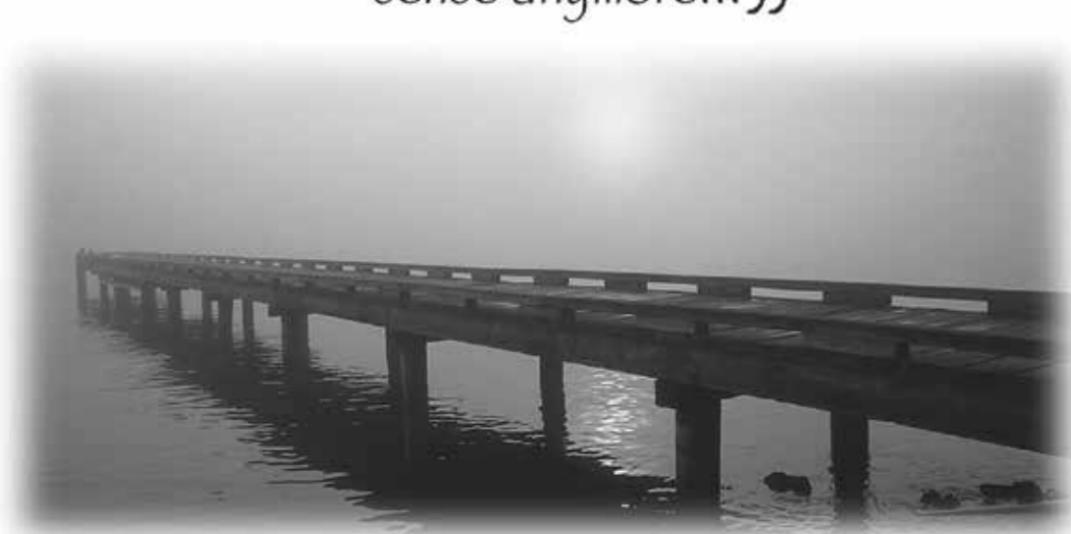
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Conception Bay South Stands With Ukraine

Article by and photographs by
The Rev'd William Strong



An Ecumenical Service was held at St. Peter's Church in Upper Gullies on November 8th to support Ukrainian families who have settled in Newfoundland since the Russian invasion in February. Representatives from various churches were in attendance along with a number of new immigrants who made the trip to Conception Bay South for the service.

St. Peter's was pleased to collect a significant amount of winter clothing and supplies that will be distributed by the Association for New Canadians. Over 1000 Ukrainians are thinking of making a new home in Newfoundland. Pictured is Tetiana Pavliuk of the Association for New Canadians, and The Rev'd Bill Strong, of St. Peter's, along with clothes that were collected for Ukrainians in Newfoundland.

Formed From the Dust

The Rev'd Michael Li
Columnist

The cosmos is not eternal because it is slowly dying. It is running out of usable energy. Matter is not eternal. Indeed, most stars take millions of years to die. Stars die because they exhaust their nuclear fuel.

God is the creator and sustainer of all life, from the first life form to each of us. How life came from non-life is still largely a scientific mystery. Genesis 2:7 tells us that, "God formed man from the dust of the ground and breathed into his nostrils the breath of life, and man became a living being." This language is figurative because we know from other Bible passages that God is Spirit with neither hands nor lungs.

God used pre-existing materials when he created Adam. God used all the cells, DNA, atoms, molecules, hydrogen, protons, neutrons, or electrons to create Adam. Adam is described as being formed from the dust of the ground—an image of lowness.

God is the source of life. He gives life to all things (Genesis

1:11-28). The life that God gave to humans was different from that which he gave to animals. Adam also has been breathed into by God—an image of glory. As a living being, he has a special relationship to God by virtue of the divine spirit. In other words, he is a combination of natural material and life-giving power from God.

Some Christian leaders saw good reasons to believe that humanity's physical form was descended from other animals. According to John Stott, "Adam's body may well have evolved from hominids." (Essentials, 1988, p. 97) It is hard to say just when hominids became biblical humans. Does it really matter how God created Adam?

