

# ANGLICAN LIFE

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

MARCH 2023



From the Stations of the Cross, Nazareth Chapel, University of Northwestern, St. Paul MN; photograph by Emily F. Rowe

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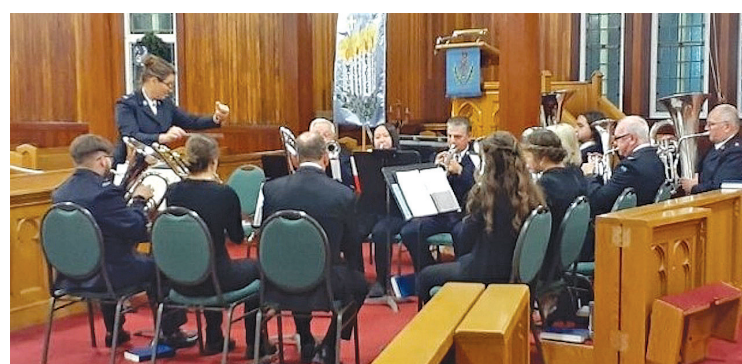


*The multi-generational ecumenical Advent choir, November 27th, 2022*

## Inviting the Community to an Advent Ecumenical Service

Article and photographs by  
Dr. Doreen Helen Klassen

Although the Nine Lessons and Carols of Advent service has taken place at the Cathedral of St. John the Evangelist in Corner Brook for over 20 years, the November 27, 2022 service was special. The cathedral had continued to host an *invited* ecumenical choir observing COVID-19 protocols, but, this was the first time since 2019 that the cathedral could once again extend an open invitation to all of Corner Brook's churches and choirs. Singers and readers represented the Anglican, Bahia, Roman Catholic, and United Church faith traditions, as well as the late Dr. Jennifer Matthews' Bay of Islands Musical Arts



*The Salvation Army Band (conducted by Wendy Woodland)*

Choir, once again making it a truly ecumenical event.

The Salvation Army Band, under the baton of Wendy Woodland, accompanied the Advent hymns, and the cathedral's organist/choirmaster, Dr. Doreen Helen Klassen, accompanied the choral anthems. Hymns included "Come, Thou Long-Expected Jesus," "Blessed

Be the God of Israel," and "People, Look East! The Time is Near," while anthems ranged from Ruth Elaine Schram's "Ev'ry Valley" to the well-loved "Song of Mary," and an arrangement of a Rachmaninoff's "Vocalise."

As in past years, food and cash donations were designated for the Corner Brook food bank.

### UPCOMING DEADLINES:

April's print issue: 1 March

May's print issue: 30 March

June's print issue: 1 May

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ANGLICAN  LIFE





# Focused on Discipleship

The Rt. Rev'd John Organ  
Bishop  
Western Newfoundland

*“See! The winter is past; the rains are over and gone. Flowers appear on the earth; the season of singing has come, the cooing of doves is heard in our land.”*  
Song of Songs 2:11-12



A famous statement of St. Augustine is: *“You have made us for yourself, O Lord, and our heart is restless until it rests in you.”* We will miss the meaning of his statement if we conclude it to mean human beings are a restless lot and never content. In fact, according to St. Augustine, God made us restless. We are made to yearn and to seek our ultimate belonging and resting place. We cannot be fully satisfied with anything less than a real and genuine and absolute homecoming. We were made by God for God, and until we reach the source

and ground of our being, we will, by necessity, be restless and searching and seeking. This life is a journey to God and we will be forever drawn until we reach the destination. Such restlessness can get us in trouble. We may think that place of bliss and rest can be found in money, or power, or status. We may be deceived into thinking it can be found in things like drugs, alcohol, and sex. Our restlessness is meant for a greater purpose. We yearn for something much more than fleeting things, no matter how pleasant they may be for a time. We have been born into existence for a reason. Before we were formed in the womb, God knew us. No one is a mistake. We are made by God for God. It is a high calling. Claim it. Own it. Live it. This is the Good News of God in Jesus Christ. This is the mission of the Church. A light has come into the world and lights up the path to our ultimate destiny. Here in the Diocese of Western Newfoundland Labrador Straits, we are focused on discipleship. Why? Because discipleship is following Christ, who will lead us to communion and union with God, the destiny

of our hearts. We could use a different word for God. We could use the word “Love.” Our hearts are made for love and they are restless until they rest in love. It was St. Paul who said that no matter how many religious or spiritual gifts we have, love is the greatest of all. (1 Corinthians 13) Indeed, he said that without love it is all pointless. God is love, said St. John. (1 John 4:8) So, our hearts are designed in such a way that it has us on a journey. There is even a built-in restlessness to ensure we are moving forward. Be careful and awake though. Do not be deceived by shiny things along the way. There is fool’s gold and real gold. Be sure to keep your eyes open for the true destiny you were made for. The safest and clearest way for us is Jesus and the way of Jesus. Look closely and you will see that Christ is the Way of Love. Not sentimental, selfish love. But a love that gives all and gains all. Nothing and no one is lost in this love. It is a love that lets us lay our lives down and also pick them back up. St. Paul said, ‘some demand signs and others seek wisdom but we preach Christ crucified.’ (1

