

ANGLICAN LIFE

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

JUNE 2023

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Sharing Easter With The Wider Community

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photo by Kara Lush

The Easter Bunny with The Rev'd Dr. Simon Muwowo and Canon Jeffrey Petten



photo by Kara Lush

Canon Jeffrey sharing the Easter story



photo by Kara Lush

The Easter Bunny (Genny Andrews) with Stephen Brickford and his mother Louise Brickford



photo by Beryl Reid

Left to Right: Geraldine Pittman, Frances Shears, Lelia Dolomount, Annie Roberts, Rowena Symes, Carol Porter, Priscilla Rideout, Phyllis Griffin, Hughena Wight and Diana Payne.



photo by Kara Lush

The Wildwood Singers

On Friday, the 31st of March, the congregations of St. Michael & All Angels and of the Anglican Parish of Deer Lake hosted the Easter party for the clients and workers of the Vera Perlin Community Living Association (Inclusion NL). For years we have been hosting this event, but this has been our first one since that word that we all do not like to hear or say.

As we hosted, there was a great atmosphere of fun, excitement, and relaxation; and in the midst of all of this there was a visit from the Easter Bunny, but not before the telling of the Easter story using the book, *God Gave Us Easter* by Lisa Tawn Bergren.

Also in attendance, to provide musical entertainment, were the Wildwood Singers from Cormack. Comments made after the event were wonderful to hear as all enjoyed their time—from preparing the meal served to the clean up after, and all of the things in between.

The Vera Perlin Community Living Association in Deer Lake has been active since the 1970s, meeting the needs of those who are physically and mentally challenged. These are very gifted individuals who can easily show the love of God in their lives and to those with whom they interact with. Vera Perlin, as it is locally known, also has much support from the greater community.

We so loved our involvement in this event that we are looking forward to hosting it again next year, as well as other ways that we can be of assistance to this wonderful group in our community.

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Editor:

Mrs. Emily F. Rowe

3 Carpasian Rd.

St. John's, NL

A1C 3T9

Email: anglicanlifeNL@gmail.com

Advertising Rates and other information may be obtained from:

The Rev'd Fred Marshall

22 Church Hill

St. John's, NL

A1C 3Z9

Phone: (709) 727-4346

Email: fred.marshall@nljointcommittee.com

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These policies were adopted by the Anglican Life Committee.



Lenten Project 2023 At The Parish of The Ascension, Mount Pearl

Article and photograph by
Jean Nash

This Lent, for our Lenten outreach project, we partnered with The Association for New Canadians—the non-profit community-based organization that delivers settlement and integration services to immigrants and refugees in Newfoundland and Labrador.

Specifically, during this Lent our parishioners

donated backpacks and school supplies to benefit the children who are new to the province. These donations were brought to our church throughout Lent and were gratefully received by a representative from the organization during Holy Week. Distribution of these items will take place by the Association's leaders as

the needs of the children are addressed.

Thank you to all who have generously donated to this Lenten Project—the results will undoubtedly put a smile on the faces of many of those young newcomers as they prepare to settle into our schools.

UPCOMING DEADLINES:

September's print issue: 1 August

October's print issue: 1 September

November's print issue: 27 September

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ANGLICAN LIFE



My Last Column

Kevin Smith
Columnist

In 2000, I was approached by Archdeacon John Robertson, the senior planned giving Officer for the Anglican Church of Canada, and was asked if I would consider working for the church in Newfoundland and Labrador. The job: to be a planned giving consultant. After some thought, and the approval of the diocese, I agreed, and so in November of that year I began the position. Little did I think that I would be in the same job 23 years later. Archdeacon Neil Kellett was the Executive Officer at the time and he was a tremendous help as I steered my way through the politics of church life. I have served with 3 Primates, 7 Bishops and 7 Executive Officers, who have been extremely supportive of my ministry. And, to the clergy and laity who have supported and

endorsed my work, I say a big thank you!

In 2001, I began writing this column and I want to thank the editors who have assisted me. In particular, Emily Rowe has been very helpful and patient, especially at times when I exceeded my word quota. The purpose of my writing was to raise awareness about the benefits of planned giving. Over the years, I have given numerous talks about planned giving to congregations, parish councils, vestries and individuals. We have seen some wonderful gifts happen through bequests from wills, insurance policies, shares in companies, and annuities.

This column gave me much pleasure, and occasionally I have wandered off from my core theme and chatted about some personal event.



Often times, these would result in much feedback from my readers. I recall one when I wrote about being born a “blue baby” who wasn’t expected to live. My mother was determined that I would not die without a name so she called in the local school marm, Evelyn Roach, to baptize me. Well that column sparked many comments, including one from a lady in Centreville who related that when she was born, her parents felt she was about to die but her father picked her up and held her over the

PLEASE ENSURE THAT YOU DO HAVE
A LEGAL WILL,
AND PRAYERFULLY CONSIDER
LEAVING A BEQUEST IN YOUR WILL
FOR YOUR CHURCH.

stove until she started to revive. It was a heart warming story.

Another centred around events which preceded my mother’s death and how a priest was of great comfort to us. My mother was in palliative care, and Rev’d Linda Budden happened by her room. A soothing word, a touch, and a prayer from this lady was so much appreciated. Sometimes the clergy don’t realize the positive impact that they have on grieving families. That column sparked many replies as well.

Finally, a word—please ensure that you do have a legal will, and prayerfully

consider leaving a bequest in your will for your church. There never was a time that such support was more badly needed.

One last comment: I want to thank my wife Kay for her support over the years. She has been my editor, my critic, and my supporter. She always had a way of softening my words and improving the message.

Kevin Smith was the planned giving officer for Anglican East NL. For more information re planned giving, contact (709) 576-6697 or Email: legacy@Anglicanenl.net



Anglican Life wishes a happy retirement to columnist Kevin Smith! Thanks for all of your commitment and years of informative and inspiring columns in this paper. We all know a lot more about planned giving because of you—a valuable source of information, and a dedicated contributor to this publication. All good wishes!

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40 Days of Giving For Lent

Article and photograph by
Audrey Park

As part of our 40 Days of Giving for Lent, as suggested by Rev'd Critchell, some of our congregation took part in a food bank drive, giving an item a day for 40 days. The items were gratefully received at the food bank in Corner Brook. As well as food, we also collected knitted and crocheted shawls, and these were donated to long term care. Those were also very appreciated. It feels so good to give.



As Lent Gave Way To Easter St. John the Evangelist, Topsail

Article by Louise Smith
Photographs by Sharon Smith

At St. John the Evangelist, Topsail, our Christian journey throughout Lent was quite a trip. Canon Jotie, assisted by Deacon Lisa, delivered an appropriate service each Wednesday evening, relevant to Lent, throughout the forty days. Then from Palm Sunday to the emerging of the blessed Easter event, he always emphasized in his delivery, the special relevance of each individual day during Holy Week.

All through the Lenten season, the continuity of the message contained in each sermon, kept us cognizant and mindful of Jesus's sacrificial death and glorious resurrection.

Again this year, our Anglican Church Women displayed their usual expertise while engaging in the customary Lenten service on April 4th. The devotion was initiated by president Betty Hiscock, and she elaborated on the theme "Faith." Her delivery was followed by Gail Trehitt's reflection "The Hour."

Despite the sad event that is remembered in all of the Christian world each year during Holy Week, Easter is still a time to rejoice and be glad. It restores and makes new again our vision of faith,



The ladies in the church, St. John the Evangelist, Topsail



Easter Bonnet Parade, 2023

hope, love, and capacity to confirm humour in church. To quote the late Canon George Earle, "We must not confine humour to the secular, but allow it to permeate the spiritual." I believe it is the fabric that maintains a happier and healthier environment in both worship, church commitment, and support.

