



Combined Clergy Retreat

Diocese of Central Newfoundland and Diocese of Western Newfoundland share combined pre-Lent retreat



In the lead up to Lent this year, members of the clergy from two Newfoundland dioceses came together to share in a retreat which was led by Bishop John Organ of the Diocese of Western Newfoundland.

Above we see the assembled clergy, and in the front in the middle is Bishop Organ (and beside him is Bishop John Watton of Central Newfoundland).

See the full story and more photos on page 2.

ACW Donates Hygiene Products

Article and photograph by
Linda Kendell



The ACW ladies of Holy Trinity Church, Codroy, collected and donated personal hygiene bags to the LeGrow Health Center in Port Aux Basques. There are times when someone may find themselves having to spend time in the hospital at a moment's notice, and they don't have any hygiene products with them. These kits are filled with soap, a toothbrush and toothpaste, shampoo, etc. which would be very helpful to them. Many thanks go to all who donated them. Rev'd Faye presented them to Cathy Buffet and Sadie Hardy on behalf of the ACW.

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Clergy Retreat

from page 1

From the 13th - 16th of February, 45 members of the clergy from both Western and Central Dioceses gathered at Lion Max Simms Camp for a combined clergy retreat. Bishop John Organ was the retreat leader, and a wonderful teacher. His talks were centred on John's Gospel, and the theme was: "We would see Jesus" (John 12:21). There

were four sessions over the course of the retreat, and the sessions focused The Transcendent Christ; The Immanent Christ; Jesus the Incarnate God, the Messiah; and Jesus the Incarnate God, The Good Shepherd, Belonging to the Flock. Bishop Organ had the table groups discern the thought that "seeing Jesus" is to know that God has come into the world

and brings light to dispel the darkness, love to conquer hate, forgiveness to resolve sin, belonging to overcome estrangement, courage to be and do all that we are made by God to be and do.

Article and photographs by The Ven. Terry Caines, Diocese of Central Newfoundland



UPCOMING DEADLINES:

May's print issue: 30 March

June's print issue: 1 May

↑ ONLY TWO ISSUES LEFT UNTIL THE SUMMER BREAK!

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An Easter Message From Bishop Watton

The Rt. Rev'd John Watton
Bishop
Central Newfoundland

As our diocese approached Lent this year I spent much time worrying about how it was going to go. We gathered resources for parishes, prepared our liturgies, and got ready for Ash Wednesday as if the pandemic hadn't changed a thing. I wondered about what I have come to call the "dissipations of the pandemic."

We were all affected by COVID-19, whether we felt ill or not. Each body, heart and mind became a microcosm of the unknown that the population of Earth involuntarily faced, and is still reeling from. Is it not true how each one of us is still discovering that we have deeper questions about life and meaning?

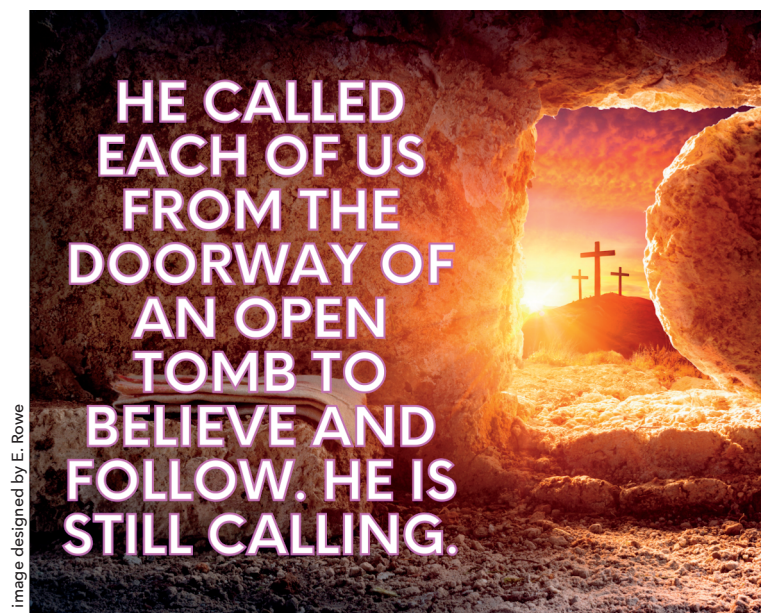
Seeking answers to these surfacing questions might be healing or traumatic. Look closely all around, and you will see a reeling and clamouring society, trying to find the answers to questions that we don't know how to ask any more. One thing for sure is that we do know

that we are lost, and that there are questions deep within each of us that we absolutely need to ask. We also know we need help to find answers.

What stories of the past year—from last Easter to this Easter—can you share about your own life? Did this virus really retreat? What irreparable damage has it caused?

As I look at the images that surround our lives: Church, health care, government, war, disaster rising costs, uncertainty, human dignity, and so on, I have focused in prayer that the Spirit of Jesus—the Spirit of Love—would highlight our weaknesses and need, and provide a clear pathway for each one of us. I have no "simple or pat" Easter message this year. When I write these messages it tears the heart out of me. But I can say this: We need to find Jesus again. We need to find each other.

Travelling through Lent this year I rediscovered a 13th century Islamic poet



who helped me refocus on Easter. The poet Rumi advises us in "The Guest House" to welcome each visitor:

"even if they're a crowd of sorrows, who violently sweep your house empty of its furniture. Why on earth would you even try to find a way to do that? Because it is the pathway to new hope, light and life."

Will I accept the invitation from this

pandemic and hear Jesus' invitation to transformation? He called each of us from the doorway of an open tomb to believe and follow. He is still calling. Will the world hear the message with one heart and move from the "Age of Me to the Age of We?"

I hope so. I dare believe it. I believe in "New Life" and resurrection.

Let me leave you with an Easter blessing through this well known reflection from Julian of Norwich.

(1343 - 1416) Writing about the work of the Creator through Jesus, Julian of Norwich wrote: "The worst has already happened and been repaired. . . . All shall be well, all shall be well, and all manner of things shall be well."

As to trust in Jesus' promise of New Life, may your Easter bring you healing, joy, and hope.

+John, Central Newfoundland

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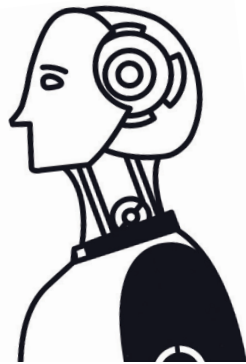
Robot Rector: Computer-Generated Sermons

The Rev'd Jonathan Rowe
Columnist
"Robot Priest" image edited by
E. Rowe

I had been reading about people using Artificial Intelligence (or AI) to write text for them. You can enter a prompt like 'write a poem about winter' or 'summarize the international news from the last two weeks' and the computer can generate as much or as little text as needed. I found an app online and told it to 'write the opening paragraphs of an Anglican Palm Sunday sermon'. This is what it gave me:

'On Palm Sunday, we gather to remember when Jesus entered Jerusalem in a triumphant procession. As he entered, the people waved palms and threw garments at his feet in praise of his teachings. We remember this significant event in Jesus' life and the powerful message it sends to us today.

We are reminded of the importance of humility, of walking in the path of Jesus. He humbly accepted the praises of the people on that day, but he also



knew that what lay ahead was greater than the glory of that moment. Jesus went on to make the ultimate sacrifice for our sins, and his example of selflessness and courage shows us the way to be more like him...'

I've seen people ask an AI to 'write a Christmas sermon'. The results are fascinating. The computer picks up styles and themes from other sermons or religious articles online and produces a pretty reasonable facsimile. Reflecting on the results of these messages, there's a common refrain: 'I've heard better... but I've also heard worse.' If computers can write sermons that

are indistinguishable from those written by human preachers, then why don't we just get them to write all our sermons?