Corinthians 1:22-23) Our discipleship campaign is about Jesus. We appreciate miracles and intellectual insights, but first and foremost, and plainly, we want to ‘see Jesus.’ (John 12:21) We are in our fourth year of a process that included conducting a commission, developing a strategic plan, and now rolling out the discipleship campaign. We are currently in our discipleship training year. Clergy and laity are meeting to better understand and grow in discipleship. It is exciting! Through prayer, study, worship, and service, we are drawing closer and closer to Christ and Christ’s Way of Love. In recent months, five individuals have come forward expressing they want to answer Christ’s call to follow him. They have discerned that ordained ministry is the best way for them to do that. The Anglican Committee on Postulants for Ordination confirmed their calling. They have committed themselves to ongoing theological studies through Queen’s College and to leadership in parishes. Others have discerned that they too are called to follow Jesus more closely and will do so as lay

members. All speak of the yearning in their hearts for that place of greater rest in God through Christ. As Anglicans we are 21.5% of the population of Newfoundland and Labrador. There are more than 100,000 of us! Our Lord started his ministry with just 12! What strength and potential we have! And especially if we can follow Christ daily and abide in him as branches abide in the vine. With Christ, we can be and do more that we could ever imagine! In Christ, we can do great good! At home and in the wider world we can be a spiritual tour de force! One thing is required. We must allow the restlessness of our hearts to bring us home to God, where we rightfully belong. It doesn’t mean being religious extremists or fundamentalists. It means being shaped and transformed by Jesus, the Way of Love! It means being like Jesus who gave all for the least of us. It means committing to Christ and his Church. It will make us fully alive! The season of singing has come! It is here even in winter!

+John, Western Newfoundland



Important Facts About

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**THE SUNDAY SCHOOL CHILDREN OF ST. JAMES' CHURCH** in Port aux Basques really take their Bible stories to heart. The first picture shows the fishes that they made to represent John the Baptist fishing for people. The second picture is of their posters of "helping hands" that can help people like Jesus did. Thank you to their wonderful teacher Keralynn Lomond for the pictures. *Submitted by Lisa Brown.*

# Reasonable and Probable Grounds to Believe

## The Kingdom of God

Ford Matchim  
Columnist

Jesus' many pronouncements, on the Kingdom of God, recorded in all the Gospels (related as the Kingdom of Heaven in Matthew) are a principal theme throughout the New Testament. In his time the term 'Kingdom of God' was commonplace amongst the Jews, and had a historical framework of the Jewish hope for the coming of a new Messiah. It also tied in with the restoration of Israel to the Davidic Kingdom and God's prior interventions in history.

At the beginning of his Galilean Ministry, Jesus came proclaiming the good news of God, and saying 'The time is fulfilled, and the Kingdom of God has come near; repent, and believe in the good news.' (Mark 1:15). Jesus taught about the Kingdom in many of his parables, and proclaiming the Kingdom in his caring for the poor, the outcasts, his healing

and forgiveness, and repeatedly called upon people to enter into the Kingdom by following him. Even our Lord's Prayer includes '...thy kingdom come, thy will be done, on earth as it is in heaven...' (Matthew 6:10).

Once Jesus was asked by the Pharisees 'when was the Kingdom of God coming,' and he answered, 'The Kingdom of God is not coming with things that can be observed; nor will they say, "Look, here it is!" or "There it is!" For in fact, the Kingdom of God is among you.' (Luke 17:20). To would-be followers of Jesus, he was explicit about that responsibility: 'No one who puts a hand to the plough and looks back is fit for the Kingdom of God' (Luke 9:62).

Jesus, accompanied by his twelve disciples, carried on his Galilean ministry for a period of some three years, teaching Jews as

well as Gentiles that the Kingdom of God was near, to repent and believe, and to prepare and be ready for the coming of this Kingdom. His day-to-day ministry of meeting people was a collaborative approach of contemplative listening, addressing the needs of those in distress and torment, and that truth, justice and righteousness, along with caring, compassion and mercy underpinned all his teachings. Jesus attracted people from all walks of life and had a large following.

Upon his eventual arrival in Jerusalem, where his reputation and influence of his followers had preceded him, he was arrested by the authorities and shortly thereafter, crucified. Through Jesus' proclamation that the Kingdom of God is near, his subsequent teachings and good works, his

suffering, being put to death and raised again from the dead, provided widespread hope and spiritual understanding. His resurrection was a new beginning for believers, and the early Christians believed a new age had begun. That belief amongst Christians remains alive today and continues to provide us with spiritual guidance and strength to manfully continue life's journey, fighting the good fight in Christ.

The promise of the Holy Spirit is: 'The Holy Spirit, whom the Father will send in my name, will teach you everything, and remind you of all that I have said to you...Peace I leave with you; my peace I give to you...Do not let your hearts be troubled, and do not let them be afraid' (John 14:26-27).

The Kingdom that has dawned with Jesus, but is still to come in its final



consummation, permeates the whole of the New Testament. Paul tells the Corinthian church, "But it is God who establishes us with you in Christ and has anointed us, by putting his seal on us and giving us his Spirit in our hearts as a first instalment" (2 Corinthians 1:21-22). And Peter, being well aware of questions on time lines surrounding the Lord's coming again, responds: "But do not ignore this one fact, beloved, that with the Lord one day is like a thousand years, and a thousand years are like one day" (2 Peter 3:8).



Don't Forget to Like and Follow Anglican Life on Facebook







# Quilts for Newborns

Submitted with photographs by Karen Simon

My daughter is a midwife who works as a locum in Nunavut, and when she mentioned this initiative, I immediately started to share it with my friends far and wide. I am pleased to say many quilts have been donated.