So despite the multiple preparations for the most important event on the Church calendar, we made room to momentarily digress and formulate a plan to indulge in some comic relief by means of an Easter Hat Parade. The ladies donned a favourite Easter bonnet, and informally paraded around the decorated hall beneath our place of worship, while being refreshed with cake and tea.

*With composure gained and gait restored,
Back to reality was the norm.
No chance to leave a stone unturned,
To greet the blessed Easter Morn.*

"But God raised him from the dead on the third day and caused him to be seen." Acts 10:40

Deepening Relationships, Part I

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

What do you think is the hardest part about following Jesus? Do you think the most challenging part is letting others know you are a Christian?

Sure, we can wear a cross or talk about the Church. We can say our prayers and read the Bible. But do other people know that you are a Christian? Do you know you are a Christian?

You might say, "But we are Anglicans; we are not Christians!" That is only half true; you are indeed a Christian! Just knowing that is a great place to start!

As part of our diocese's strategic plan, called "Set Sail: Charting the Course for Christ's Church," I have asked the people of the Diocese of Eastern Newfoundland & Labrador to look more closely at their relationship with God and each other. One of the ways we can do that is by deepening these relationships. We can do nothing in this diocese if we do not start with God. If we are to do anything, we must renew our relationship with God and one another.

I believe the foundation lies in deepening relationships. Nothing will be rebuilt or fixed outside of us unless we go deep within ourselves with God. I'm speaking of a spiritual renovation and revival in this diocese. That will mean looking at our relationship with God and God's people in God's world.

How is your relationship with God? In other words, "Do you love Jesus?" It is a personal question, but one that is so important. We go to the doctor occasionally for a physical or a check-up. Our spiritual health is no

different.

We can do this spiritual check-up by looking at what we are called to be and to do as baptized Christians. That will mean inviting every baptized person to renew their faith by regularly examining the Baptismal Covenant.

Do you believe in God the Father, Son, and Holy Spirit?

We start by saying, "I believe." That is faith.

Faith says, "I believe in God." God is the universe's creator, ruler, and source of all love and authority.

Faith says, "I believe in Jesus." Jesus is God in human form, sent as the Saviour of humanity and the one through whom we can have a personal relationship with God.

Faith says, "I believe in the Holy Spirit." The Holy Spirit is the active presence of God in the world. The Spirit is "God in action," responsible for inspiring and guiding believers with spiritual gifts needed to fulfill our purpose in life.

And by saying, "I believe in God, the Father, Son, and Holy Spirit," the logical question should be, what is expected of me as a believer? How do I live day by day as a Christian?

To answer this, we must begin at the beginning, which is our baptism. In baptism, we promise to accept the responsibilities of living a Christian life, and the Baptismal Covenant is a way to see how we are doing.

Will you continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers?

What does this mean for us?

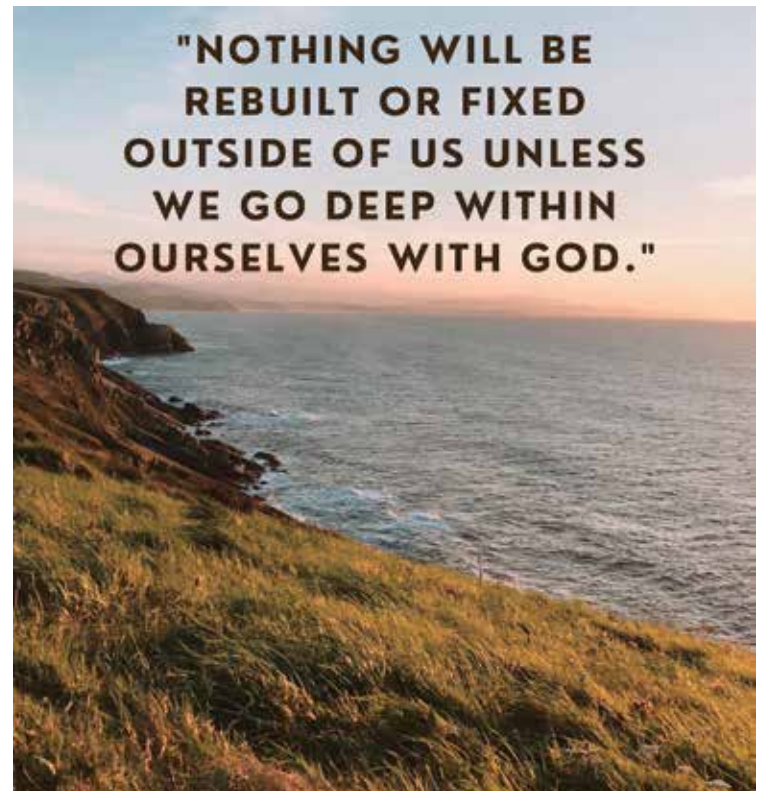


photo by Jan Rojas on www.unsplash.com; Canva design by E. Rowe

It means we commit to continue growing in our faith and being active participants in the Christian community through learning and following the teachings of Jesus Christ as passed down through the Apostles. It means reading and studying the Bible and committing to participating in the church's life in worship, fellowship, and action. We build relationships with other believers through worshiping together, chiefly in receiving the Holy Eucharist, where all are welcome. We are also expected to have a regular prayer life, an essential part of Christian practice in deepening our relationship with God.

Will you persevere in resisting evil and, whenever you fall into sin, repent and return to the Lord?

What does this mean for us?

It means we promise to turn away from choosing things which cause harm to others and ourselves.

The old cartoon with the devil on one shoulder and the angel on the other is a great way to understand it. We are tempted daily to choose a path which can either help or hurt. And because no one is perfect and we all make bad choices, when we mess up and cause harm and hurt, we promise to recognize our mistakes, confess these sins to God, seek forgiveness and strive to be better. In essence, we realize our mistakes, say we are sorry and commit to making better decisions that reflect God's love in the future.

Will you proclaim by word and example the good news of God in Christ?

What does this mean?

Our commitment is to share the message of the Good News with others that God loves them. God's love was shown in the words and actions of Jesus Christ, God's only Son. God sent Jesus to save us from our mistakes (sins) by giving his life for everyone by dying on the

Cross and rising from the dead. When we believe, we have faith that God the Son (Jesus) has saved humanity and has restored our relationship with God the Father, and even after we die, we will live with God forever. This is the purest form of love that exists. Not only do we tell others about this love, but we are also to show this love through how we treat others. We are called to be examples to others by showing kindness, forgiveness, and love as a way to share our faith in God.

There is a lot to say about our Baptismal Covenant and a deepening relationship with God and with others, so Bishop Rose will continue with the breakdown of each point in his next column for Anglican Life which will be published after the summer break.



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Our Church Cannot Move Forward Without Reconciliation

Emily F. Rowe
Editor, Anglican Life

On June 24th, we remember the birth of John the Baptist, the cousin of Jesus, and the one who baptised Jesus in the Jordan. He's sometimes known as the "last of the prophets," and John is what many of us think about when we hear the prophecy in Isaiah about the voice of one crying in the wilderness to prepare the way of the Lord—communicating to the larger world.

The Church needs to find ways to communicate its message so that it resonates with today's audiences much as John was able to proclaim his message to the people of his time. We talk about this all the time when we say: How do we reach "those on the outside?" There's no easy solution, but here's a good place to start: reconciliation.

Our Church wastes a lot of time constantly

switching from one new "solution" or "vision" to another. Few things in the Church are more frustrating than when a new plan is made and only a few months later abandoned, having accomplished very little (except for making us tired and poorer).