In I Corinthians 15:22-23 and 45-49, the Apostle Paul is dealing with physical death. In I Corinthians 15:45-49, Paul associates human mortality with the creation of Adam, not with his fall. In other words, Adam was not born immortal. For more information, please read Gordon Fee's comments on I Corinthians



15:45 (The First Epistle to the Corinthians, 1987, p. 789). Then, Adam sinned against God. His spiritual death (alienation from God) was a penalty of his disobedience. His mortality will be reversed only with the bodily resurrection.

All humans share in Adam's natural mortality. People born before the giving of the law in Exodus, were evildoers but did not break the law. They died spiritually as a consequence of their evil doings. Others, born after the given of the law, die spiritually as a penalty of their sins.

Jesus healed the sick and raised the dead during his earthly ministry. Yet, he never blamed human mortality on Adam. He

explained that God could work through illness, natural disaster, and death and also used them to call people to repentance (Luke 13:1-5; John 9:1-3, 11:3-4). Please note that Jesus, though sinless, had a mortal body that could be killed. He did not die as a consequence of personal sin. He died physically on the cross as a penalty of human sins. Jesus took our place to die on Good Friday. He brought life through death (Colossians 1:15-20).

God created humans to have a personal relationship with them. Humans depend on God for both physical and spiritual life. After the fall of humans, God provided the way of redemption and salvation through faith in Jesus (Ephesians 2:4-8). What was lost at the fall is reclaimed on the cross. Romans 5:12-21 tells us that spiritual death is reversed by Jesus' atoning death on the cross and our justification through faith. For more information, please read Q & A #652 "Death and Punishment" (Reasonable Faith with William Lane Craig, October 13, 2019).

Week of Christian Unity—Why Bother?

The Rev'd Cynthia Haines-Turner
Columnist

The Week of Prayer for Christian Unity, an initiative of the World Council of Churches, takes place each year from January 18-25, between the feasts of St. Peter and St. Paul.

“The World Council of Churches (WCC) is a community of churches on the way to visible unity in one faith and one eucharistic fellowship, expressed in worship and in common life in Christ. It seeks to advance towards this unity, as Jesus prayed for his followers, ‘so that the world may believe.’ (John 17:21) ... WCC is the broadest and most inclusive among the many organized expressions of the modern ecumenical movement, ...” (quoted from the World Council of Churches website, www.oikoumene.org)

Each year, whenever possible, I take part in the services for the Week

of Prayer for Christian Unity, although I will admit to being somewhat ambivalent about it, though not about gathering ecumenically for worship. My ambivalence is around what Christian unity actually means. Perhaps because I grew up with it, I appreciate the Anglican expression of worship and though I may not always agree with every aspect of our organization, overall, I am quite comfortable with the polity as expressed by the Anglican Church of Canada. I know that the same is true for those who grew up in other Christian denominations. Each one is a different expression of the same faith and each one authentic in its own right. So the idea that we would all be one denomination has never seemed realistic. But that was what I thought was understood by Christian



unity. That is, until I attended the World Council of Churches Assembly last September. I now have a whole new appreciation for the ecumenical movement and for what we mean by Christian Unity. Many things impressed me at that assembly, not the least was the variety of expressions of worship that we experienced daily. It was not just in the various languages—with several languages in each service—it was also in the form of worship, in the music and hymns,



photo by Debby Hudson on unsplash.com

a kaleidoscope of faith expressions from every part of our globe.

It was also clear that, although we came from different traditions, with different forms of organization and ways of governing ourselves, we were in fact united in our worship of God and in our service to our world. While there was much that divided us, there was even more that drew us together—our concern for our planet and for climate justice, our desire to fight for justice for all people,

our seeking reconciliation with Indigenous peoples, our hope for a world where there is both gender equity and gender justice. This was evident in the conversations we had, in the motions we made, in the statements we issued. I was heartened by all that and more.