Pictured at the top of this page are Evelyn MacDonald and Mary Carroll, shown with the quilts that they made and donated. Do you quilt, or do you have a quilt you would like to donate? The

ideal quilt for this project is 40”x46.”

Here is more information from One Plane Away about what they do (from their website):

“Nunavut has the highest birth rate in Canada. At 21.4% live births per 1,000 people in 2020, Nunavut’s birth rate is double the national average of 9.4%. The birth rate in Nunavut continues to grow at a faster rate than any other Canadian

province or territory

Unfortunately, one of the most significant issues in Nunavut is lack of access. Nunavut consists of 25 fly-in only communities. This means that all supplies, including food, and baby supplies has to come in on the planes or if the community has water access, on the yearly sealift.

As you can imagine, essential baby items such as diapers, wipes, clothing, winter gear, etc.

is very expensive and in limited supply. Ordering the supplies off of online shops is also not an option due to high shipping costs and some websites do not accept PO boxes as valid addresses, which is the only way we can receive our mail in the Territory.

One Plane Away’s primary objective is to help support Nunavut babies in need by giving them the clothing and supplies that are often unavailable or unattainable.”

If you would like to help, their Canada Helps page is: <https://www.canadahelps.org/en/charities/one-plane-away-donations/>

You can also follow them on Facebook (search for “One Plane Away”). If you have a quilt to donate, it can be sent to: One Plane Away P.O. Box 2095 Iqaluit NU X0A 0H0

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# The Rev'd John Thomas Hiscock: A Legacy Donor From The Past

Kevin Smith  
Columnist

Recently I came across some information about a legacy donor from seventy odd years ago—one that piqued my curiosity. Fortunately, Dr. Melvin Baker, retired historian from Memorial University of Newfoundland, had done a write-up on this cleric in 1999 and from that article, I was able to glean something about this man's life.

The Rev'd John Thomas Hiscock has left a legacy that has continued for 73 years. Dr. Baker writes:

"Father Tom' as he was affectionately known, was born in Catalina on July 14, 1879. His parents were John and Maria Hiscock of Catalina. After receiving his early education in Catalina, he attended Bishop Feild College at St. John's and, following graduation, he taught school for a few years. In 1902 he entered Queen's Theological College at St. John's; he was ordained as a deacon in 1905 and

as a priest the following year. In 1907 he studied in England at Durham University graduating in 1909 with a Bachelor of Arts degree. He was one of two Newfoundland Anglican priests to attend Durham at this time and their association with Durham allowed Queen's College to affiliate with it. Hence, Queen's students could take the Licentiate in Theology at the College and then proceed to Durham for the Bachelor of Arts degree."

Dr. Baker went on to report that following his return to Newfoundland, Fr. Hiscock served in various outport communities, including Bonne Bay, Fogo, Newtown, and Catalina. In 1929 he joined the Faculty of Queen's College where he became Vice Principal serving until 1942 when he retired to Catalina. His chief academic interest at the College lay in New Testament Greek and Christian Worship.

In his retirement, Fr. Hiscock remained very

active in community and church affairs in the Catalina area.

Dr. Baker continues: "He became a Director of the Bonavista Cold Storage Company established at Bonavista in 1939 by Hazen Russell. This company was active in pioneering cold storage shipping in Newfoundland and Father Tom was an ardent supporter of this endeavour; He was also a member of the Board of the Joseph Clouter Free Public Library established at Catalina in 1937. This was the first public library to be established in Newfoundland outside St. John's, where the Gosling Memorial Library had opened in 1936."

Father Tom died in Catalina on August 24th, 1950 but not before



leaving a legacy for the Church in Newfoundland. According to Dr. Baker, "During the 1930s and 1940s Father Tom had invested in the financial stock market. Following his death, part of the assets from his estate were used to help create a pension fund for retired Anglican clergymen in Newfoundland and Labrador."

Our Joint Committee Officer, the Rev'd Fred Marshall, reported on the benefits of the Hiscock legacy.

"Each of the three dioceses in NL share in the premium cost of the medical benefits plan for retired clergy based on years of service. Revenue from the Father Tom Hiscock Memorial Fund is received by the Tri-Diocesan Joint Committee and then distributed to the dioceses to offset this cost. Today, seventy-three years since his passing, 72 retired clergy benefit from Father Tom's generosity and financial foresight."

That investment and subsequent legacy gift is still contributing decades later.

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

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# World Day of Prayer

The Rev'd Cynthia Haines-Turner  
Columnist

Some of my clearest memories of childhood are around attending Church. Whenever a service was offered—Morning Prayer, Evening Prayer, Holy Communion—we were there. Of those memories, one that particularly stands out was attending the Woman's World Day of Prayer with my mother. Celebrated on the first Friday in March, the service was out of the ordinary and felt special. It felt special because it was just for women and it felt special because I got to go with Mom. I come from a large family so it was unusual to have time on my own with my mother. No doubt, that helped foster the affection I had, and still have, for the World Day of Prayer, as it is now called.

Fast forward a number of years and the name was changed and the worship was no longer just for women. However, the service was still organized by women and featured women from various places around the world. I grew up in a Church where worship leadership was male dominated; I was in university when women were finally ordained in Canada. So a service written by women and featuring women's leadership was important



for me. I may not have been able to articulate it at the time but I am sure that was also part of what made it special.

And it continues to be special. Witness the following description from the World Day of Prayer website:

What is World Day of Prayer?