Computers may be able to do a lot of things, but there's no replacement for human preachers. An AI (or a parishioner) can access a lot of information on the internet, but they can't always tell when the information it finds is biased, racist, or theologically at odds with the church it's writing for. When Philip meets an Ethiopian eunuch in Acts chapter 8, he asks the man if he understands the words of Isaiah that he's reading. 'How can I,' the

eunuch replies, 'unless someone explains it to me?' One of the roles of preachers is to help people read and understand the Bible, in ways that are still beyond what Artificial Intelligence can do.

I once heard sermons referred to as 'the record of a conversation between the Word of God and the People of God'. Sermons are prepared and preached in the context of a faith community. They reflect how *your* congregation is attracted, challenged, and transformed by the Gospel. A computer cannot form authentic relationships within a church family the same way a person can. The only way for an AI to get that level of familiarity with people is through the kind of data-harvesting that allows websites to target ads to specific individuals or groups. One of the greatest compliments people will pay to a good sermon is that 'it felt like you were talking directly to me.' When a person can

do this, it may be because they've spent time with you and have come to appreciate the way you see the world. When a computer can do this, it's probably because they've had access to your social media streams, your search history, and your Amazon orders.

The first sermons I wrote were often mediocre attempts. People had usually heard better, but they'd also heard worse. As I got more experience and learned to approach the Gospels with the same questions my parishioners were asking, I started to get better. As technology improves, computer-generated sermons will also get better. But perhaps rather than teaching computers to write sermons that are indistinguishable from the output of humans, we need to spend more time making sure humans can write sermons that *are* distinguishable from what a computer can do!

ACW Installed in Margaree-Fox Roost

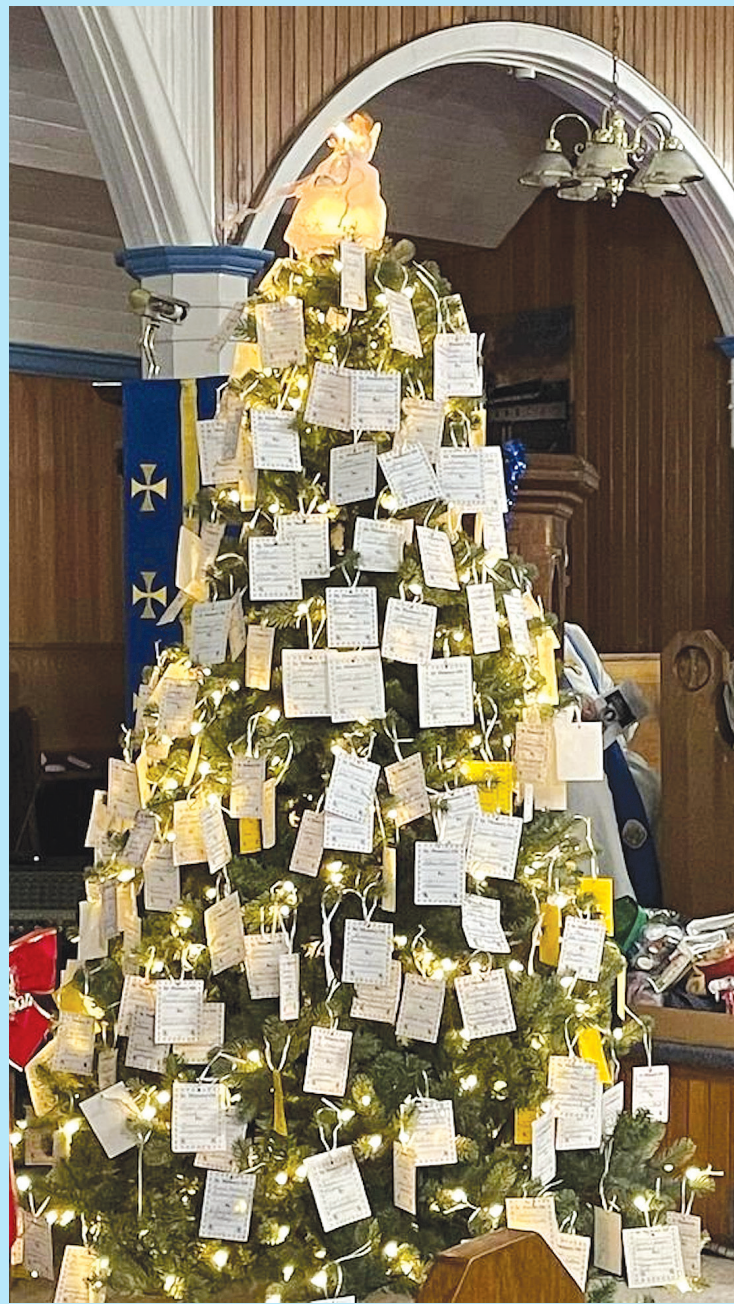
Photograph and article by
Karen Simon



On Sunday, Feb 5th, the ACW of St. Augustine's Church in Margaree - Fox Roost had their installation of officers.

Left to right are: Carol Ann Keough, President; Bernice Sweet, Treasurer; Deacon Herb Park; Joyce Clevett, Second Vice-President; the Rev'd Kay Knott; Roberta Warren, Secretary & Calendar Secretary; Lorena Kendall, Education & Worship.

Missing are: Arlene Lillington, Vice President & Newsletter; Phyllis Carroll, Altar Guild; Krystal Cousins, Family Life; Maggie Seymour, Mission & Outreach.



MEMORIAL CHRISTMAS TREE LIGHTING WITH BLUE CHRISTMAS - On Dec.18th, 2022, Holy Trinity Church in Codroy, held their annual Memorial Tree lighting service. Loved ones' names were read out by lay ministers, as bulbs were lit and cards were put on the tree by their family members. It was a lovely way to remember all of our loved ones who have gone on before us at Christmas time. We also incorporated our "Blue Christmas" into our evening program service. This is a beautiful service to help all those who are lonely or sad at that time of year, and perhaps don't experience joy in the Christmas season for various reasons. Our church family acknowledged those very real feelings by using blue lights, and blue candles to decorate the church. Many thanks to all who helped in any way with this service.

Article and photograph by Linda Kendell

Easter Hope

Melanie Clarke
Columnist

During the Lenten season, we are reminded of the trials and tribulations which Jesus endured during his forty days and nights in the desert. The devil offered Jesus all worldly desires, thinking Jesus would be tempted by earthly wealth to give up the promises his Father in heaven had already assured. Ordinary people may well have been tempted by the devil's offering, but Jesus knew that God's promise of heavenly rewards were much more important.

After his forty days in the desert, Jesus knew that his life here on earth was coming to an end. He knew that he would be betrayed and crucified. He knew that he would suffer on a cross for *our* sins, not his own. For all of Jesus' life, he knew that he would sacrifice himself so that *we* would be forgiven our sins. He willingly gave himself for us so we would be able to have a heavenly eternity with God—a paradise, a reward for believing in Jesus Christ, the Father and the Holy Spirit.

Why would Jesus give up his life for us—people he didn't know, people he would never know?

When Jesus was crucified, the first Christians must have felt complete and utter despair! The Son of God was gone and all must have seemed hopeless.

But on the third day, Jesus rose from the dead and everything changed for those early Christians! The darkness was gone and in its place was light and love and HOPE!

Jesus' sacrifice was for us all. He died so all Christians who followed wouldn't have to worry about eternal damnation. When we believe in Jesus Christ, follow his teachings and do our best to live a Christian life, we have assurance that we will go to heaven with our Father. Jesus' death and resurrection reminds us of God's love for us and God's promise, through his Son, that we will be forgiven our sins when we ask forgiveness.