This was a different kind of unity. It was not the unity that I had understood in the past but it I like it much more. I also believe it is a move of the Spirit and totally achievable.

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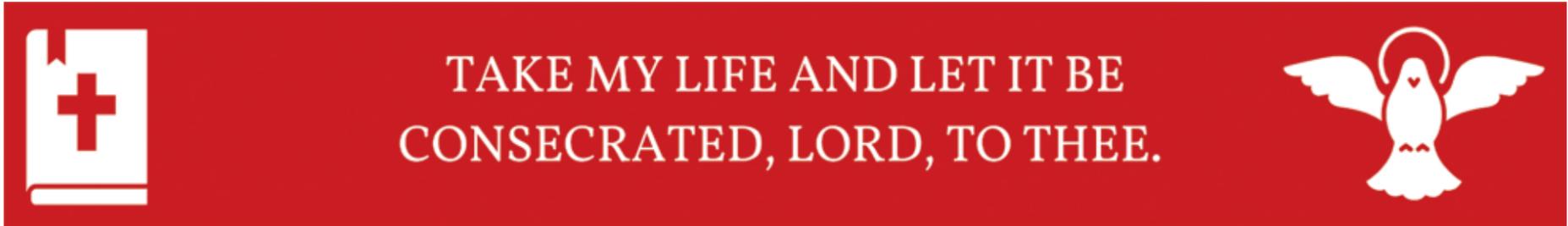


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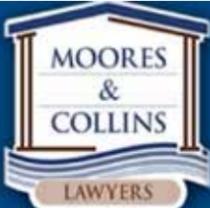
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Confirmation in Bay Roberts Coley's Point

Submitted by
The Rev'd Canon Christine Lynch
Photograph by Nancy Drover

Bishop Samuel Rose visited the Parish of Bay Roberts Coley's Point on October 30th, 2022, for the sacrament of confirmation. Eight young people from this parish, along with two young people from the Parish of Spaniard's Bay, were surrounded by the love and support of their family, friends, and their faith community as they confirmed the promises that were made at their baptisms. May the Holy Spirit continue to be with them as they continue on in their faith journey.

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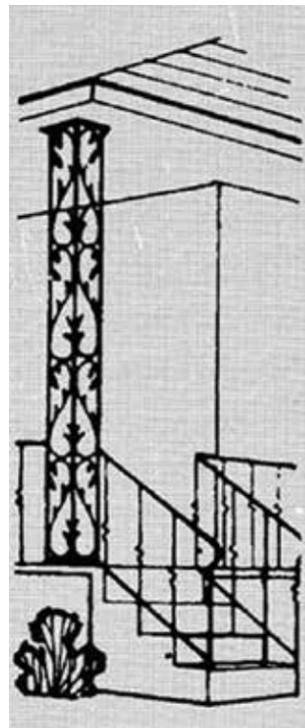
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PWRDF Mapping Exercise Trains Eastern Newfoundland Facilitator

Article by Janice Biehn
Photographs by PWRDF

Shortly after the historic apology by Primate Michael Peers in 1993 for the legacy of the Anglican Church's involvement in residential schools, the Primate's World Relief and Development Fund began working with Indigenous partners across Canada. Over those 30 years, funds have supported programs in language and cultural reclamation, health and clean water, and business development. In 2015, with the release of the Truth and Reconciliation's 94 Calls to Action, there was a desire to do more. PWRDF's Public Engagement Program Coordinator, Suzanne Rumsey, together with then Executive Director Adele Finney and Esther Wesley, former Coordinator of the Anglican Fund for Healing and Reconciliation, developed "Mapping the Ground We Stand On," a workshop that explores Indigenous presence and Settler arrival on the map of Turtle Island/Canada.