Informed Prayer. Prayerful Action. Imagine Christians from over 170 countries coming together in spirit, uniting on a common day to pray for relevant issues affecting women and children. This is a reality: the movement has been active for nearly 100 years. Each year, a different country writes the service materials. This year, the writing country is Taiwan: "I have heard about your faith" based on Ephesians 1:15-19.

But World Day of Prayer is about much more than coming together once a year to pray—as important as that is. Mother Teresa

is quoted as saying, "God shapes the world by prayer. The more praying there is in the world the better the world will be ..." And that is the case here.

Offerings from the World Day of Prayer fund grassroots projects aimed at making life better for women. The list of 2021-2022 grants include recipients in Canada, the Democratic Republic of Congo, Malawi, India, Haiti, El Salvador, Guatemala and Vanuatu. The projects they fund include shelter and therapy for victims of sex trafficking, programs for women suffering abuse, employment training, midwife training programs, training for women farmers and food security programs and more. In addition, there is an Awakening Grant, funded by sales of the limited edition prints of "Awakening," a painting by Canadian artist David Alexander Risk, that supports Canadian projects to help Indigenous women in Canada, which in 2021-2022, supported a health and safety Program in Vancouver's Downtown Eastside.

WDOP is about both prayer and prayer in action. Yup, that's pretty special



## Special Christmas Visit to Rocky Harbour

Submitted with photograph by  
Dale Decker

During the 5:00pm Christmas Eve service at St. Matthew's Church in Rocky Harbour, Jenna Pittman (from Whitby, ON, who was visiting in Rocky Harbour for Christmas), came to church with her grandparents to celebrate the birth of Jesus. Jenna went to the front of the church, holding the figure of the baby Jesus, while everyone sang the Christmas Carol "Away In A Manger," and gently placed him in his crib as part of the Nativity scene.

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**THE RETIRED CLERGY OF THE DIOCESE OF EASTERN NEWFOUNDLAND AND LABRADOR** meet seven times a year for worship, fellowship, and business. They also meet once for a retreat in the spring, and for a social time in June. As a part of our meetings we have guest speakers who share with us. Our January meeting had the editor of the Anglican Life, Mrs Emily Rowe, join us and share how Anglican Life and the Anglican Journal are put together for publication. It was a very informative session.

Our next three speakers are the Rev'd Tracey Sullivan on Home Again Furniture Bank; Mr Peter Chalker, the Diocesan Archivist (ENL); and Mr Rudy Singleton of Emmaus House, a joint food bank between the Anglican and Roman Catholic Churches. Our retreat will be in May, and our social in June. This has been a great opportunity to get together and keep in touch with the ministries of the Church.

*Submitted with photograph by Canon John Courage*

## God Is Dead; Long Live God

The Rev'd Irving Letto  
Columnist

"The Queen is dead; long live the King." Elizabeth II was recognized in every nation of the world. Many people who were not supporters of the monarchy have spoken fondly of Queen Elizabeth II. When she died, by tradition and as required by the constitution, the next in line to the throne automatically became the monarch, and Prince Charles became King Charles III. How will the new king be different from his mother? Some differences will be obvious very soon, but when it comes to how Charles III will deal with the unforeseen substantive problems of the future, we shall have to wait to see. The world will change very quickly, and we can only hope that Charles III will be imaginative, flexible, thoughtful, caring, and responsible.

While following the various conversations about the death of Elizabeth II and the accession of the King, an image was ignited in my

mind that can provide some insight into how the Church must change if it is to survive as a meaningful institution. "*God is dead; long live God.*" The God many of us believed in seventy years ago is very different than the God we believe in today. Perhaps I should say, "What we believed about God seventy years ago is very different than what we believe today." At least that is what my experience in the Anglican Church of Canada has taught me.

When I was five or six years old, I liked to play church. I do not know if I could read the prayerbook, but I knew how to open it and pretend that I was a minister. Everyone had to kneel down as I led them in Evening Prayer. On one occasion I wore my father's white shirt and married a visiting teenager, who was staying at our house, and her boyfriend. They got quite a kick out of it.

As I grew older, I learned about Jesus, sin, and what would happen if I was not "saved" when

Jesus returned. I'm not sure how I imagined God. I do not recall thinking much about it, other than that God was something like Santa Claus. "You'd better watch out. You'd better not cry. Better not pout, I'm telling you why: Santa Claus is coming to town."

Like other children in our community, I wrote a letter to Santa and burnt it in the stove. I am not sure how seriously I played this game. But later, I learned Santa Claus was a myth that was useful in helping parents teach their children some rules of behaviour and, hopefully, to become kind and generous individuals. At some point, I knew that Santa Claus did not come down the chimney, but I continued to believe in the spirit of the Santa Claus myth, and to this day, I am a generous caring person, especially at Christmas time. Today, I wonder what tricks parents of other cultures use to train their children.

The transition from what Marcus Borg called



the "pre-critical naivete" stage of childhood to "post-critical naivete" (a phrase he uses in his book "Reading the Bible Again for the First Time") was not as easy for me when it came to praying. I do not recall when I gave up writing letters to Santa, but it happened without any anguish. But continuing to pray when I no longer believed in God as an "immortal, invisible" supernatural being was a big challenge for me. I think it is a big challenge for any openminded person who takes seriously what they learned in school in physics, cosmology, and the other sciences. The church, too, began using demythological language

like "God has no hands but our hands."

For many people, the old God of their childhood has died. Most open-minded theologians, bishops, and lay people realize this. Everyone knows that Queen Elizabeth II has died, but not everyone takes the time to understand, or even consider that there is an important constitutional principle implicit in the saying "The King is dead; long live the King."