Jesus gave up his life for us because he knew that as humans we were not perfect. Jesus knew we would be tempted by the devil and some of us wouldn't have the strength to resist what the devil was offering us. As imperfect humans, we make mistakes and do things we regret and feel sorry. Without Jesus' sacrifice, our regrets might lead us to believe we are no longer worthy of God's love and therefore, we might turn away from our Father and his Son, Jesus Christ.

However, Jesus' death and resurrection means just the opposite! His sacrifice saves us! His selfless act means we will



live with Our Father in heaven. Jesus died so we might live, not just here on earth but ultimately in heaven.

I know for some of us here on earth, it's difficult to believe or think about what will happen at the end of our lives. Most of us are just trying to get through day by day, surviving what the world throws at us. We don't have time, or spend much time thinking about eternity, but how reassuring is it for Christians to know that one man's sacrifice means we don't have to worry about the afterlife? Jesus has secured our place for us already!

Easter, for Christians, is a yearly reminder that we will be with God in heaven. I don't know about anyone else, but I find that thought very comforting in a world which seems to be so fraught with turmoil and despair. As a Christian, I appreciate the sacrifice Jesus made for me and all people who believe. I pray you all take comfort this Easter and are reassured of God's love for us all!

God bless.

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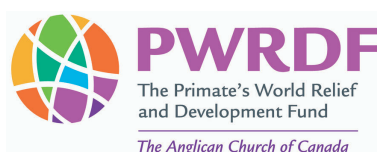
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Super Friends 10!

News from PWRDF

The Rev'd Debbie Pantin
PWRDF Representative
Anglican East NL
Image from PWRDF

It's a pleasure for me to be sharing PWRDF's news in this, my first column as Diocesan Representative for Eastern Newfoundland and Labrador. The Primate's Fund has just recently published the latest issue in its long-running children's series, *Super Friends*. Welcome *Super Friends 10!*

Hard copies of this colourful and engaging resource can be ordered by parishes with their annual PWRDF resource order, or can be downloaded at pwrdf.org/get-involved/resources/children-and-youth/. The creators of the resource recommend it for children aged 7-9, but it easily lends itself to use with older children, youth, and adults. Suggested contexts include "children's time" within morning worship, Sunday School, Vacation Bible School, or intergenerational settings. The resource would also be an excellent component or add-on to confirmation preparation, linking the baptismal covenant with issues in the lives of Canadian children and "friends" around the world today. Not only do readers learn how PWRDF responds to the issues identified, but they are also encouraged to consider how they can themselves respond, in their own lives or by supporting others.

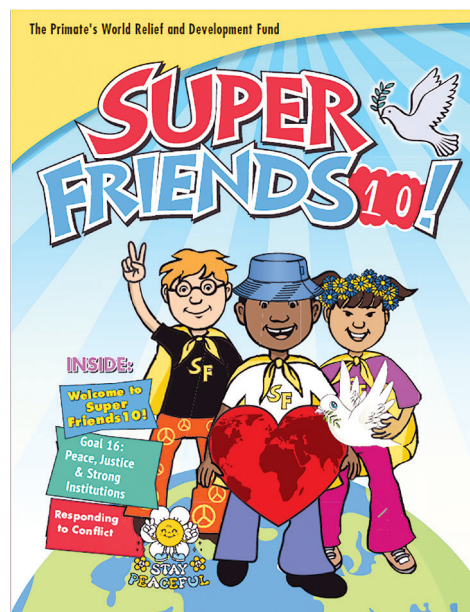
In addition to the wealth of information in the print or downloadable edition, the

resource can be considerably expanded by following links to further learning in the form of documents, videos, and websites.

Continuing a practice begun with *Super Friends 9*, this issue links its theme, "Peace Builders," to one of the United Nations' Sustainable Development Goals; in this case, Goal 16: Peace, Justice, and Strong Institutions. Among the links included are a child-friendly page on the United Nations' website, a virtual trip to the Canadian Museum of Human Rights in Winnipeg, and instructions for making origami peace doves.

The magazine profiles young peace activists like Malala Yousafzai, challenges children to imagine what peace looks like to them, and recommends movies, shows and books that explore the themes of peace and conflict. There are also puzzles and a colouring activity to complete.

Super Friends 10 also considers the importance of listening, to both spoken words and body language, especially in times of conflict. Children are invited to identify their feelings by colouring them with the help of the Blobs, a collection of simple people-like shapes that demonstrate various emotions through stance, facial expressions or other body language. The exercise allows children to wonder



On the left is the front cover of "Super Friends 10!" This most recent issue is available from PWRDF both in print and online (for you to download).



about and acknowledge their own emotions in several hypothetical situations without having to name them aloud. It is a powerful tool.

With the ongoing war in Ukraine and too-frequent reports of violence and conflict at home and abroad in the daily news, this issue of *Super Friends* is timely indeed and provides a caring and age-appropriate means to discuss peace, and its absence, with children. The *Super Friends* team goes even further, though. On the PWRDF website, parents and leaders can access a *Super Friends 10* supporting supplement, with tips for engaging children, background material, suggested additional resources, a recipe for making bread to share as

Jesus did in Luke 24:30-31, and connections to scripture, like the Parable of the Mustard Seed and its depiction of the reign of God all around us and the call on all of us to advance that reign.

I commend this excellent resource to anyone working with young people and their families and encourage you to share its message of peace and justice with your adult congregations as well. Why not consider a peace-themed fundraiser for PWRDF this year so that its work and that of its "Super Friends" around the world can continue the fight to end poverty, protect the planet and improve the lives of all people around the globe.

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An Easter Message From Bishop Rose

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

Easter always seems to come as a surprise to me. When Ash Wednesday begins, it appears that this day is far off. Yet, like the shock of the Empty Tomb, Easter springs upon me with a jolt of suddenness.

Maybe it's because I'm a bit of a procrastinator. When Lent began, there always seemed to be enough time to get ready for Easter; but, to be honest, I am never ready.

My wife is the opposite of me. She is not a procrastinator. When she has a deadline, her project is researched weeks in advance and fully completed well before the due date. I wish I could be like that.

Jill asked me on the evening before Easter, "Have you finished your Easter sermon yet?"

I felt that panic, like returning to university when I had a term paper due the next day. "It's Easter already! I'm not ready! What am I going to preach?" After 21 years of marriage, my wife still shakes her head and says, "Sam, I don't know how you do it." And she still loves me, so I can't be all that bad.

I take comfort in my procrastination that no one was ready for the first Easter morning either. Indeed, in the Gospel of John, we read when Mary Magdalene discovered that the stone was unexpectedly removed from Jesus' tomb and his body was missing, there was a lot of panic and rushing and running. Even though Jesus had been preparing and telling his disciples that this Day would come, they still weren't ready for its reality. The closest disciples still did not understand what Jesus was talking about when he spoke of eternal life.

What do you think of when you think of eternal life? Is it something that awaits you after this life ends, like a reward? Or is

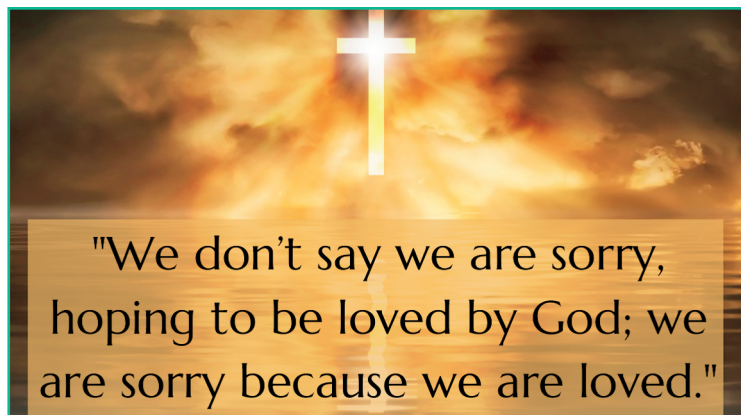


Image designed by E. Rowe

it something that happens sooner, like a promise?