Initially the workshop was designed to be parish-led, but in June 2019, PWRDF invested in training nine facilitators from across Canada, dedicated volunteers who are passionate about truth and reconciliation, to deliver the workshop. In August 2022, three more facilitators joined the ranks, to meet the growing demand from Anglicans wanting to learn more about the history and legacy of colonization. Tom Mugford, a lay canon in the Diocese of Eastern Newfoundland and Labrador, appointed by Bishop Sam Rose to lead Indigenous Ministries and Advocacy, was trained in Ottawa with Karen Luyendyk and Audrey Lawrence. Mugford and Lawrence are both Indigenous, bringing non-Settler perspectives and voices to the team.

When the pandemic



Canon Tom Mugford

hit and congregations were unable to gather, our facilitators were sidelined. At first, it seemed like a daunting task to replicate the tangible and visceral feelings of walking on the giant floor map of Canada, the centrepiece of the workshop.

But as the pandemic took hold in 2021, and with the devastating discovery of unmarked graves next to residential schools, so too did the desire for greater understanding and reconciliation. "We realized we needed to create a virtual version for groups to use online, and that could complement the in-person workshop down the road, when pandemic restrictions lifted," says Rumsey.

The map is still front and centre in the virtual presentation. But instead of laying the names of Indigenous groups on the floor, the names appear on the map on the screen while participants read them over Zoom. As the facilitator guides participants through the waves of immigration coming to Canada over the centuries, arrows swoop in with text to populate the map. The virtual workshop also makes use of video technology and resources that were sometimes unwieldy or optional in the original version.

Today PWRDF is revving up to launch the Mapping Exercise 3.0, a new and improved in-person version that combines the best of the



A map of the northern part of Turtle Island (Canada) that is used for "Mapping the Ground We Stand On"

original workshop with some of the video pieces of the virtual workshop for groups that are able to gather in person. The online version will still be offered.

Mugford, a beneficiary of the Labrador Inuit Land Claims Agreement, first learned of the Mapping Exercise through Archdeacon Charlene Taylor, a former Diocesan Representative for PWRDF. She had been asked to recommend someone to the Ecclesiastical Province of Canada to join the facilitator team. "Knowing my connection and personal history she recommended me," says Mugford. "So I attended a meeting with Suzanne Rumsey and [PWRDF Volunteer Coordinator]

Kim Umbach and thought I could handle it." Yet Mugford admits he went to the training in Ottawa with some trepidation. "You can sometimes feel very vulnerable when going into these kinds of settings, not knowing what you'll be presented with, but all my fears were gone right away."

There's a word Mugford likes to use: reconcile-action. "It means actually doing something," he says. "PWRDF has created a very tangible education piece for the country. You as the settler get to see your place in this history of Canada, and that's important too. People are inspired to continue their learning but don't leave traumatized. They develop

a sense of empathy and understanding, versus pity. You learn to make a difference in the world and use your privilege. Reconciliation is not about pointing fingers, it's acknowledging where we are as a country and where we are as a church."

Mugford is a parishioner at St. Mark's Anglican Church in St. John's but visits various churches in his role at the diocese. Baptised by Bishop Sam in June 2002, he sees Indigenous spirituality as "part of the Anglican tradition, not in addition to it."

To learn more about the Mapping Exercise or to book one for your parish or community group, visit pwrdf.org/mapping-exercise.

The 11* facilitators are:

- B.C./Yukon: Nancy and John Denham (Diocese of New Westminster), Michael Shapcott (Diocese of Kootenay)
- Rupert's Land: Elizabeth Bonnett (Diocese of Rupert's Land), Jennifer Marlor (Diocese of Rupert's Land)
- Ontario: Greg Smith (Diocese of Huron), Cheryl Marek (Diocese of Toronto), Audrey Lawrence (Diocese of Ottawa), Karen Luyendyk (Diocese of Ottawa)
- Canada: Gillian Power (Diocese of Nova Scotia/PEI), Tom Mugford (Diocese of Eastern Newfoundland and Labrador)

*a facilitator from the Diocese of NS/PEI, Mike Mackenzie, was part of the original nine but stepped down to pursue graduate studies.