The more that things change, the more that they remain the same. Human beings are very different than they were, but those things like the search for meaning, purpose, and dignity remain an important part of what it means to be human.

The need for institutions that help us have faith, hope, and love will never die. These institutions will continue to evolve and change. They may morph into new forms, but they will not die. God is dead; long live God.



# Changing Times

Melanie Clarke  
Columnist

My grandfather died when I was twelve. He was my father’s father, and he and my grandmother lived with us because my dad was their only child. Needless to say, I spent many hours with my grandfather whom we called, “Grandfader.”

Grandfader was a quiet man. He was as different from my dad as could be. He didn’t have any formal education and spent his life fishing and cutting wood. For a short period of time he worked at the naval yard in Placentia, but only during the building of the facility. He then went back to fishing and forestry work. He was tall—over six feet—and as strong as an ox! He had hands like baseball gloves which dwarfed my young hands, but when he held my hand I knew all was well. I would watch him splitting wood for the stove and in between chops, he would tell me stories.

Most of Grandfader’s stories were about his life—the things he did while he was young and what was expected of him by his parents and the community. In those days everyone helped each other, he would tell me. If a man in the community was sick, all the men would go to the house to make sure wood was chopped, and that vegetables, fish, etc., were available for the family. The men would repair the house, paint, fix the fence, or whatever needed to be done that the man of the house couldn’t manage because of illness.

The men of the community were also responsible in those days for the church and the school in the community. The men of the community built the church, providing the wood and labour for the build. Everyone chipped in to take care of the community property, and as the saying goes,

many hands make light work! My Grandfader told me that they didn’t have meetings or schedules to accomplish this work, but that everyone came to church or had kids who went to school, so it was obvious what needed to be done. Grandfader said that a conversation would be had when everyone was going out in boat in the morning, and when the fishing day was finished, the men would meet to fix the school and the church. He said all the men in the community *knew* it was their responsibility as much as taking care of their own families. But...

That was then. Maybe life was simpler then. Maybe people were less busy then. Maybe our lives have become more complicated and we are all stretched to the limit! My Grandfader’s life experience isn’t the same as life in 2023, and yet when it comes to church, unlike



schools which are now run by government, we are still running all the churches as if there is a huge community of people to support all the churches. Unfortunately, this is not true in 2023, but if we all came together like in my Grandfader’s time, supported one building, cared for the whole community in that church, how much could we accomplish together?

Our Lord and Saviour brought people together. He died so we might live and grow together, remembering his sacrifice for us so we would be assured of an eternal life in heaven. Let’s accept that times have changed and come together to be stronger as Anglicans doing God’s work! God bless you all!

# Church Music For 70+ Years

Articles and photographs by  
The Rev’d Eli Cross

**Doris Simms** was born in 1934, at Pushthrough, on the isolated south coast of Newfoundland. Her mother discovered her talent for music, and in Doris’s words, “She started me off with the keyboard as much as she knew, and then Effie Chambers became my music teacher with the basic component being hymns”. The teenager’s talent blossomed, and she started playing at Pushthrough church at the tender age of 14. (She explained where the name came from: “They pushed the whale through”—it is a very narrow shallow tickle). Doris finished high school and went to Burgeo, Fogo, and Joe Batt’s Arm as a young teacher. Since she new how to play, so she was expected to provide music for their churches.

**Clara Penny**, born 1939 at English Harbour, Trinity Bay, experienced a similar path to music. She also took music lessons for a year when she was around 13-14 years old

and played at her home church until she left home to go teaching. Her career brought her to Port Union and Catalina for five years where she played at Holy Martyr’s and St Peter’s churches respectively. An early memory she recalls is: “On New Year’s Day the *Fishermen* at English Harbour would parade and the open offering that day would be given the organist.”

Both teachers would end up married and living at Catalina. Clara Penny married business manager, Harold Duffett. Doris Simms migrated with Melvin Freake, her new husband, as he was hired an engineer at the Catalina Fish Plant. Clara’s name somehow colloquially got change to “Penny” Duffett after they married, switching her maiden name with her first.

Though both had been playing in differing churches for nearly 45 years it wasn’t until the 1990’s that they became a



Doris Simms

tandem team at St Peter’s, Catalina—an executive decision made by a new rector, the Rev’d Wayne Short. When I (Rev’d Eli) arrived, they were a mainstay for the music leadership and ran a very energetic choir that would only shut down in the worst of the COVID-19 pandemic, eagerly bouncing back after the Covid-required recesses. In March of 2022,



Clara Penny

while at home, Doris experienced a fall at aged 88 that left her with a broken hip and a fractured shoulder. This article was earlier planned as a tribute to my two whirlwind musicians, but it was delayed until we ascertained how Doris might fare from her injuries. Though her desire was strong, her body was too weakened to allow her to resume her biweekly

vocation. Playing the double keyboard organ at St Peter’s requires one to literally climb aboard and keep one’s arms elevated throughout the performance. Hence my composition has morphed from a tribute to two fantastic musical leaders for more than 140 combined years of service in their musical ministries. It remains a tribute to their exploits, but also is a retirement wish to one.

Penny continues to play weekly at her youthful age of 83, occasionally taking a breather. We wish Doris a much well-deserved retirement at 88, though if she had it her way, she’d still be tickling the ivories at church.