I believe that eternal life is not something we can procrastinate about. It is evident in John's Gospel that eternal life does not begin in some future tense but already exists and always has. Resurrection is not something we have to wait for because resurrection is something we live for. Jesus' life, death, and resurrection show us that eternal life is not something we put off or procrastinate on; instead, it is something we take on and grow into the moment we welcome him as our Risen Lord and Saviour.

It's fitting that there will be baptisms this Easter in many churches. Our baptism is the beginning of our journey of eternal life. Our baptismal vows help keep us "in check" with how we grow into eternal life one step at a time. While they help keep us in check, they are not a "checklist" in the sense of ticking all the boxes. The reality is that we are not perfect, and we mess up, but making these vows in the community of the Church means we are all responsible for each other as members of God's Family. Eternal life cannot be lived in isolation if we claim to be brothers, sisters, and relatives in Christ.

In baptism, we see death and resurrection—our dying to sin and rising to eternal life. This begins with repentance—a turning away from evil and refusing to be part of it. In baptism, God offers us life

forever, but humanity so often, through sin, chooses otherwise. Evil and death have been so evident these past few months and years. God offers peace, yet humanity chooses war and terror. God pours out love; we dish out anger and bitterness. Good Friday was the pinnacle of darkness when evil appeared to have won, and the light was extinguished. Yet, we know this was never the case.

Easter is a call to repentance. A call away from the darkness into eternal light and life. We always need Easter because there will always be a Good Friday. And this repentance is necessary because the darkness is ever lurking around the corner of our hearts. We don't say we are sorry, hoping to be loved by God; we are sorry because we are loved. Or, as Episcopal Bishop Jake Owensby so eloquently put it, "When we repent, we admit that the sorrows, the losses, the wounds, the betrayals, and the regrets of our past have made us into someone we don't want to be anymore. We die to that self and entrust ourselves to Jesus. From those shattered places in our lives, Christ brings new life; to put it another way: repentance is the beginning of our resurrection. Right here on planet Earth." (Owensby, Jake: *A Resurrection-Shaped Life*. 2018)

Easter is God's healing of our brokenness and separation from God and each other. Baptism is not some inoculation from



sin and suffering—it's not like taking a pain reliever to numb the hurt. The Risen Jesus still bore the wounds of his crucifixion in his Resurrection body. We are mortal, and we will continue to mess up and face death. Nor is Christianity some form of escapism from the problems of the world. Stop striving to find the perfect Church because it will always disappoint as long as we are part of it.

Easter is more than a day; it is a way. A way to live eternal life here and now. A way to see how hurts are not numbed but healed by the power of love. It is a way that offers hope in knowing that God so loved the world - the good, the bad, and the ugliness of it—that God is daily making it—and us—into something honest, beautiful, and real.

Or, to quote Bishop Jake Owensby, "God loves us because God loves us. Period."

I am thankful to the Rev'd Roberta Woodman, a retired priest of our diocese, for reminding me of the classic children's book "The Velveteen Rabbit." You may have read it to your children or grandchildren many years ago or recently. It tells the story of a stuffed rabbit's desire to become real through the love of its owner. It's a simple message to strive for realness in every aspect of life, even in times of pain.

"What is REAL?" asked the Rabbit one day when they were lying side by side near the nursery fender before Nana came to tidy the room. "Does it mean having things that buzz inside you and a stick-out handle?"

"Real isn't how you are made," said the Skin Horse. "It's a thing that happens to you. When a child loves you for a long, long time, not just to play with, but REALLY loves you, then you become Real."

"Does it hurt?" asked the Rabbit.

"Sometimes," said the Skin Horse, for he was always truthful. "When you are Real, you don't mind being hurt."

"Does it happen all at once, like being wound up," he asked, "or bit by bit?"

"It doesn't happen all at once," said the Skin Horse. "You become. It takes a long time. That's why it doesn't happen often to people who break easily or have sharp edges, or who have to be carefully kept. Generally, by the time you are Real, most of your hair has been loved off, and your eyes drop out, and you get loose in the joints and very shabby. But these things don't matter at all because once you are Real you can't be ugly, except to people who don't understand."

Living eternal life now is not something we should procrastinate about. It is always available for all who wish to live in and through it. It's a love shown in the suddenness of an empty tomb. It's a way revealed day by day in the transforming power of those who follow the Risen Lord. It's a life that helps make us real through the love of our God.

A Happy Easter to you, and the blessings of eternal life be ours, always.

+ Samuel, Eastern Newfoundland & Labrador

A Look Back At The History of The Anglican Church in Gander

Article by
Eileen Elms

I am now almost 90 years old, but I still like to read, and recently saw your request in Anglican Life. I thought I'd write a little about the early days of the Anglican Church in Gander. It is a rather unique story.

I came to Gander on January 2nd, 1940, at age 6, and have caved here almost ever since. There was neither church nor school that first year, and my parents worked hard to raise my two siblings and myself as belonging to the Church of England (as well as respecting other faiths). The Rev'd Mundan Bishop from Grand Falls made several visits during those early years. I think that the first communion service was in our living room.

Once the military came, a small church was built by the Royal Canadian Airforce. This has a Protestant altar in one end and a Roman Catholic altar at the other. The wooden benches had folding backs to accommodate both religions. I can recall clearly attending a service at a construction company mess hall. Bishop Abraham came and conducted that service. He stood on a wooden bench to preach, and I think that everyone attended. All were so grateful to have a service, no matter what the religion!

Meanwhile, my mother conducted a Sunday school for all of the children who wished to come. This was also in our living room. Mother played the piano and taught us all the hymns. Our home was always a welcome



Above: the altar at St. Martin's, Gander. On the right: the St. Martin banner.
photographs by E. Rowe

place for civilians and servicemen who were stationed here. We were told by my father that he had been treated likewise in Britain during his recovery from a wound during World War I.

Sunday supper was always attended by a large number, both civilian and military. My parents invited many to our house and many were glad of the invitation, and accepted it. After supper, my mother played the piano and we had a sing song. She always told the guests that they were welcome whether "Jew or Gentile," but that a few hymns would be sung first. These would be followed by popular songs of the day. All were welcomed regardless of rank or position, and I don't think that anyone ever left (at least, not until

a "late supper" was provided). One evening, they welcomed the US President's son, Lieutenant Colonel Elliot Roosevelt! We all felt that this was an honour. I have a very nice autograph from him in my book.

A Canadian Army Roman Catholic priest came with a Newfoundland friend one day and told us of his problem: the army had sent him material for curtains for his church, but there was nobody to make the curtains. My mother offered to help, and together they measured, and she sewed the fabric, and they made the backdrop for the Canadian Army Roman Catholic Church.

During World War II, all the children attended the same school. It made no difference that

we went to different churches on Sundays, but it took a long time to make this normal in non war times.

At the end of World War II, we welcomed the Rev'd John Moss as our first pastor. It was under his guidance that we became St. Martin's, and built our beautiful cathedral. Several leaders followed, with the Rev'd James Reid being here the longest. Presently, like some other parishes, we do not have a permanent ordained leader, and though I am no longer able to attend services, I still have the interests and problems of the Anglican Church very much in my thoughts and prayers.



“Suddenly nothing made sense anymore...”