Like John the Baptist, in today's world the Gospel often faces hostility and indifference. A lot of that is born from the wrongs that we as the Church have committed in the past. The Church must begin with sincere apologies for past wrongs of course, but that's not enough. More importantly, we need to move toward reconciliation.

Reconciliation is the putting right of relationships—the restoration of trust after the conflict and hurt of the past. It is absolutely necessary in order to move

forward in the life of the Church, just as much as it is when we experience conflict and divisions in our personal relationships. It needs humility, empathy, and a willingness to actively listen to the other party's perspective. The act of reconciliation can bring peace, and is 100% needed if we want to build a strong healthy Church.

When we in Canada speak of reconciliation lately, the societal wrongs that settlers have carried out against the Indigenous peoples spring immediately to mind, and so they should. But that is only one part of this conversation. There are many groups with whom we need to seek reconciliation, including members of the LGBTQ+ community, people of other faiths, and people of different ethnicities, just to name a few. We still carry prejudices—they still carry

pain.

Within the Church, there has been mutual distrust and dismissal of those who differ in their liturgical preferences. The way that you pray, and the liturgical expression that best suits you is as personal as the way that you take your coffee or tea. None are "right" or "wrong," and learning to give each other space to worship as we feel called should not be questioned or belittled. Variety is the spice of life.

Just as John the Baptist called for repentance and a turning away from harmful ways of living, reconciliation also requires acknowledging and addressing past wrongs in order to move forward. John the Baptist's message was one of forgiveness and the opportunity for redemption, and the act of reconciliation involves this same willingness to forgive



and heal past hurts.

John the Baptist also emphasized the importance of humility, recognizing that he was not the centre of the story, but rather a messenger for a greater purpose. Similarly, reconciliation requires humility and a willingness to listen to the other person's perspective, to acknowledge our own role in the conflict or harm that's been caused, and to work towards a resolution that benefits both parties. Let's start with that, and not immediately make plans that are too broad and complicated.

Announcing the Liturgical Year on the Lychgate

Article and photographs by
Dr. Doreen Helen Klassen



On the left is a photograph of the Cathedral of St. John the Evangelist in Corner Brook, and above we can see a close up of the lychgate, and the palm fronds that were placed there on Palm Sunday for everyone passing by to see.

In today's world, there are many commercial symbols of changing celebratory seasons, such as Hallowe'en masks, Christmas tree lights, and Easter chocolate. The church, too, has its seasonal markers—Advent candle wreaths, the Paschal candle, the changing liturgical colours of hangings and vestments, and seasonal banners—but these are not generally visible to the wider community. However, on April 2nd, the Cathedral of St. John the Evangelist greeted pedestrians and motorists in Corner Brook with palm branches on the lychgate, announcing the beginning of Holy Week on the Sunday of the Passion, Palm Sunday.

What Brings You Joy?

Melanie Clarke
Columnist

My father, Ron, was an avid volunteer. His whole life, he did what he could for other people. As a young teacher in a small outpost his first “official” volunteer work was to become a lay minister as well as the town’s teacher. He famously told the story of how nervous he was during the first Sunday. He said he sweated through his clothes and his cassock, and sweat dripped off the tip of his nose the whole service. He was seventeen at the time, and when the minister couldn’t get to the community, he held the Sunday service every week. Of course, with more experience and practice he settled into being the lay minister, and he continued in that role for more than 60 years. Even when he was too old to be driving, I would

drive dad to various old age homes and hospitals so he could “visit the old people.” He was in his late eighties at the time!

When I was in my early twenties, the minister at my church asked me to become a eucharistic minister. I agreed and I have been involved in that ministry ever since. In my volunteerism at the church, I was asked to help with the services at St. Luke’s, the Anglican home at the time. St. Luke’s led me to volunteering at St. Clare’s Hospital and the Miller Center. Up until the Covid pandemic, every Sunday I was volunteering somewhere to give out communion to those who couldn’t get to the church for a service. I have met, comforted, and chatted with hundreds of people over the years. I didn’t think that I would ever get



to continue this ministry because of the pandemic, but in March the hospital chaplain contacted me to see if I would like to return to the hospitals to give out communion. In April, I returned to the hospitals for the first time in three years.

I find it difficult to put into words how I felt going back to this ministry! The patients I visit are in various stages of illness. Many are from other parts of the province and haven’t seen home in a long time. Many are very



discouraged and don’t get a lot of company. All of the patients I see express how grateful they are that I came to visit and give them communion, but none of their gratitude comes near to the feeling that I get from going to see them.

Every time I go to a hospital on Sunday, I think about my father and his first experience as a lay minister. I think about the joy he felt having touched people’s lives in his ministry. I think about the joy I feel meeting the patients and giving them

the Bread of Life.

The pandemic has taken many things from us over the past three years. We have been shut in and alone, feeling worried and at times, afraid. Now that the world is opening up for everyone again, I urge you all to look into yourselves and volunteer at your churches. The summer is coming, and we all need to relax and de-stress, but the spiritual joy you will receive from volunteering for Our Lord and Saviour, Jesus Christ, will do more for you than you can imagine! God never goes on vacation from you, and nothing will help you destress more than knowing you are doing His good work by spreading His word!

God bless you all this summer and I hope you spread the joy of his love in your hearts to others!



TAKE MY LIFE AND LET IT BE CONSECRATED, LORD, TO THEE.





Dean Catherine Short, Jessie Nash, Charlotte Guy, Maria Veitch, and Bishop John Organ at the Easter Vigil, April 8th, 2023

Confirmation at the Cathedral of the Diocese of Western Newfoundland

Article and photograph by
Dr. Doreen Helen Klassen

It was a joyous occasion when Bishop John Organ confirmed three young people at the Easter Vigil at the Cathedral of St. John the Evangelist in Corner Brook, on April 8th. In his homily, Bishop John emphasized remaining involved in the church, and in the laying on of hands, he spoke personally to each of the young people, all of whom are active musically in the community. Two of the confirmands—Charlotte Guy and Maria Veitch—have been choral scholars at the cathedral for well over two years, while Jessie Nash studies and performs with the Graham Academy.

The Myth of Being “An Adult”: We Are Called to Do Better

Allison Billard
Columnist

I was at a meeting the other night of similar minded HR professionals, and someone uttered the words: “We are all adults, and we can behave like adults,” and I couldn’t help but laugh. How many times in my professional life do I hear people say that when circumstances clearly demonstrate that, in fact, adults do not always act in a mature and rational way, or “like adults.”

When I was a kid, I assumed that adults had it all together—they knew what they were doing, they had everything under control, and all was well. As an adult, I realize that that is simply not true. We are all making it up as we go along. Most of the time we have no idea what we are doing, and adults behave like children just as often as children do, only it is more frustrating because we feel that “they should know better” because they are older.

All around us we hear managers say they wish their direct reports could just do their job without having to be told, or without having to be monitored for every task or action. We hear people complain about their co-workers, but have never tried to address the issue with them directly. We see staff resist change when it hasn’t been clearly explained or defined.

I see it when I’m driving around town: drivers speeding, running red lights and stop signs, bobbing and weaving trying to shave 30 seconds off their commute. They’re blowing through residential and school areas at twice the speed limit, ignoring the signs on the buses, and failing to yield or merge properly. They’re all legally adult people who “should know better.” We all had to pass the road test, folks.

Basic human behaviour knows no age limits. We see evidence of



this everywhere: at home, at work, at school, at church, in the Bible—yes I said that—everywhere. People are afraid of new things, they struggle to believe in things that they cannot prove or see, they don’t follow the rules if they think no one is watching, they want to take the easiest route to get what they want. They react in anger, and are quick to place blame or try to enact revenge rather than deal with, accept, or understand the situation at hand.