Both would sum up their careers as “Loving every minute of it!” Worship in the Parish of Catalina has been greatly enhanced by their unselfish devotion of time and talent in praise to their Lord.



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# Ordinations

**The Rev'd Robert Earle  
ordained priest**



*On January 18th, Bishop Rose (Eastern Newfoundland & Labrador) ordained The Rev'd Robert Earle to the priesthood in the church of St. Lawrence in Portugal Cove.*

**The Rev'd Verna Legge  
ordained deacon**



*On January 26th, Bishop Organ (Western Newfoundland) ordained The Rev'd Verna Legge to the diaconate in the church of St. Paul in St. Paul's (on the Northern Peninsula).*

**The Rev'd Mary Rose Meadus  
ordained priest**



*On January 26th, Bishop Rose (Eastern Newfoundland & Labrador) ordained The Rev'd Mary Rose Meadus to the priesthood in the church of St. James in Carbonear.*

**The Rev'd Nicole Critch  
ordained deacon**



*On February 2nd, Bishop Organ (Western Newfoundland) ordained The Rev'd Nicole Critch to the diaconate in the church of St. Augustine in Stephenville.*



# The Rev'd Matthew Squires ordained deacon



**PETAWAWA, ONTARIO** - On January 28, 2023 an ordination was held that was an outward and visible sign of our Church in the world, and the loving commitment to making disciples that is at the heart of the Diocese of Central Newfoundland. The Reverend Matthew Squires is a graduate of Queen's College, and was received as a member of our Diocesan family. Matthew has been ordained through the ministries of Rt. Rev'd John Watton and the Rt. Rev'd Nigel Shaw, the Bishop who is Anglican Military Ordinariate for all of Canada, at St. George's Chapel in Canadian Forces Base in Petawawa, Ontario. Matthew, originally from Newfoundland and Labrador, is now a transitional deacon serving in Petawawa with the Special Forces as a Military Chaplain. Please pray for Matthew and all military chaplains. Our Diocese is not new to loaning members of the clergy to the Canadian Armed Forces. Matthew is one of three full time military chaplains who are currently on loan from the Diocese of Central Newfoundland, along with Rev'd Dennis and Rev'd Beverly Kean-Newhook. Also, Archdeacon Terry Caines is a reservist chaplain to the Canadian Rangers (5CRPG) located in Gander.  
*submitted by Archdeacon Terry Caines*

# Anticipate, Control, Trust

The Rev'd Jonathan Rowe  
Columnist

The hardest part of my struggles with anxiety was learning how to live with it. My therapist used to regularly remind me that my surges of anxiety would only be temporary. That was a difficult lesson, because when I was caught in the grip of an anxiety attack, it was hard to imagine it ever passing.

I have been fortunate in that I haven't suffered many panic attacks, when I'd feel the tightness in my chest that could have been mistaken for a heart attack, but the less-severe visits from the 'anxiety fairy' are bad enough. My heart races, my guts knot up, my breathing gets fast and shallow, and my mind races. My anxiety comes in waves, and the waves do pass, but I spent a lot of time trying to prevent those waves, rather than riding them out.

One strategy that I tried to use was anticipating my anxiety triggers. I thought that if I could imagine every possible scenario, I

wouldn't have to struggle with what to do if things started to get stressful: I'd already have a plan! I used to spend a lot of time trying to anticipate anything and everything that could go wrong, and how I would react to the situation.



The problem with this as a coping mechanism is that I was always trying to anticipate dangers and stresses. Instead of the shortness of breath and sweaty palms of working through a stressful situation that was actually happening, I would obsess over all the things that could happen. I prepared myself for conflicts that

never happened, and got locked into anxious spirals even when there was no reason to get anxious.

When trying to anticipate the negative situations that were out of my control didn't work, I tried to double down on controlling the things that were. It led to perfectionism. I started refusing help, because I thought no one could do things as well as me. I didn't want to give up control, because situations that were outside my control could trigger such strong anxiety. But again, this approach simply left me worrying about the future instead of living in the present.

What I finally had to learn was to trust myself. Instead of thinking, 'The sky is falling again,' I started to think, 'Oh right. This is anxiety,' and letting it pass. I was able to remember that my past experiences and abilities had gotten me through similar situations in the

past, and that I'd be okay now. I don't always get it right. Sometimes I can still get caught in a spiral. But when I can trust myself, it's far healthier.

There's actually a lesson for the Church in that. Sometimes we need to anticipate the future. Sometimes we need to work to keep things under control. But one of the most important things we can learn is to trust that we're going to be able to deal with challenges when they come. It's also about

learning to trust that God loves us and will continue to care for us.

**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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ANGLICAN LIFE





# Advent Quiet Day

Article and photographs by  
Canon Christine Lynch

On November 30th, 2022, people from the Parishes of Bay Roberts/ Coley's Point, Port De Grave, the Resurrection, and Shearstown took some time away from their busy lives and gathered at St Mark's Church in Shearstown for an Advent Quiet Day. The reflections for the day were based on the Advent resource "The Way of Love," produced by the Episcopal Church (which can be found here: <https://www.episcopalchurch.org/journeying-way-love/>). Father Paul Thoms spoke about the importance of creating a rule of life as a guide to lead us in this journey and to keep us on track as we say "yes" to the way of love. Canon Christine Lynch spoke about what it means to share this journey with family and friends, just as Mary shared the good

news of the angel's visit with her cousin Elizabeth. How are we called to share the good news about God's love with our family and friends? Father Gerald Westcott spoke about living in community and sharing God's love with others we encounter on the journey. Beautiful music provided by Helena Thoms and Hubert Somerton lifted our hearts up in joy.