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An Easter Message From Bishop Organ

The Rt. Rev'd John Organ
Bishop
Western Newfoundland

Easter has a way of sneaking up on us! It did the same thing to the first disciples and followers of Jesus as well.

Imagine the hurt and sorrow of the disciples! Everything they had hoped for had come to a terrible end. Jesus, the one they had put their hopes and dreams in, had been brutally put to death. They were filled with grief and despair.

However, they were in for a surprise. The impossible was about to happen. Encouraged by the testimony of the female disciples that the tomb of Jesus was empty, several of the male disciples ran to the tomb to see what was going on. The tomb was empty! In the following days, the risen Christ would appear to all the disciples and each one would come to understand the radical and amazing reality that Jesus had conquered sin and death.

"We become radically surprised and empowered by the Easter story."

image designed by E. Rowe

For some of us, Easter may simply be about a holiday, the coming of spring, and the promise of summer. We are thankful that winter is behind us and we have some pleasant things to look forward to.

Easter does come at the time of year when everything is bursting into life! Maybe this is not a coincidence. At the deepest level, the story of Jesus Christ is life: Jesus brings about a new creation and a new humanity!

If we listen carefully, maybe Easter will sneak up on us too. Soon we see

Easter's deeper reality. We come to believe that, in Jesus, something has happened that changes everything for us and for all people everywhere, including even creation itself. We get to the place where we, like the first disciples, realize that sin, all that separates us from God, self, others, and creation, has been resolved and we are reconciled. We become confident and certain that in Jesus, death is swallowed up in victory. We become radically surprised and empowered by the Easter story.

Spring is full of life. It



is a short season though, and soon we are into summer, and inevitably back to another autumn and winter.

Easter is also full of life. It is not like spring though. It is not a burst of life and then a falling away into summer and back into winter. Easter is indeed a new creation. The old is gone and the new has arrived. Death is defeated and humanity is transformed in Christ. It is

not just life but abundant life. It is not life for a season but for an eternity.

We can come into this new, transforming, abundant, eternal life by coming alongside the God-Man, the God-Human, Jesus Christ. He will bring us fully and completely into a whole new reality. He will lift us to a new horizon and give wings to our feet to ascend the heights. He will give us a heart of love that heals the world and a light that extinguishes darkness.

Easter is life! Abundant life here! Eternal life hereafter! Don't settle just for the Easter Bunny. Look for the more and the deeper that is found in Easter. Christ died for you! Christ rose for you! For every person and indeed for all of creation, everything is made new! Happy Easter! Joyous Life!

+John, Western Newfoundland



Fire in The Lychgate!

Article by
Dr. Doreen Helen Klassen

As the chancel team and choir left the sanctuary of the Cathedral of St. John the Evangelist in Corner Brook on February 19th, the last Sunday of Epiphany, they sang an English translation of "Alleluia, dulce Carmen," a 10th or 11th century Latin hymn about putting Alleluias to rest for the season of Lent. Some 50-60 parishioners joined the procession to the Cathedral's lychgate, where Dean Catherine Short lit a fire to burn last year's palm crosses in preparation for Ash Wednesday. The liturgy concluded with a prayer that "our fasting be a hunger for justice, our alms, a way of making peace, our prayer, the song of humble and thankful hearts." The rite ended with collecting the "Alleluias" to be stored until the Easter Vigil.

*Thanks to Toronto Fire District Chief Sarah Jessop for the title of this article



On the far left we can see Dean Catherine Short burning the palms in preparation for Ash Wednesday (photo by D.H.Klassen)

On the right is the box with Alleluias, set aside and stored until the Easter Vigil (photo by C. Short).

The Complication of Expectations

The Rev'd James Spencer
Columnist

Do you want to see something funny? Take a look at someone driving a car who has just realized that there is a pothole ahead, and they're too late to go around it. The way they look in that moment is hilarious. Every muscle in their body tightens. They grip the wheel as if it's their only means of not flying off into the air. Every feature on their face is pulled into a tight little knot as they prepare for the oncoming doom.



Photo by Ognjen on shutterstock.com

They drive along, more-or-less perfectly relaxed, singing along to the radio, thinking about their day, or talking to others in the car. Then absolute terror hits them. And sometimes they hit the pothole dead on. Sometimes it turns out to be not so bad. And sometimes, mercifully, they miss it entirely.

But that face... in there is all the struggle, confusion, and fear of a human being faced with a broken world, and expecting, just for a moment, the worst.

Expectation is perhaps one of the most complicating and difficult aspects of ministry today. The clergy face it all the time, in a wide variety of circumstances and concerning many issues. We face expectations of tradition, expectations of activity and lifestyle, even expectations of how we

pray.

One *expectation* which I think needs to be discussed is the traditional expectation that clergy will depart a parish after a particular period of time (most commonly between three to six years). I've heard it talked about time and time again since I began my discernment for ordination. I continue to see it every time a clergy approaches the half-decade mark. People, lay and clergy alike, start to quietly put forth the *expectation*: they'll probably be moving on soon.

It's not something I've ever really understood.

When a clergy faces the decision as to whether or not to move to a new parish there are a number of questions that must be considered. First, what does the clergy want/need? Often I wonder if this question gets its fair share of thought, particularly by the clergy themselves. Part of our



calling is to put service to others before ourselves, we perhaps don't always examine this as fully as we should.

Second, what does the clergy's family want/need (if there is a family to consider)? As a priest's kid I went through this side of things myself. There is a strong *expectation* that the clergy family will put aside their own feelings for the sake of ministry. I moved several times when I was young, and I have to say it wasn't always easy. And to this day I have never been in one place in my life longer than six years, and have many regrets about that fact.

Third, the wants/needs of the parish need to be considered. I think these have changed dramatically from the early days of my father's ministry. Certainly, if a parish wishes a clergy to go then that must be given serious attention. However, barring that, we now live in a world where clergy for rural communities are harder to come by. Long periods of time may pass before a new clergy comes—if at all, in some cases. As we see churches struggling it is far too easy to perceive (however incorrect that perception may be) a departing clergy as “jumping ship.” Equally, it's hard for a community to take seriously a clergy's cry of unity when everyone *expects* the clergy to be gone in a few years.

Fourthly, there are the needs of the diocese and the greater Church. The work of clergy is needed in many places, and it can be hard to justify a lengthy stay in one place when there are others who may benefit from new ministry.

Finally, there is what God wants. This is perhaps the most important of the considerations, yet it is

also often the most difficult one to get a handle on. The other questions press upon us so hard that the will of God can get lost in the din.

With so many questions facing any clergy looking at the future of their ministry, the addition of *expectation* to the mix does little except complicate matters and make clear discernment hard to reach. It puts a pressure on all that we do that does not need to be there, and often is detrimental to our work, as we rush to do things too early, or give up on things which we fear we cannot complete “in time.”

The Church is in a time of change. We're learning many new things and are (with varying degrees of speed) adapting as best we can. As we take on new ideas and let go of old habits, perhaps it's time to give consideration to the *expectations* that we cling to, so that as each clergy drives down the road of our lives in service we face each twist and turn with hope and confidence, trusting the path before us, and well prepared for the occasional pothole.

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Tidbits About Wills

Kevin Smith
Columnist

I'm told the vast majority of people do not have a will. Some people feel that they do not need one for various reasons. Others find it to be too time consuming to get organized, find a lawyer, arrange appointments and attend meetings during their already busy schedules. Many feel that the lawyers' fees surrounding the creation and maintenance of a will are too expensive.

Legal experts tell me that you should know that it is extremely important that you have an up to date will. If you die without a will, the Intestate Success Act will decide, that is, the courts will decide, how your estate is distributed, and this may not be in the best interests of your loved ones. However, we do know that if you have a will, then the decisions are in your hands.