A New Year's Suggestion

Melanie Clarke
Columnist

My career was as a teacher. Like my father before me, I taught English. I had the opportunity to teach many poems, plays, essays, novels and short stories. Although my favourite writer was Shakespeare, I was also influenced by many essays and short stories.

One such short story was about a man who had nothing. He was hungry and cold, in a town that was not very well off. He decided to go to the centre of town and build a fire. He put a pot of water on to boil and added some stones to the pot. This of course, was unusual in the town centre, so other villagers were curious about what he was doing. The first villager to stop asked him, "What are you cooking?"

The man replied, "stone soup." The villager said he had never heard of stone soup before and asked if the soup was good. The man replied, "the soup is really good but would be better if it had a couple of carrots." The villager said he had a couple of carrots and gave them to the man.



Another villager passed by and asked what the other two were doing. Again, the response was they were making stone soup. The man said that the soup would be better though if they had a couple of potatoes. The second villager said he had some potatoes and gave them to the man making the stone soup.

One by one, more villagers came to inquire about the pot of stone soup and each villager had something small to add to the soup. Eventually, the man who had nothing but stones to eat, with the help of his fellow villagers, had a great pot of soup! All the village had a great pot of soup! Without knowing it, each villager



had contributed out of curiosity and together, they all created something great for everyone!

When our churches were built, we had to have a parish in every community because we were so isolated. We had to go by boat to another community or walk miles and miles. Today, most people have at least one car and if you live in a city there are buses and taxis available. Very few people have no transportation these days. Even though the price of gas is expensive, no one thinks twice about going to another community or area to purchase groceries so why wouldn't we travel to go to church?

We have so many churches

that are almost empty because of declining attendance. What do you think would happen if we all came together to support one church in an area instead of trying to keep a church going in every community? In St. John's we have more than five Anglican churches to try to keep running. Imagine if we pooled our resources and all went to one building! All those Anglicans together as a group, praising God and his Son, our Saviour, Jesus Christ!

People in society are saying that the church is dying, but I disagree! The church isn't dying: it's just too spread out for the times. In Jesus' time, people went to him, and he travelled around to speak to them. Our world has changed a lot since most of our churches were built, but we haven't changed. People still have deep faith but maybe it's time we made our own "soup" with churches to ensure the survival of our desire to worship together as a group of fellow Anglicans!

God bless you all!

Advent at St. Paul's, Irishtown-Summerside

Submitted with photographs by
Willie Loder



These two photographs were taken in St. Paul's, Irishtown-Summerside, on the first Sunday of Advent 2022. On the left is the lighting of the Advent wreath (the priest is The Rev'd George Critchell), and on the right we see the beginning of the Jesse Tree.

Diocese of Central Newfoundland's Women's Weekend, 2022

Article by The Rev'd Daphne Parsons
Photographs by Marilyn Dowden

The Annual Diocesan Women's Weekend was held in the Diocese of Central Newfoundland from September 16-18, 2022. A total of 57 ladies took part in the weekend including a couple of our sisters from the Salvation Army and a lady from the Diocese of Eastern Nfld. & Labrador. The theme for the weekend was "Listening for God; Growing in Grace." The speaker was The Rev'd Hannah Dicks.

Registration began at 4pm, but a number of ladies arrived before then as they couldn't wait to see old friends and make new ones. Excitement grew as more and more ladies arrived, were welcomed, registered, and were assigned their rooms. Everyone was not only physically hungry for the great meals we knew we would be offered, but also spiritually hungry for what God had to offer us throughout the weekend.

The first assignment for the team was not only registration, but also setting up a worship space

that would become the chapel for the weekend. It included an altar, space for our music team, and seating for all ladies.

After a delicious meal (prepared by the staff) and some getting connecting and reconnecting with one another, everyone gathered at the chapel for our opening worship. Each lady was given a song book prepared by one of our committee members, Veronica Rogers, for their use throughout the weekend. Songs/hymns were chosen by the committee members in consultation with members of our music team. Our theme chorus was "Open My Eyes, Lord. I want to see Jesus." From the moment the worship began, it was evident to everyone that we were on "Holy Ground," and that the Holy Spirit was moving among us.