Before anyone gets offended, no, I don’t mean everyone!

Certainly, there are a selection of folks who do follow the rules, even when no one is watching. There are many who have strong faith in things they cannot see or prove. There are also plenty of effective managers out there, and people who can communicate their feelings clearly and respectfully. All of these are learned skills and behaviours. Skills that require a level of maturity and insight, self-restraint, and open mindedness that many people do not practice. It is time for us to evolve as a species and do better.

I don’t know what the answer is, but personally and professionally I would like to see a shift from the “all about me” culture to a more enlightened, compassionate, and respectful way of life. I truly believe it is what we are called to do.



HOLY TRINITY CHURCH, CODROY, had a very successful Easter party on April 8th. The children took part in an egg hunt, did crafts, and played games. The Easter Bunny made a surprise visit, which seemed to be the highlight of the day. After a fun afternoon, the children enjoyed a lunch and received a treat bag to take home with them. Many thanks to all who helped make this such a successful event.

Article submitted by Linda Kendell with photographs by Ashley Samms

Bonne Bay North Fellowship

Article and photographs by Dale Decker

The Rev'd Wilhelmena Green and a committee of several ladies have organized fun-filled fellowship nights for each Monday from last October until April 2023.

Crafts, games, funny stories, recitals, jokes, skits, and of course a lunch and cup of tea, made each night extremely enjoyable. We laughed until our bellies hurt!

Everyone is looking forward to getting back together for more fun-filled fellowship nights in October!



Valentine's Day celebrations



St. Patrick's Day craft



26 ladies enjoyed dinner together at a local restaurant to finish off our Fellowship Nights until next fall!

Back(left to right): Dianne Burden, Donna Genge, Regina Payne, Norma Knott, Christine Payne, Karen French, Bess Reid, Irene Stagg, Monique Major, Bess Kennedy, Beverly Snow, Linda Payne, Cavell Bugden, Dot Shears, Edith Critch & Lizzie Payne.

Middle (left to right): Doris Pittman, Linda Payne-Pennell, Dale Decker, Eileen Janes, Keila Reid, & Annie Shears

Front (left to right): Rev. Wilhelmena, Sherry McKenzie, Cynthia Hynes, & Margaret Payne.

Missing: Cynthia Hiscock, Karen Watts, Betty Dyke-Sparkes, Josie Walters & Madge Payne



Skit night



Palm crosses

“ Suddenly nothing made sense anymore... ”



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The Privilege of Generosity: More Than Just A Meal

The Rev'd Jonathan Rowe
Columnist

Emmaus House is a downtown ministry in St. John's operated by the Anglican parishes of St. Michael's, St. Thomas's and the Cathedral, together with the Roman Catholic Basilica. For more than thirty years, we have been feeding the hungry as a way to remember that in serving 'the least of these', we are also serving Christ. Over the last few years, the pandemic and the rising cost of living have significantly changed the demographics of our clients. Where once we served mostly single people, often living in boarding houses, we are now seeing more refugees (both Syrian and Ukrainian), international students, and even working families struggling to make ends meet. I was once talking about this, and someone said, 'It's not just poor people coming any more!' I quickly replied that what's really happening is that the face of poverty and food insecurity is changing, and that 'poor people' don't always look the way you expect them to.

One of the most important things that I've learned from the food bank is that its ministry is not just about helping 'poor people'. It's more than a chance to provide food and dignity to some of the most vulnerable members of the community. It's also an opportunity to learn to be generous and to use what we have to care for others. Feeding the hungry is a reminder



to us that the food that people donate has not been deposited in the food bank as if it were going to 'gain interest' like in a normal bank. It was given so that the church can be generous with it. This is a tremendous privilege and responsibility.

When Jesus and his disciples faced the problem of feeding a multitude in the wilderness, the disciples focused on the apparent impossibility of buying enough food. But Jesus was more interested in what they already *had*. He set them to work proclaiming the abundance of five loaves of bread and two small fish, and when all was said and done, they ended up with more food than they started with!

Notice that Jesus doesn't say 'If we give this crowd loaves and fishes today, they're going to expect it every day.' In fact, he recognizes that the needs of the vulnerable are often constant. He reminds the disciples that 'the poor you have with you always.'



photo by E. F. Rowe

In John's Gospel, he tells the crowd that they are not looking for him because they saw signs, but because they ate their fill of loaves. But he doesn't let their continued need disqualify them from further assistance. In the Synoptic Gospels, he follows the feeding of the five thousand with a *second* feeding, this time of four thousand people.

What we do most, we do best. When we focus on scarcity, and save our resources 'for a rainy day', we learn to be prudent and frugal, and possibly even stingy, and we get really good at that. Some people have pointed out that there couldn't have been a rainier day than a global

health crisis! When we focus on abundance, however, we learn to give it away generously, and that generosity and abundance overflows into so many other areas of our lives. Although it can be a bit of a cliché, perhaps when we think about food insecurity, we should be asking 'What Would Jesus Do?'

Emmaus House is just one of many food banks, church-run and otherwise, that help feed the hungry in our province. You can learn more about how to help respond to human needs with loving service by visiting www.foodfirstnl.ca

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St. Peter's Church (Hopewell), Upper Gullies

Part 1—Humble beginnings

Article by William Lee
 Images submitted by William Lee

The church of St. Peters in Upper Gullies is the visible product of life and work that we cannot see with our eyes. The story behind this church is the story of men and women whose spiritual life inspired them to create a place that, according to the Rev'd Hugh Facey in the 1919 annual church meeting minutes, was "the beautifulest church in the island." The work undertaken over many years to establish this church required creativity and the outpouring of the self and it both reflected and defined life in the surrounding community. Before St. Peter's Church was built, the congregation was called "All Saints' Congregation, Hopewell." They met for worship in what was simply called "Hopewell Church," beside the same site now occupied by St. Peter's.

In the early 19th century, Church of England congregations in the outports were served by visiting clergy from St. John's who regarded them as missions. Records indicate that Thomas Martin Wood was made a deacon by Bishop Inglis in September of 1832, and was subsequently appointed to the charge of St. John's outports. These "outports" included Topsail and other communities on the south side of Conception Bay. At that time Hopewell was included in the mission of Topsail.