To die without a will is irresponsible and places a tremendous burden on your survivors. Do not put it off any longer.

I sought advice from lawyer Glen Roebathan (of Roebathan,

MacKay and Marshall) about a few common misconceptions: Here are his responses:

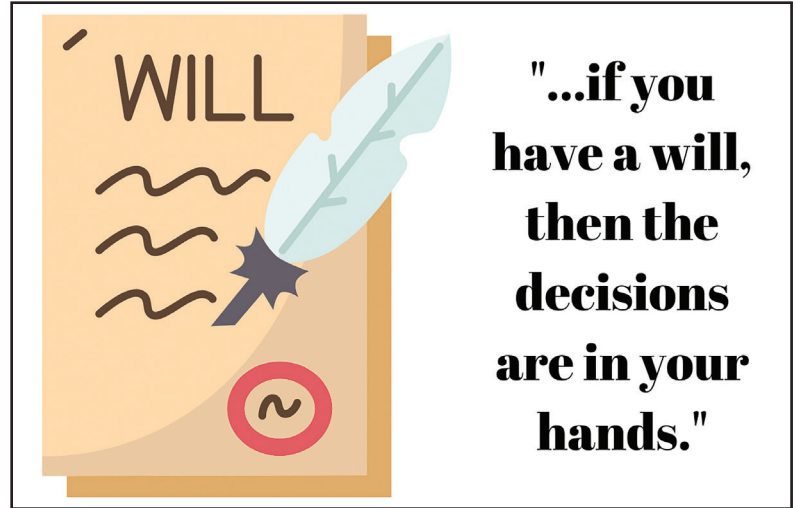
"It's obvious who will get my estate. It will go to my spouse."

Local laws will determine who will receive your possessions, which may or may not reflect your intentions. If you die without a will and you are married with children, all assets will not automatically go to your surviving spouse.

"I don't have an estate of any value."

Even if you don't believe that you have an estate of any value, your death itself may generate a sizeable benefit. For example, your beneficiaries may be entitled to the proceeds of a life insurance claim, a wrongful death suit, a claim in the event of some negligence resulting in your death. These can be significant sums of money.

"I prepared a will twenty-five years ago when our last child was born. Isn't that enough?"



"...if you have a will, then the decisions are in your hands."

No. You should regularly review your will to ensure that it meets your current family and financial situation. A will can be changed at any time by adding a "Codicil", which is an addition or an amendment to your existing will, or by simply making a new will.

Some circumstances that could require you to change your will include:

- a) A change in marital status; if you marry, your will is automatically revoked;
- b) The death of a beneficiary;
- c) The death of an executor or trustee;
- d) an executor or trustee becomes unwilling or unable to act;
- e) a change in family circumstances; for example a friend or family member may have



a special need that you may wish to provide for. In conclusion, a legal will is especially important when you are considering leaving a bequest for your church.

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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The Christingle Service

Article by Louise Smith
Photograph by Dianne Hillier

Here at St. John the Evangelist, Topsail, our rector, the Rev'd Jotie Noel, encourages us to celebrate each red letter day on the Church calendar, as we participate in an event to compliment that particular service.

On February 12th, as our congregation assembled at our place of worship, we were gladdened to be introduced to, and be a part of, this Christingle service a service, symbolizing God's gift of Jesus to us as the Light of the World. And as an aftermath to the winding down of Advent, Christingle serves as a reminder of the true meaning of Christmas.

Rev'd Jotie used the analogy of an orange as a

motif to demonstrate the "Best Gift of All," which represents the concept of a circle—round like the world.

A candle protruding from the top represents God's light. A red ribbon encircling the orange signifies the blood of Christ, and also the love of God that goes all around the world. Toothpicks surrounding the orange are a sign of God's love pointing in all directions. And the candy in each pick is representative of the sweetness of God's love all over the world.

Five year old Faye Hillier, the youngest member of our congregation, accompanied Rev'd Jotie at the foot of the altar as he prepared the

Christingle.

She digested each of the five steps in the demonstration with such enthusiasm that later, at home, she succeeded in manufacturing an almost perfect replica.

The accompanying photograph is of Faye, displaying her masterpiece.

After the conclusion of the service, everyone was invited downstairs for fellowship and food, prepared and served by the ACW.

A blessed day was thoroughly enjoyed by all.

"Let your light so shine before others, that they may see your good works and give glory to your Father who is in heaven."

Matthew 5:16

Darkness Before Dawn

The Rev'd Canon Jeffrey Petten
Columnist

One of the things that has always been an interesting fact for me is the fact that the darkest hour is the hour before dawn. I remember this very well from my days of working in a grocery store before my ordination. When I first worked in the grocery store, there were nights when I would work the "graveyard shift"—midnight until 8:00 am. At the time in the grocery store, we would keep boxes at the store front for people to place their groceries in from stocking the shelves. We would place them at the front of the store around 5:00 am and it would be very dark, but then, all of a sudden, the next time looking out the window it would be light.

For the Christian Church, the darkest time of our faith is Holy Saturday. Death comes to us on Good Friday. Life comes to us on Sunday at the time of resurrection. Inbetween those there is the darkness of Saturday. In order to appreciate the brightness

of Easter, we need to be aware of the darkness of Saturday. It is in the darkness we are to be Christ-like: we are called to rest. We believe through the auspices of scripture, reason, and tradition that Christ in this time of darkness (at the time) wrestled with the Evil One to overcome the powers of sin and death.

There are times in life when we have our Good Friday Moments. There are times in life when we have our Easter Moments. In order to be fully aware of when we have those respective moments, we need to have our Saturday Moments too. Saturday

Moments are indeed dark—they are very dark. They are dark because this is the time before we see the brightest light of all—the light of Resurrection. The words of the Exultet remind us of this:

This is the night when Jesus Christ broke the chains of death and rose triumphant from the grave. [...] The power of this holy night dispels all evil, washes guilt away, restores lost innocence, brings mourners joy.

As we move in this Easter Season, know that the darkness does not and will not last long. Know that in the darkness, light is coming. Once we

become aware of God's loving presence in the light of Jesus, the one who died and now lives, words cannot and will not be able to express the love and joy which we experience. It is in that moment that the darkness does indeed turn to light, and that light is God's finest gift of love for each and every single one of us. Alleluia!



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Winter Hymnal for a Sunday Morning Said Eucharist

Surrounded by a silence
that only a stone Cathedral encapsulates

we hear music.

The rhythmic clink and clank and rattle from the loops as
the tenor wind
shakes the scaffolding tarp like an ancient sail.

The whistles and hisses and hums and staccato clicking
beat as the

dusty radiators warm the Nave.

The woosh and crash and bang as the icy crusty snow
drifts slide

from the slate roof.

We are not distracted by the melody
only inspired this morning by the anthem.

February 22, 2023 E.B. Reid



Photo by E.B. Reid

Tracks

Sometimes the road we travel
has not yet been cleared for us,
has not yet been cleaned of snow,
has not yet been sanded and salted and is not bare
and smooth.

And the wind is cold these days and ice pellets sting our
cheeks and we wish for Sun
and crave the smell of sunscreen.

But we are thankful
that the treads of our boots
and the grooves of our foot falls are not worn down
as we trek every morning
up that snow crusted hill.

February 22, 2023 E.B. Reid



The Prophet Moses with stone boards; photograph by Slupsk, Poland, from shutterstock.com

What Do You Worship?

Emily F. Rowe
Editor, Anglican Life



I have a memory of being at my grandparents' house as a kid one Easter. I remember gnawing away on what was left of a chocolate bunny while watching *The Ten Commandments*. The movie has its faults, but I have a genuine love for it, and even now, I do try to watch at least a bit of it every year at Easter.