Following worship, we gathered in the conference room for ice-breakers, singing, laughter, and fellowship. To complete the evening, there was more food,

card playing, singing, and sharing (which went on into the night).

Saturday was a very busy day. Following breakfast and our morning worship, Rev'd Hannah began her first of 3 sessions, speaking to us about "listening to God and growing in grace." Her talks were very inspirational, at times emotional, and very thought provoking. She was certainly a blessing to us all as our guest speaker. She gave us many lessons to take away with us. Thank you, Rev'd Hannah! Our day also included a prayer walk.

In preparation for our supper on Saturday, the members of the committee took it upon themselves to beautifully prepare the dining room (with the staff's approval and support) for the ladies to enjoy a very relaxing meal. Everyone was so pleased and appreciative

Following our nightly worship, everyone, despite the time of day, was rearing to go. There



The chapel at the Women's Weekend

were many skits, much singing, laughter, and fun. It began in the conference room and then moved to the area in front of the fireplace, with more singing and even a few dances, while others chose their favourite card games.

See *WOMEN OF CENTRAL*, page 20

New Book Connects Anglicans To Rich Prayer Tradition

TORONTO - During the pandemic, people lost the ability to pray together in church. Yet at the same time, people were also turning to prayer to cope with their anxiety, fear and grief. Like clergy everywhere, The Rev'd Robert Mitchell had to figure out a way to minister to his parish (St. Olave's, Swansea), and provide opportunities for online worship. Not immune to feelings of loss and helplessness during COVID, Mitchell came to depend on the prayers of the Canadian Book of Common Prayer in a new way, as he navigated through this challenging time.

Aware of the depth and breadth of the prayers found within that book, but that so many of them were rarely used because they were not easy to find,

Mitchell set to work categorizing more than 500 hundred prayers from the BCP, the Book of Occasional Offices and other sources. He organized them according to when they might be needed, seeking to make them more accessible. "I wanted others to discover the richness of the Anglican prayer tradition and to have easy access to the beautiful prayers that have sustained the people of God for generations."

These Our Prayers is for clergy and lay people alike. Whether you're anxious about finding a job, recovering from an illness, mourning a loved one or preparing for a journey, there's a prayer in this collection that has