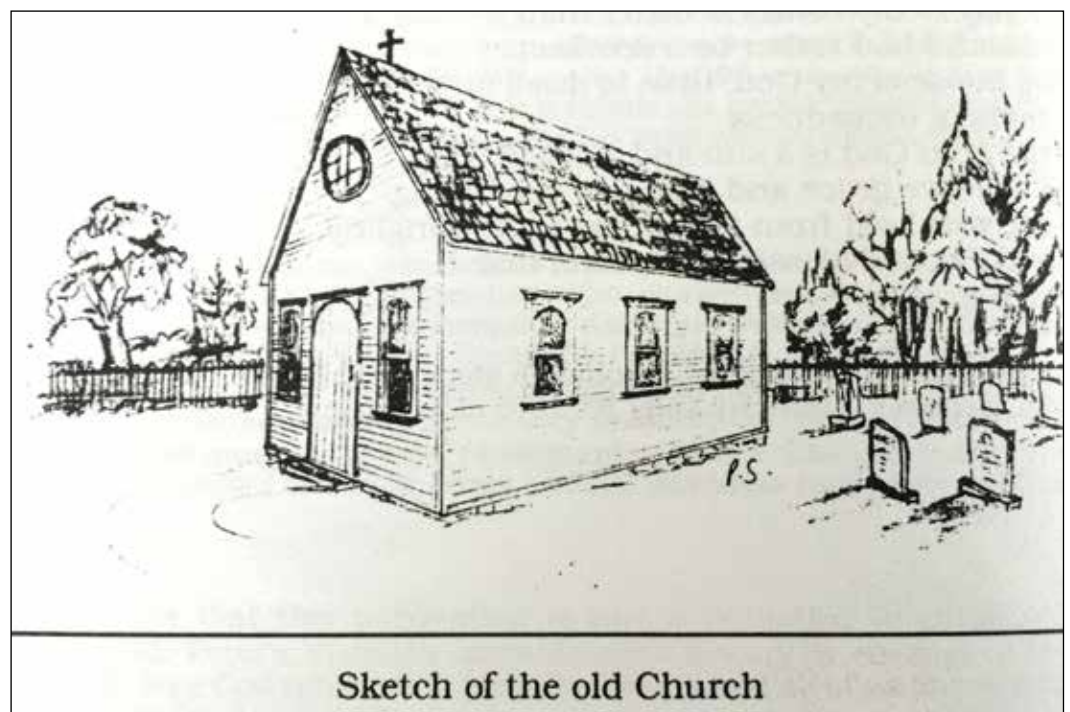
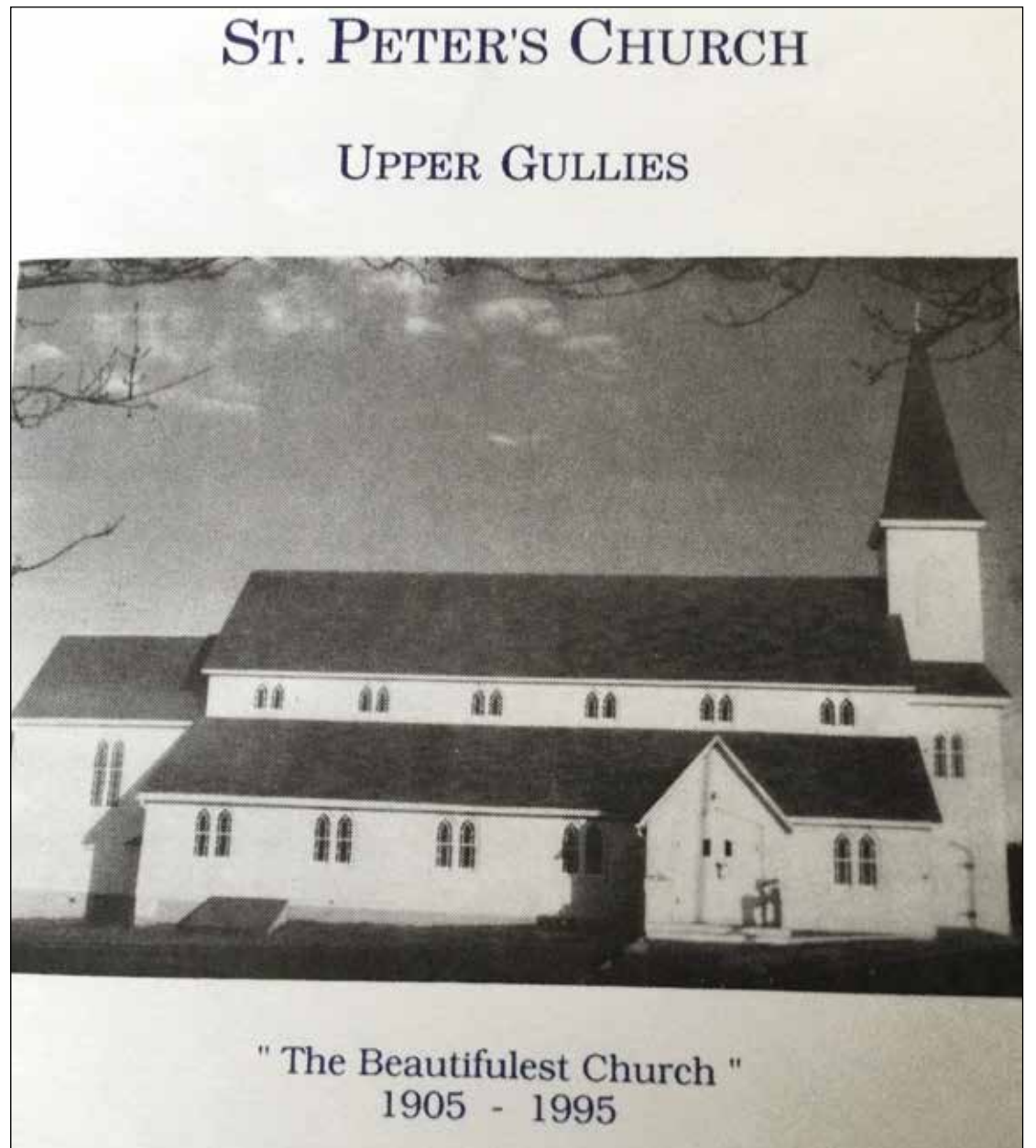
Hopewell continued to be served by visiting clergy until 1846, when the Rev'd Benjamin Fleet began to live and work in Foxtrap. Fleet was one of the first missionaries sent to Newfoundland by the school society of Samuel Codner, an English fish merchant who had taken it upon himself to help educate the island's poor children. Fleet arrived in Newfoundland in 1824 to organize a new system of

education along the lines of English schooling at the time, and he taught in St. John's and in Trinity. He also served as lay reader and catechist, and in 1842 was ordained priest by Bishop Spencer. He became the resident priest in Foxtrap after serving four years in Burin.

During these early years, the clergy had no parsonage, but boarded with local families. For part of his tenure in Foxtrap, Rev'd Fleet boarded with a Butler family on Lodge Road, opposite All Saints' Church, near the site where a rectory was planned to be built. In fact, the rectory that was eventually built there burned down in 1909, destroying the contents of the home along with a number of church records. The Upper Gullies Foxtrap Mission would eventually hold teas and house-to-house collections to assist in the rebuilding of the parsonage at the same time that funds were being raised to complete the building of St. Peter's Church.

It was during Benjamin Fleet's tenure that Foxtrap built their first chapel. Fleet is said to have instructed the men to sit on one side of the Nave and the women to sit on the other. According to records, Fleet was considered a very dedicated priest as well as a fascinating character. Evidently, he habitually wore long old boots. On one occasion he brought them to a cobbler in St. John's to be tapped. The boots' age and condition inspired the cobbler to attach a note bearing this message:

*"To the Reverend Benjamin Fleet,
 Here's a pair of brogues to be put on your feet.
 The cobbler being clumsy and the boots being very odd
 If you don't wear them out they'll be good for a trod".*



Rev'd Fleet served the Topsail area until his death in 1876. He was buried in the cemetery of the church at Hopewell. His tombstone can be found near a spruce tree at the west gate of St. Peter's Church. The surviving records of births,

confirmations, marriages and deaths for the church at Hopewell, which date back to 1876, bear the signature of this first resident priest. He was succeeded by another English missionary, the Rev'd Edward Colley.

This article is based on

information researched, appropriately referenced and presented to the parish by a committee of the church for the celebration of the 100th anniversary of the laying of the cornerstone of the church in 1905.

Reasonable and Probable Grounds to Believe

Challenging the status quo

Ford Matchim
Columnist

The history of agnosticism is continuous with that of scepticism, and the most general use of the term represents the view that we do not know whether there is a God or not. Debates in the 19th century often used the word in a stronger specific sense. To be an agnostic was to hold that knowledge of God is impossible because of the inherent limitations of the human mind.