This year I find myself thinking about one commandment in particular: the commandment that we should not make idols to worship, but should only worship God. Lately, I've come to believe that we have made idols of our churches, and maybe even of the Church as a whole. Do we worship Church/churches or God?

In a recent article in the *Anglican Journal*, Archbishop Nicholls talks about a new commission that is being tasked with finding "radical solutions" for the Church in light of all the challenges that we currently face. She says, "Every organization needs to ask itself periodically whether the framework for the life of the institution is helping or possibly hindering its professed mission." The article is called "Primate proposes new commission to look for 'creative, lifegiving solutions' for church" for those who want to read it for themselves.

How much time do we spend worshipping our own physical churches, the parish structures, or the various groups within them, seeing them as the most important thing? These are not necessarily bad things, but by our nature we are all fallen, and what we build is always faulty on some level. We cannot put our human structures, no matter how well intentioned, in place of God.

There is a phrase being used lately to refer to those who don't go to church for worship, but are quick to voice their opinions when the actual worshipping community tries to come up with

the radical solutions that our primate talks about—we say that the people who scream loudest about change are the ones that identify the Anglican Church as "the church they don't go to." They are the ones for whom church has become an idol—the thing that they worship instead of God. They're the ones who you don't see coming out to share in the Eucharist, but they're quick to voice opinions at congregational meetings—or worse still, in angry emails that spread through the community like a cancer. A list of past contributions to the Church is not a replacement for regular worship and communion; it is about propping up the institution that has made them feel powerful. What is being worshipped?

If there are fewer people in the pews these days, then so be it. Maybe those who have fallen away have done so because they weren't there to worship God, but were there to worship the past, or the building, or were going because of an obligation to parents or grandparents, or they were really more interested in the social gatherings. There's a good chance that those who have stopped going to church are just being more honest than previous generations who may have gone for all the wrong reasons. A friend recently said to me, "You know, you can't *make* people go to church." We need to stop making idols of our current, flawed structures, and be willing to focus on God, the sacraments, and the grace that we receive from them. Everything that we need will be provided when we put God first.

Cope and Stole Dedicated in Topsail

Submitted with photographs by
The Rev'd Canon Josiah Noel

The following is transcribed excerpt from The Diocesan Magazine, April 1943:

The Reverend Arthur Butler, Incumbent of Topsail, entered into rest at St. Clare's Hospital, early Sunday morning, April 11, after an operation two days previously.

The Holy Communion was offered in the little Church of St. John the Evangelist, where he had ministered when he was remembered before God by the people whom he had faithfully served and who now mourn him. The funeral took place on the following Tuesday and was largely attended.

There were present the Lord Bishop and the following clergy from the Deanery of Avalon: Rev. A. T. Tulk, Rural Dean; Reverends Canon Bolt, Canon Sterling, J. Brinton, canon Howitt, canon meaden, H. Gosse, E. J. Simpson, H. M. Batten. Conception Bay Rural Deanery was represented by Reverend canon Rusted, Rural Dean, Reverends H. F. Kirby, E. Hunt, G. Camp, H. Torrville, R. Farwell. There was also a representation from the C.L.B. consisting of Col. Crawford, Major Williams, Major Best, Capt. Victor Reid, Capt. Gordon Winter, and ten members of the N.C.O.'s Mess.

Mr. Butler was ordained



*Top photograph: This Coronation Cope with Stole was dedicated at St. John the Evangelist, Topsail, on Sunday, December 11th, 2022, in loving memory of The Rev'd William Arthur and Lilian Butler by Harold Hefferton (Grandson) and his family.
Bottom photograph: Rev'd Butler*

Deacon in 1912 and advanced to the Priesthood in 1913.

His Church work, however, did not begin with his Ordination. Previous to entering Queen's College, he was, for some years, Teacher and Lay Reader at Griquet. In this respect he followed in the steps of his father who for seventeen years not only taught in the school opened at Griquet by the reverend J.J., Curling, but also year after year, periodically visited this difficult coast, teaching, baptizing, catechizing, visiting the sick, etc. On his way home from Cook's Harbour he either died from a heart attack, or lost his life trying to save his boat, when he reached the shore, as his body was found under his boat on the opposite side of the Strait.

Used to traveling by land and sea in his Northern home, Mr. Butler was well fitted for the work in Random, to which he was appointed on his Ordination and laboured there for seven years when he was moved to Port de Grave, where he served for nine years. The next six years were spent at Brigus and Salmon Cove and in 1934 he was appointed to Topsail, where for over eight years he gave himself wholeheartedly, as in his former charges in the work of his calling.

Topsail, being a summer resort, not a few visitors attended Church services and were helped by his sermons, which were thoughtful and suggestive.

The schools were Mr. Butler's special care and he endeavoured to make them efficient with the means at his disposal. As camp Chaplain, his services to the brigade, when in Camp at Topsail, were highly appreciated by the officers and lads.

Possessed of a placid disposition, he was unruffled by trifles. Undaunted by disappointments or opposition he pursued the even tenor of his way. His readiness to take things as they came was at times a source of amusement to his friends. But may not that seeming indifference to ordinary events have had its roots in that faith which realizes that our lives are in the hands of One who doeth all things well, and that if we are faithful in the discharge of our duties, we may leave the rest to Him.

The sudden passing of Mr. Butler was a shock to his parishioners and friends, but especially to his wife (Lilian) and four daughters (Rita, Mary, Marion, Irene), who survive him, to whom many hearts will go out in sincere sympathy at this time.

Experiences With A "Dry February"

Allison Billard
Columnist

Following all the overindulgence associated with the festive Christmas season, I decided that I would do a "Dry February," where I would consume no alcohol for 28 days. Alcohol had really become a part of my regular routine. Tough day at work? Have a drink. Weather is gross outside? Have a drink. Trouble at home or at work? Have a drink. Making supper? Have a drink. Any reason at all, or no reason whatsoever, just have a drink, or two.

I have known others to undertake similar commitments. A dry January, February or Lent. I never understood why, nor

did I have a desire to do so myself. I don't know what changed, but certainly I did feel like it was getting out of hand.

A Lenten commitment would probably have made more sense. It is a time when we often deprive ourselves of something that brings pleasure. I gave up coffee for Lent one year; I'm not allowed to do that any more. Sometimes I've started a new, healthy or productive habit like a book study. Lent, however, is 6 weeks long and February only has 28 days, so February won out.

As I prepare to submit this column on the last day of dry February, I thought I would share some

reflections on my fast.

It wasn't as hard as I thought, but it was challenging. I did not feel physically deprived, but I discovered that I have been using alcohol to self-medicate; to help with my anxiety and emotional regulation. While not shocking, I suppose, this discovery was a little unsettling. There were some days I didn't miss it at all, but others where I really did miss having that drink while cooking supper or unwinding after a long day. I also felt extra irritable as a result and that was unpleasant for everyone around me as well.

I had hoped that

I would start to feel differently, maybe better. I hoped I would sleep better, maybe lose a couple pounds, but I can honestly say those were not side effects of cutting out alcohol. As I don't typically drink to excess, or just to "get drunk" I would not be in a steady state of hangover/recovery. And I found I was eating more, to fill the void, perhaps. I also hoped cutting out alcohol would help my tummy issues, however I don't think it had a significant impact on that either.

Fasting isn't supposed to be easy, and this one definitely was not. I did initially consider carrying on through Lent, but have



ultimately decided against it. It was an interesting experience, and I feel that I did learn a lot about myself. I think, or I hope, that it has changed my relationship with alcohol for the better.