Thank you to St. Mark's Church for hosting this event and for providing a mid-morning snack along with delicious soups and desserts for lunch. And let us not forget the projectile coffee!

This was a day filled with love as old friendships were renewed and new friendships were formed. Our very own Mary and Elizabeth (photo included), who are long-time friends, were delighted to spend this time together. The Holy Spirit is moving in this place, calling us together as community, sharing God's love for each other as we grow in faith and service. All of those in attendance felt blessed. We are looking forward to future events as we discover new ways of working together in this mission area.



*Enjoying food and fellowship*



*The musicians*



*Mary and Elizabeth*

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# Revisiting the Many Activities Leading Up To Christmas 2022

## St. John the Evangelist, Topsail

Article by Louise Smith

Photographs by Sharon Smith

There is a saying that says: "From The Chorus of Minds Comes a Reflective Voice."

As I relax after dismantling the Christmas tree, with the iPad on my lap recreating the last few, rewarding, but hectic months at St. John the Evangelist, my thoughts, somehow parallel that expression.

With the fear of COVID-19 subsiding, we have further broadened our parameters this fall and Christmas with regards to reviving certain activities and reaching out akin to pre-pandemic times.

While wearing a mask is no longer mandatory, we have chosen their retention in church while singing, receiving communion, or leaving the building—a three year habit isn't broken overnight.

Our ACW group met on September 13th, 2022, after a five-month hiatus, fresh to participate in our outreach to former members who are now living in various retirement homes.



*Six ladies from St. John the Evangelist with their 26 baskets of Christmas goodies.*



*Rev'd Mercer and the ukulele group*

At subsequent bi-weekly meetings up to December 6th, the focus was in large part to work in unison with the fundraising committee in preparing a lasagna dinner on October 1st, a flea market on October 22nd, a fall fair on November 12th, and the twelfth anniversary of our traditional Holly Tea on December 10th.

On November 8th, each member of our team donated items of warm clothing which were subsequently delivered to the Gathering Place.

I'd have to say, though, that the highlight of our Christmas preparation at church occurred on Friday, December 16th. It was on that day that six of us (Sharon, Maud, Betty, Louise, Shirley, and Stephanie) joyfully put together 26 baskets of Christmas goodies. We each took separate routes and enjoyed a very pleasant afternoon visiting and having a lovely chat with some gracious ladies and gentlemen at the various homes, who

were so very appreciative of our gesture. It certainly compensated for our effort in its preparation.

At this juncture, I must digress momentarily. In my February article for Anglican Life, I spoke very highly of the five guest priests who accommodated us in our time of need before we welcomed Rev'd Jotie into our lives.

Well what I inadvertently omitted from the announcement was that Rev'd Greg Mercer is still very much a part of our church family.

With his special gift of music, he has graced us with the opportunity to participate in a special ukulele class which he is directing in our church, and is growing exponentially—much appreciated.

*Make a joyful noise unto the Lord, all ye lands.  
Serve the Lord with gladness: come before his presence with singing.  
Psalm 100*

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**CENTRAL NEWFOUNDLAND GATHERING OF DIOCESAN CLERGY AND ASSOCIATES** - Over the past few years, the Diocese of Central Newfoundland has become attuned to the movement of the Spirit's provision on pathways of mentoring and making disciples. A large number of parishes have individuals who were raised up in local settings, were ordained, and have made commitments to serve.

On 1 February 2023, Bishop Watton gathered all rectors and associate clergy at Martin's Cathedral in Gander. The meeting began at 11:00am with the Holy Eucharist. Together they spent the day reviewing foundational principles of leadership and team building, and how to incorporate them into our commitment of serving Jesus in our time. Bishop John spoke of the intricacies, complexities, and potential of relationships within parishes. The teaching and reflection were infused with conversations around mission, sustainability, and of the responsibility of those in Holy Orders to be outward signs of commitment, collegiality, shared ministry, leadership, humility, and hope for one another and for the whole Church.

*Submitted with photograph by Archdeacon Terry Caines*

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# Women Farmers, Sustainable Agriculture, and The Primate's World Relief and Development Fund

Dr. Doreen Helen Klassen  
PWRDF Representative  
Diocese of Western Newfoundland  
Photo by PWRDF



*Laliya Atondo holds a bunch of spinach from her garden*

Last summer, I planted some lettuce and chard on the balcony of my apartment, and enjoyed fresh lettuce on egg salad sandwiches and steamed chard with dinner.

The rising price of lettuce had nothing to do with my attempt at vegetable gardening. Instead, it was the stories of women gardeners in African contexts receiving PWRDF support that challenged me to think about how even apartment dwellers could practice sustainable gardening.

The first gardener to come to mind was Josephine Kizza. She had started St. Jude's, an organic farming project, after she lost her teaching job and all of her possessions during the

civil war in Uganda (1985-87). Although internally displaced persons like Josephine can often get staples (such as flour, rice, sugar, and tea) from aid agencies, they know that in order to have a tasty, healthy diet, they need to plant vegetables like greens, onions, and tomatoes.

The solution sounds simple enough: get seeds and access to land, then plant a garden. But, it's more complicated than that. Josephine says that African women do 60-80% of the agricultural work, but that their traditional foodways also harm the environment. That is, rural African women cut down trees to provide fuel for cooking, and also to make charcoal to provide some cash income.