A growing mass of data and theory emerging from the physical sciences was, *prima facie*, at variance with Biblical history and cosmology. Agnosticism, and particularly the agnosticism of those who abandoned the traditional, organized religions, became fairly widespread. There was the new time scale of geology, the Darwinian evolutionary theory, and the historical criticism of the Bible itself. Once the strong initial resistance to criticism of Christian teaching had been overcome, it was possible to express openly a good many moral misgivings about the Christian conception of God. And there were those researchers who were critical of the standards of evidence and reasoning of theology, and contrasted them with



the severe, rigorous, and dispassionate criteria of the emerging sciences.

Thomas Henry Huxley, known as “Darwin’s bulldog,” was a scientist with superior communications skills, especially in writing persuasive English prose and as a public debater. As he himself said, his role was to champion “the application of scientific methods of investigation to all the problems of life.” In this role, he argued that man is merely an animal and that traditional religion is a tissue of superstitions and lies. In his essay *Agnosticism and Christianity*, he outlines his rationale of the agnostic doctrine. An extract from the concluding paragraph states:

... when *Ecclesiasticism* declares that we ought to believe this, that, and the other, and are very wicked if we don’t, it is impossible for us to give any answer but this: *We have not*

the slightest objection to believe anything you like, if you will give us good grounds for belief; but, if you cannot, we must respectfully refuse, even if that refusal should wreck morality and insure our own damnation several times over...

As Darwin’s defender, in 1860 Huxley famously debated Anglican Bishop Wilberforce over Darwin’s *The Origin of Species*. Even on his tombstone, which he asked to have engraved, the epitaph commences with... *Be not afraid, ye waiting hearts that weep...*

In our time, it’s commonplace for those having difficulty in accepting there is a God not wanting to declare themselves atheists, so they often opt for the label “agnostic” with its implied “show me” the proof rider before giving serious consideration to believing.

As to atheism, an atheist by ordinary definition, is a person who maintains there is no God. In ages past there was a prevailing view that only a depraved person would adopt such a position and that the spread of atheism would be catastrophic for the human race. However, there are relatively few people nowadays, as compared to earlier ages,

for whom the thought of atheism and atheists arouse such concern. It seems to be increasingly accepted that an atheist can be as good a person as anyone else, and that their oaths and promises are no less trustworthy than believers’. In most civilized lands, atheists have the same, or nearly the same rights, as anybody else. What is more, it appears to be generally realized that some of the world’s foremost philosophers, scientists, and artists are avowed atheists. Increasingly religious views, spiritual views, secular views, etc., are becoming more individualized and accepted as a “private” matter.

Nowadays, while there is certainly more tolerance to varied beliefs, spiritual or otherwise, the basic questions pretty much remain the same. Atheists routinely remind us that scientific findings fail to reveal any trace of a God. And one of the more common atheistic arguments has been to declare that if there really was a God then surely, he or she would have provided human beings with clearer evidence of his or her own existence, and plus they raise that ageless question that

befuddles us all—does all the evil in our midst make any sense? And if indeed there were an omnipotent God, of perfect goodness and grace, why indeed the presence of evil? Nevertheless, believers need to remind themselves that the concept of good and evil and grace—referred to by unbelievers—presumably is a concept borrowed from God-fearing people. And that while science has made steady strides in explaining “what” things are, it has been consistently vague in determining “why” things are—the same now as it was in the beginning.

For Christians, who proclaim the gospel from a God-centred faith, it’s a challenge, albeit a meaningful one, to try and explain to unbelievers the why and wherefores of a faith-based acceptance of a supernatural God. And indeed, within our limited and restricted understanding of our everyday natural world, most of us already have more than we can meaningfully muddle through. Yet, we know that through believing in God, through prayer and devotion, we can arrive at a meaningful and acceptable level of understanding.

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ST. ALBAN'S PARISH IN GRAND BANK RECOGNIZES PARISHIONER'S LONG-STANDING SERVICE - After the Palm Sunday service at St. Alban's Anglican Church in Grand Bank, the wardens, Ben Wiseman and Les Price, joined Rev'd Cox at the front of the church for a special presentation.

Shirley Walters, who had served her church as treasurer for seventeen consecutive years, was recognized for her long term commitment and dedication to the Church.

In addition to "doing the books" for all these years, Shirley participated in all aspects of the life of the Church, including being a vestry member, and ACW member/president for many years.

The congregation showed their appreciation for Shirley's commitment to the Church, and welcomed Hannah Thornhill who will assume the role of parish treasurer.

Article submitted with photograph by The Rev'd Charlie Cox

Wardens Ben Wiseman and Les Price presented a token of appreciation to Shirley Walters recognizing her seventeen years as Parish treasurer. The Rev'd Charlie Cox joined in the celebration.

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Learning From The Developing World Through PWRDF

Dr. Doreen Helen Klassen
PWRDF Representative
Central Newfoundland
Image from PWRDF

In the early 1990s, while I was conducting research on women’s storytelling in Zimbabwe, a young man approached me in a village market, saying, “You must think we are really backward here in rural Africa.”

Noticing his plastic bag, I said, “Someone brought that bag from Harare (the capital city), now you’re using it, and will reuse it again and again. We call that idea recycling, and we are just learning how to do that in North America. We have much to learn from you.”

Similarly, many PWRDF projects in the developing world are applying climate change strategies from which we in North America could learn. PWRDF staffer Richard Librock describes these in an article called “Cooling the planet in Zimbabwe,” and demonstrates how PWRDF is working together with TSURO Trust to help Zimbabwean farmers “adapt to climate change and meet their families’ basic needs” in the beautiful Chimanimani highlands.

Librock explains three strategies that use water



The mountains of Chimanimani in Zimbabwe, green with new growth thanks to strategies to capture water

to help “cool the planet” and protect it from “higher temperatures, drought and wildfires, storms, floods... [and] hurricanes.” I invite you to explore these with me.

Sinking Raindrops Where They Fall

Keeping rain where it falls works best with ground cover like grasses, trees, or bushes. When this is not possible, TSURO uses other means to trap water: digging infiltration pits, building rock walls (rock gabions), or creating

contoured retaining walls (stone bunds).

Practising Planned Grazing with Communal Herds

Amalgamating small cattle herds into a large communal herd and practicing planned grazing have also been effective. Planned grazing allows some fields to recover while others are being grazed. But, amalgamated herds also have social and economic benefits: boys, who used to tend small herds, are able to attend

school, and women, who used to work as unpaid labour, are able to earn a living from herding, and even own their own livestock.

Keeping Carbon in the Soil

Lastly, Librock shows how effectively managing vegetation can significantly reduce the heat from greenhouse gases. Instead of increasing carbon by letting grass wither and die or burning it during the dry season, he suggests having cattle graze the grass and deposit it

as dung, then letting organisms like dung beetles work the carbon back into the soil. This rids the air of excessive carbon while improving the quality of grass for grazing, as it allows roots to grow deeper, traps more water, and extends the growing season for grass.

These three principles can also be successfully implemented in North America. However, what is most amazing about this method of agro-ecology in Zimbabwe, is that it is occurring in a country with decades of corrupt government, and most significantly in a country with a current inflation rate of 480%! If Zimbabweans have the hope and courage to attempt to prevent the negative effects of climate change, can’t we do likewise, or at least support their efforts?

To support this and other Primate’s World Relief and Development Fund (PWRDF) projects, go to <https://pwrdf.org/give-today/> or donate through your local parish.