I never understood why fasting was important. But now I wonder if the point is to make you think about the choices you make, learn about yourself and grow as a person. If so, I think I did it right.

Christmas in Codroy

Article by Linda Kendell

Photographs by Ashley Samms



Christmas Eve was a busy time at Holy Trinity Church in Codroy. Pictured with this article are just a couple of pictures from the service. Arlene Samms sang a beautiful solo which was enjoyed by all. One of the Sunday School children, Liam Samms, put the baby Jesus figurine in the stable, and Elizabeth Carter and Shayden Samms lit the candles on the Advent wreath. It was a beautiful service and enjoyed by all.

Reasonable and Probable Grounds to Believe

John's Gospel

Ford Matchim
Columnist

Many scholars opine that John's Gospel was written in the late first century CE, at a time when Christians were continuing to live as Jews, albeit Christian Jews, as a denomination within Judaism. John's writing place is often linked with Ephesus, a large city for its time in Roman controlled Asia Minor, one of the seven cities where Christian churches had already been located. (Rev 1:11)

Some 20 years after the fall of Jerusalem and the destruction of the temple in 70 CE, the Jews reorganized their shattered community at a council held in Jamnia, Galilee. By this time, the Pharisees had regained control, and other Jewish groups such as the Sadducees withered in their influence. As for the Christians, they had been decisively excluded from what had been the broad church of Judaism. The

Gospel refers to the Jews putting followers of Jesus "out of the synagogue." (John 9:22.16:2) This is not mentioned in the three Synoptic Gospels, and considering the time frame of their writing, it is unlikely to have occurred during Jesus' ministry.

The first three Gospels of Matthew, Mark, and Luke, often referred to as "Synoptic Gospels," present a similar or common view. John's Gospel, often referred to as the "Fourth Gospel" has distinct differences. The purpose of John's Gospel is succinctly stated "... so that you may come to believe...and that through believing you may have life in his name." (Jn 20:31) At a time when Christianity was under attack from Jews, Romans, sceptics, and others, John wanted to present the essential truth of the Christian faith, to overcome the objections of its critics.

John's distinctive language and imagery, his focus on independent traditions, and the theological and philosophical milieu of his time, lend support to the view that he wanted to expand his audience to a broader religious world with a more universal appeal—to prove conclusively that Jesus of Nazareth is the Son of God, and that all who believe in him will have eternal life.

An overriding theme throughout John's Gospel is the promise of eternal life through Jesus Christ, "to all who received him, who believed in his name, he gave power to become children of God." (Jn 1:11-12) The "Good News" is God's action in Christ, and that "everyone who believes in him may not perish but have eternal life." (Jn 3:16)

Interestingly, John only uses the phrase "Kingdom of God" twice

(Jn 3:3,5), whereas he continually talks about life and eternal life. It is as though the tables are turned completely: with the "Kingdom of God" being the dominant theme in the Synoptic Gospels, and "eternal life" being very dominant with John. Scholars speak of John's realized eschatology (that is the part of theology concerned with death, judgment, and the final destiny of the soul and of humankind). Furthermore, John lived at a time when the church was having to adjust to Jesus' failure to return (the so-called failure of the Parousia) or the Second Coming. And that he chose to emphasize Jesus' spiritual presence in the church through the Holy Spirit rather than on his future return. Jesus did promise to come again, but did so in the person of the Spirit.

John's Gospel gets underway with: "In



the beginning was the Word, and the Word was with God, and the Word was God." (Jn 1:1) The Word became flesh and dwelt among people in the person of Jesus of Nazareth. John sees Jesus as the new Spirit endowed leader, bringing the universal experience of the Spirit to all believers, and John viewed eternal life as fellowship with the Father and the Son, since it is precisely through the Holy Spirit that the Father and Son come to dwell within the believer. This approach to the meaning of eternal life can be thought of as accessible, even to us in the here and now.

Anglican Celebrations at Garrison, Petawawa

Article and photographs
by Hilda Young

The St. George Chapel Garrison Petawawa is the chapel on base that encompasses all the Christian denominations except the Roman Catholics (who have their own chapel). On Saturday January 28th, and Sunday the 29th 2023, the Anglicans in the community celebrated two important events in the life of the Anglican community. On Saturday, the chapel hosted clergy from the Parish of the Valley and Ottawa, and the Diocese of Central Newfoundland, as Lt.Cmdr. Matthew Squires was ordained a transitional

deacon in the Diocese of Central Newfoundland jointly by the Rt. Rev'd Nigel Shaw (Bishop of the Anglican Military Ordinariate), and the Rt. Rev'd John Watton (Bishop of the Diocese of Central Newfoundland).

The event was supported by the chaplains on the garrison, both Protestant and Roman Catholic. The young man, Nathaniel Glandon, who was the acolyte, had been confirmed by Bishop Shaw last November.

On Sunday the 29th, Bishop Shaw confirmed Autumn Bridgewater and

Alex Whittaker. When Bishop Shaw visited in November, he also confirmed Tristan and Isabell Glandon and Isla Bridgewater. The children being confirmed are all children of current or retired military members, and Alex Whittaker is a commander of a unit on the garrison. It is a way to get the families more involved in the chapel community.

The local Anglican clergy work with the military Anglican clergy, so there was support for Matthew Squires.



MY JOURNEY TOWARDS THIS ORDINATION to the diaconate in the Anglican Church of Canada began in 2008. I was sensing a calling to military chaplaincy, but needed to complete a Master of Divinity degree (MDiv). My wife, daughter, and I were living in St. John's at the time, and assisting in a Pentecostal Assemblies of Newfoundland and Labrador church plant as a Pastor (later ordained in 2010).

Eager to expand my theological education (I already had a BTh in Pastoral Studies) and open to being exposed to a very different Christian tradition, I began studying at Queen's College, the Anglican seminary located on the Memorial

University Campus in St. John's, Newfoundland. I was now on the road towards military chaplaincy and completing a MDiv.

While attending Queen's College I grew to appreciate Christian traditions and rituals that I had essentially never been exposed to growing up in an evangelical environment. After completing my MDiv in 2012, I carried on applying for Regular Forces Chaplaincy as a Pentecostal Pastor, not realizing the impact Queen's College had made on my faith.

Throughout the last ten years as a Chaplain with the CAF, I often found myself wrestling with an inner pull towards the faith expression I was introduced to

for the first time in 2008 while attending Queen's College.

I began to open up about my spiritual journey with the Bishop of the Anglican Military Ordinate (AMO), Bishop Nigel Shaw, in 2017. I remember this 90 minute (or so) conversation as being profoundly definitive. Because timing was important to my family, and identifying with a religious tradition you expect will feed your spiritually and shape your values, morals, and ethics is not a matter to be taken lightly, it still took me from 2017 until now to take the leap. And it was like experiencing a homecoming.

As a transitional deacon I hope to be ordained to the priesthood in roughly six months. While my

residential Diocese is Central Newfoundland (where I may one day retire to from the CAF, and return to civilian ministry), I will remain on loan to the AMO and serve where I am posted. In the meantime, as I wait for ordination to the priesthood, I have been blessed with a wonderful family of local Anglican priests and parishioners, willing to invest in and prepare me for this sacrificial service to the Church and community. So drop by either St. George's Chapel on Garrison Petawawa, Holy Trinity Anglican Church Pembroke, or maybe even All Saints' Anglican Church Petawawa some Sunday, and say hi.

-Matthew Squires

St. Paul's ACW Celebrates Valentine's Day



Above are two photographs of the executive of St Paul's ACW in Summerside/Irishtown. They were taken following the election of officers, and show celebrating Valentine's day with a little bit of larking. Submitted with photographs by The Rev'd George Critchell