Moreover, during the COVID-19 pandemic, many urban folks returned to rural areas, so cooking for more people led to even greater deforestation.

Consequently, agricultural educators like Josephine started placing an emphasis on agro-forestry, specifically, on planting trees. But even that had its problems, because men assumed that they owned the land and were the primary decision makers. For example, after a farmer named Amelia planted almost an acre of trees and made ridges to prevent erosion on her property, her husband came home from his job in the city and cut down most of the trees. However, after Josephine and Amelia discussed the rationale for

Amelia's farming methods with Amelia's husband -- who had had other plans for "his" fields -- he understood and eventually became the strongest supporter of her new farming methods.

Similarly, Laliya Atondo, a Congolese woman living in a refugee camp in Tanzania, faced her husband's criticisms when she joined a Church World Service (CWS) project supported by PWRDF. However, after Laliya bought some clothes -- including a shirt for her husband -- with the money she earned from selling vegetables, he became supportive of her gardening efforts. Laliya was initially afraid to become a lead farmer because she thought leadership was

for men, but the training she received through CWS helped her develop the skills and confidence to teach other women about sustainable vegetable growing, integrated pest management, seed selection and storage, nutrition, and gender equity.

A few lettuce plants on my balcony will not reduce global warming nor feed the world's hungry, but they will continue to remind me to support the Primate's World Relief Development Fund as it enables the gardening efforts of women like Josephine, Amelia, and Laliya.

For more information, follow this link: <https://pwrdf.org/climate-change-and-gender/>

## The First Messianic Prophecy

The Rev'd Michael Li  
Columnist

There are many key verses in the Bible. With the possible exception of John 3:16, no Bible verse is more crucial than Genesis 3:15. Please note that Genesis 3:14 tells us that God is speaking to the serpent, and Genesis 3:15 tells us that God is speaking to Satan who inhabited the animal. Genesis 3:14-15 is God's curse on the serpent/Satan. The serpent shall travel on its belly and eat dust. To eat dust is to know defeat.

Prophecy accounts for about one fourth of the Bible. About half of all Bible prophecies have already been fulfilled. In the first messianic prophecy, God said He would defeat Satan through the offspring of the woman (Genesis 3:15). God gave a promise of a deliverer to come to save humankind. Genesis 3:15 is often called the protoevangelium (literally, "first Gospel"), because it is the Bible's

first prediction of a Saviour.

The first messianic prophecy was announced soon after the fall of humans (Genesis 3:1-6). Adam's wife sinned against God as a result of Satan's clever arguments. She was convinced that the tree of the knowledge of good and evil would make one wise. She wanted both herself and Adam to enjoy that blessing. So that is why she gave the fruit to her husband. Adam also sinned against God because he disobeyed God's command not to eat the fruit from the forbidden tree (Genesis 2:16-17).

Genesis 3:15a speaks of "enmity", which means "hatred." Satan succeeded in seducing Adam and his wife away from God. But he failed to win their allegiance for himself, for God announces here that he is putting enmity between Satan and the woman (Genesis 3:15a). Mutual hatred will exist

between Satan and the woman.

God also establishes an enmity between Satan's offspring and the woman's (Genesis 3:15b). Since Satan does not have offspring, Genesis 3:15b probably refers to an enmity between the ungodly descendants of the woman, and the godly descendants of the woman. The conflict that began between Satan and the woman continues up to the time of Jesus and beyond.

Satan will strike Jesus' heel (Genesis 3:15d). This part of the first messianic prophecy was fulfilled. On the cross, Satan bruised Jesus' heel, causing his death. Though bruised, the damage done to Jesus was not final, for Jesus came back from the dead on the third day, breaking the power of death.

Jesus will crush Satan's head (Genesis 3:15c). This part of the first messianic prophecy was fulfilled. Jesus defeated Satan on the cross.



Satan's power over humans was broken by Jesus. Satan has been defeated. Although Satan continues to fight on, his fate has been sealed (Revelation 20:10). Until that time, there remains enmity between Satan and all followers of Jesus. The Church has been empowered by Jesus to continue to battle until Satan is fully defeated.

From the first messianic prophecy (Genesis 3:15) we know that God always had the plan of salvation in mind and informed us of his plan as soon as sin entered the world. God's mercy endures from generation to generation. Jesus took our curse (Galatians 3:13). He became a curse so that we might be set free to live to God through Him. That is Good News for all believers.



# A Visit With the Seniors

Submitted with photograph by  
Lisa Snow



On Sunday January 29th, the St Andrew's ACW ladies visited the Harbour View seniors' complex in Fogo for a song and reading gathering.

The seniors enjoyed the fellowship, and several ACW ladies did readings while our ACW president, Margaret Oake, led us with songs.

A great night was had by all!



## HAS YOUR PARISH HAD AN EVENT THAT YOU'D LIKE TO SHARE WITH US?

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**Application start & end (both programs):**  
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Open to women of all Christian expressions, **Companions Online** is an opportunity to become "monastics in the world," living a Benedictine rhythm of prayer, work, study, and recreation. Online Companions learn to develop practices that support and nurture their spiritual life from the comfort of their homes.

They meet regularly for classes and discussion groups, and commit to times of personal prayer at home. They share in book studies, participate in online worship and screen films relevant to spiritual growth and self-understanding. Online Companions also develop spiritual disciplines that follow the liturgical year.

### To learn more about either program, or to apply, email:

Shannon Frank-Epp, Program Coordinator, at  
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416-226-2201, ext. 342

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