For Librock’s more detailed discussion, see <https://pwrdf.org/cooling-the-planet-in-zimbabwe/>

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Church Thrift Store—Creation Care, Affordable Housewares, and Parish Income

Article and photographs by
The Rev'd Bob Earle

In May of 2021, the Outreach Committee at St. Lawrence Church gathered for a meeting to discuss how things were going with current projects, and to see if there were other projects we could pursue. We wanted to see if there was a way we could tackle issues in a way that would be life changing for the people of Portugal Cove-St. Philip's. The high cost of education, the lack of affordable housing, food security, and affordable daycare were just some of the needs we saw around us.

Unfortunately though, our finances were tight and the ability to pursue any of these projects seemed like a pipe dream. As a result, the idea to start a thrift store operating out of the church was raised. There were a number of benefits to this. It would serve as a form of creation care, as items would be diverted from the landfill. It would provide affordable household items and clothing to people who otherwise couldn't afford them. Finally, it would provide a new revenue stream, supporting both the parish's general fund and funding outreach, as proceeds would be split between the two. Of course, thrift stores are nothing new—the Salvation Army has



been operating them to fund their outreach programs for over 100 years. However, in Portugal Cove-St. Philip's we saw an opportunity in that there were no other such stores anywhere near us.

St. Lawrence Church incorporates a former school, and we reserved one of the meeting rooms (a former classroom) for the store. Before long, though, we were overwhelmed by the number of donations coming from the community, to the point where we had to extend through the corridor and into our gymnasium. We merchandised and priced items through August and September with the grand opening of St. Lawrence Thrift Store scheduled for October 1st. The store would be open on Saturdays only, from 10 am to 4 pm, and operated solely by volunteers.

To say that the thrift store has been a success would be an understatement. Our first day open, we made enough in sales to cover all of our startup expenses. Between October 1st and December 31st, we brought in just shy of \$25,000, and each Saturday in 2023 we have brought in well over \$1000. It has become a community event, with long lineups forming outside our door every week before opening, and volunteers coming—not just from within the parish—but from the community at large.

In early February of 2023, our Outreach Committee met again. This time, rather than asking ourselves how we could do something, we were asking ourselves what we wanted to work on first—and there was a great deal of excitement. We will be providing updates on our efforts in future editions of *Anglican Life*.

I would be remiss if I didn't thank some people for their guidance and assistance in developing our thrift store. A huge thank you to Archdeacon Charlene Taylor; former Diocesan Vice Chancellor, the late Mr. Bradford Wicks, Q.C.; Diocesan Finance Officer, Fred Dinham; Archdeacon Amanda Taylor; Portugal Cove-St. Philip's Town Council and employees; the St. Lawrence Outreach Committee and Vestry, and all of our wonderful volunteers, who work tirelessly to make the thrift store work.

Buildings: Liabilities or Assets?

Article and photographs by
The Ven. Amanda Taylor

In recent years, we as the Anglican Church within our province, have been talking a lot about buildings. Aging infrastructure and changing demographics have necessitated this conversation. There is no doubt that for the number of people who consider themselves Anglican in Newfoundland and Labrador, there are way too many buildings, the maintenance of which has become burdensome to an even smaller number of people who financially support the church. When we consider this reality, it is easy to see why our buildings are often seen as liabilities—shackles that hold us back from doing the real work of the Church. But, what if we could reimagine ministry so that the infrastructure we own could become assets, offering hope and new life to some of the most vulnerable in our society?

Just a couple of weeks ago I, along with my friend and colleague the Rev'd Fred Marshall, had the opportunity to travel to Toronto, where we spent some time with the folks of All Saints' Community Church. This is an Anglican Parish in the City's East end that caters exclusively to street people. Prior to World War 2 this was a thriving community, made up of middle-class people. After the war, many moved out of the area, and the demographics quickly changed. Due to various social and economic factors, this neighbourhood became home to the poor and the marginalized. Parish priests tried desperately to make the parish what it once was, attempting to fit the community into the mold that was their understanding of Church. But their efforts were in



vain. Finally, an English priest by the name of Norman Ellis, said, "If this is going to be the Church God calls us to be, then I have to let go of every idea of what I think Church and being a parish priest is." It was then that things began to change. In response to the shifting demographics in their area, they decided to throw open their doors and invite the poor in. They began tearing out pews and opening up their space to whoever would come. And now, the place is thriving. It has since grown to serve thousands of people annually, providing meals, housing supports, primary health care, and sanctuary for some of the most vulnerable people of our society—the very people Jesus calls us to care for. As one community member shared with us, "I was a drug addict, a dealer, and a sex worker. I was so ashamed of that part of my life. For the first time ever, I don't need to hide that part of my life. I can be who I am, and I am loved and accepted. All Saints' changed my life." The building that had become a liability, is now a valuable asset.

While Toronto is very different from many of the cities and communities in our province, the social

problems experienced by many are very much the same. Such challenges exist in Toronto in larger numbers (of course, because they have a larger population), but they are very much present in every nook and cranny of Newfoundland and Labrador as well. As the Church (and by Church I mean the people), it is

incumbent upon us to serve Christ in all people, especially in the hungry, the thirsty, the naked, the stranger, and every marginalized person. With all of this in mind, as we continue the essential conversation around our buildings and their function, will your building be a liability, or will it be an asset?

The Venerable Amanda Taylor is the rector of St. Mark the Evangelist in St. John's, and the Archdeacon of Social Justice, Community Advocacy and Outreach, Diocese of Eastern NL.



*The above photograph shows the daily outreach services to the community at All Saints
On the left, we see the outside of the church*



Left to right: The Ven. Amanda Taylor, Community Elder Lee, The Rev'd Dr. Alison Falby, and The Rev'd Fred Marshall

Induction Service For The Rev'd Neal Buffett on Fogo Island

Article and photographs by
The Rev'd Beverly Buffett



Bishop Watton and Barb



Organist Margaret Oake



Rev'd Neal and Martin



Barb and Rev'd Neal

An Installation and Commissioning service for the Rev'd Neal Buffett was held on April 30th, 2023, at St. Andrew's Church in Fogo. It was an island-wide service with a potluck to follow to celebrate his ministry.

The parishes of Fogo East and West have a shared ministry with Rev'd Neal as their rector. Each parish came together to support Rev'd Neal, and the parishes worked together to make this special event memorable. The service was a spirit-filled

event with powerful readings, prayers, plus uplifting hymns sung by choir members from each congregation; St. Andrew's long-time organist, Margaret Oake, played the pipe organ. Individuals from each parish participated in the ceremony, and the youngest reader in the parish, Martin, presented Rev'd Neal with his licence. In addition to Rev'd Neal's celebration, we welcomed long-time worshiper Barbara Theresa (Mary) Jacobs into our fold today.

The Rt. Rev'd John Watton,

Bishop of the Diocese of Central Newfoundland, encouraged both parishes to show love to each other. He supported and validated Rev'd Neal's and Rev'd Beverly's team ministry, saying it is a blessing that they have had this team ministry over the years, and will now continue their team ministry on Fogo Island. Bishop John also noted that the parishes are very fortunate to have two priests, one deacon, The Rev'd Neil Coffin, and a retired priest from the Western Diocese, The

Rev'd Joan Coles, who resides in Deep Bay.

Rev'd Neal shares his and Rev'd Beverly's story about Fogo Island ministry. "This island has always had a spot in our hearts, and we thought we would be here twenty years ago, but at that time, it was not a part of God's plan. It is all in *his* time—we just open ourselves to him and follow, letting the Holy Spirit lead us in what the future holds as we journey the road that he has set for us."