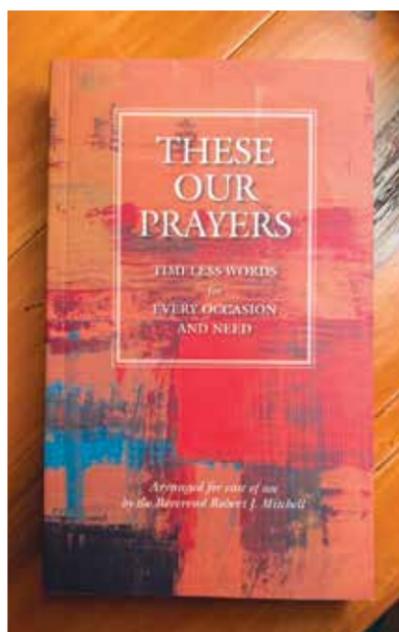


photo by Emily Rowe

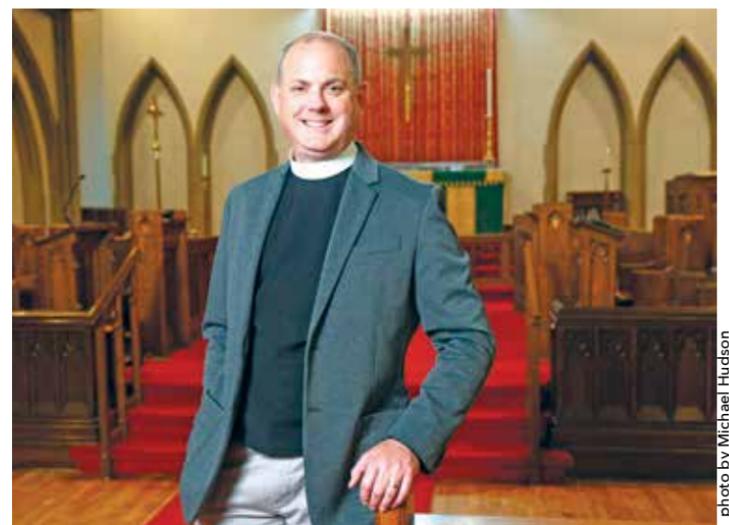


photo by Michael Hudson

Above: The Rev'd Robert J. Mitchell, author of *These Our Prayers*
On the left: *These Our Prayers*

stood the test of time. The book also includes tips for creating or customizing your own prayer, and how to build your own at-home liturgy. The book has now been revised to include prayers for King Charles where applicable.

Born and raised in

Saskatoon, Mitchell is a graduate of Wycliffe College, University of Toronto. He was ordained priest in 2002 and has served in several parishes in the Diocese of Toronto, currently as the sixth Rector at St. Olave's, Swansea.

These Our Prayers can be ordered from Lulu Publishing for \$22.99 plus taxes and shipping, or for pickup at St. Olave's for \$25 (if you happen to be in the area!). Visit the website: stolaves.ca/these-our-prayers for links and details.

News From Port Aux Basques

Articles and photographs by
Lisa Brown

Fall Sale



On November 19th, 2022, the ACW of St. James' Church in Port aux Basques held their annual Fall Sale. There was a great selection of baked goods, a craft table, a toonie bag table, and a flea market. Thank you to everyone who came out to support our sale.



Quiet Day

On November 30th, the ACW of St. James' Church in Port aux Basques held their "Quiet Day" in the Memorial Centre. There were approximately 25 ladies in attendance. The morning started with a service of the Holy Eucharist led by the Rev'd Jane Allen, and the Rev'd Kay Knott delivered a reflection on "The Success of John's Ministry." After the service there was a lunch, and then the ladies decorated the hall for Christmas, and got loot bags ready for when the ACW visits the residents on extended care unit at the hospital. It was a wonderful day of fellowship.



Women of Central

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On Sunday morning, we gathered for the Holy Eucharist with Rev'd Hannah as our presider and preacher. Our day concluded with a delicious cold plate supper, prepared by the kitchen staff. With many hugs, a few more tears, and some reluctancy, we left to go back home.

A great debt of gratitude is extended to the members of our planning and organizing committee; Marilyn Rogers, Veronica Rogers, Marilyn Dowden, and Daphne Parsons; thanks also to our diocesan staff, and the staff at the Lions Max Simms Memorial Camp, for making the weekend such a joyful and wonderful experience for us all. Thank you to those who captured the many beautiful moments for us on your cell phones.

We extend many thanks and much appreciation to our music team for the many ways they blessed us through music and song: Major Donna Anstey, Marilyn

Rideout, May Feltham and Gertie Hodder. You made such a good team in so many ways. Thank you to Lorraine Morgan for entertaining us with her beautiful voice and music as well. Your joy was contagious!

To the staff at Lion Max Simms Memorial Camp, we want you to know that you are loved and appreciated. You go every step of the way to make us feel welcomed and comfortable. You have become like family to us.

To all our ladies that attended: thank you for coming. You were all a blessing to each other in so many ways. You shared both laughter and tears. As someone said, "I came here as a stranger, and I am going home as a member of a whole new family."

Last, but certainly not least, and above all else, we give God thanks for our wonderful Women's Weekend of 2022, and pray that we will have the opportunity to gather again in 2023!



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NEWSLETTER FOR THE THREE ANGLICAN DIOCESES IN NEWFOUNDLAND AND LABRADOR • A SECTION OF THE ANGLICAN GAZETTE

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