Induction Service For The Rev'd Hannah Dicks

Submitted with photograph by
The Rev'd Hannah Dicks



On March 26th, 2023 the Parish of Lewisporte came together for the Induction of their new rector, The Rev'd Hannah Dicks. Bishop Watton presided at the service and the installation/induction of the new rector. It was a wonderful celebration in the life of the parish. (Pictured are the presenters and those who participated in the service)

Faith V. Doubt, Or Faith And Doubt Together?

The Rev'd Canon Jeffrey Petten
Columnist

Imagine for a minute that you have spent three years walking around a relatively small geographical area, following a man whom you believed to have been sent from God to heal the world of all its problems. You have watched him do many things: everything from turning water into wine, feeding over 5,000 people, to literally bringing the dead back to life. You came to the conclusion during those three years that he was unstoppable, invincible, and things would only get better because of him. Then the unthinkable happens; you watch him get nailed to a cross and you watch him die. Your life feels like it is in ruin and you have nowhere to turn. You are within the woes and throes of grief and you do not want anyone to be around you and you go and hide so that you can contemplate and sort out your feelings, thoughts, and emotions before you and join in with your cohort of fellow

disciples to debrief the goings on. When you do rejoin the group of fellow mourners, you get the shock of your life, and you not only hear that the teacher's tomb was empty but that he appeared to the group and you were not there. You do not believe that this could happen and you boldly state that unless you see the marks where the nails went through his hands and feet and the mark of the spear in his side, you will not believe that he is alive and that he has risen from the dead. Because of the fact that common sense tells you that it is impossible for someone who has died such a horrific death to survive and live, you are given a name which has stuck with you for centuries; and because of that name, you are looked at as someone who did not have faith—you are "Doubting Thomas."

Over the years I think we have done an injustice to Thomas for his doubting. There are those who do

indeed need proof. They need the proof because it is the rationale behind their thinking. There are still those who think that the resurrection of Jesus did not happen and they think it is a hoax. There are those who think differently because of how they approach such a subject. Yet for us who believe, it is a mystery, a mystery of faith—a mystery of God. The mysteries of God are meant to be pondered, they are not meant to be solved. People ponder the mysteries of God in different and unique ways—ways in which may only make sense to them as individuals. American theologian Rob Bell says:

Take faith, for example. For many people in our world, the opposite of faith is doubt. The goal then, within this understanding is to eliminate doubt. But faith and doubt aren't opposites. Doubt is often a sign that your faith has a pulse, that it's alive and well and exploring and

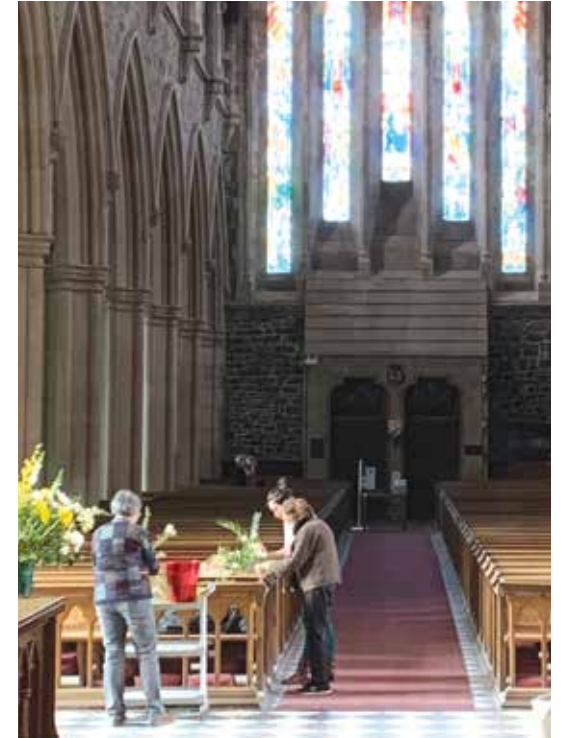


searching. Faith and doubt aren't opposites, they are, as it turns out excellent dance partners.

So, for those who doubt, your faith has a pulse. For those who doubt, faith is at work within them. It is through the times of doubting that we come to faith. It is through the doubting that we come to understand what it is that we actually believe and to hold that belief to be truth. After all, Pilate in his interrogation of Jesus even asked the question: "What is truth?" For us to answer such a question, we take faith and doubt, give them a few twists and twirls around the dance floor of reason and

we have the outcome of our faith, and consider such outcome to be truth. In the mind of Thomas, there is the ballroom of truth in which faith and doubt have a waltz on the dance floor. In that waltz, through the twists, turns and twirls of the dance comes the expression that can be used when encountered the Risen Christ—"My Lord and My God!" It is when we too come to the realization that the Risen Christ has wounds, and is living and has survived such wounds, that we exclaim with Thomas the same sentiment. After all, it is only God that can work such a wonder.

So do not be afraid to doubt, for it is in the doubting that we come to faith and it is in the doubting that faith becomes real and true. In our dancing with faith and doubt, so that we too can exclaim with Thomas that Jesus is indeed, "My Lord and My God."



The Light of Christ (from the St. Michael's Easter Vigil) These two photographs show members of the congregations getting the cathedral decorated for Easter celebrations

Two St. John's Congregations Share A Meaningful Lent And A Joyful Easter

Article and photographs by Emily F. Rowe

Lent, Holy Week, and Easter were very special this year for the congregations of St. Michael and All Angels and the Cathedral of St. John the Baptist in St. John's. After selling their building, the congregation of St. Michael's, along with their rector Fr. Jonathan Rowe, began to worship at the cathedral on Sunday afternoons. It was decided that they should

share mid-week Lenten services and Holy Week with the cathedral. Those that participated found the worship very moving and meaningful, and the cooperation between the two congregations was powerful.

Mid-week Lenten services consisted of Compline on Wednesday evenings, and often the congregation was made up equally of parishioners

from the two parishes, and three members of the clergy all shared responsibilities.

During Holy Week, the collaboration continued between the two congregations with Compline on Monday and Tuesday nights, Tenebrae on Wednesday night, a Maundy Thursday Eucharist, and the Good Friday liturgy.

On Holy Saturday,

members of both congregations came to decorate in the morning, and that evening, St. Michael's held its first in person Easter Vigil since 2019. It was very successful, and some members of the cathedral congregation also came to take part in the service.

On Easter morning, a lot of members from both congregations were in the building for the 11am

Eucharist, after which we had a wonderfully celebratory coffee hour.

We had journeyed through Lent together, and so we were able to celebrate with each other as well. It was an inspiring and beautiful time of worship and fellowship for all of those who came out to participate. It's exciting to see what we can do when we come together to worship God as the Church.



HOLY TRINITY CHURCH HOSTS SUCCESSFUL ECUMENICAL SERVICE FOR A GOOD CAUSE - On April 25th. Holy Trinity Church in Codroy hosted an ecumenical service with St. Anne's Church in Upper Ferry. We welcomed Father Prakash and St. Anne's Choir to join us. We also welcomed Megan Laite and also Brooklyn Cormier for their beautiful solos. Music was provided by Dave Osmond. A wonderful lunch was served and enjoyed by all. All donations received from the service was donated to the breakfast program at Belanger High School. Many thanks to everyone who came out and supported this worthwhile event. It truly was a wonderful event.

Article submitted by Linda Kendell with photographs by Ashley Samms and Linda Kendell



The acre of land that will be used for the project Sowing Seeds—Growing Community

Sowing Seeds—Growing Community

An outreach ministry of the Diocese of Eastern Newfoundland and Labrador

Article and photograph by
The Rev'd Fred Marshall

A CBC article posted on December 16th, 2022, states: “Between 2021 and 2022 there was a 27 per cent increase in food bank visits in Newfoundland and Labrador.” Citing the Community Food Sharing Association, the article states, “food banks in N.L. are feeding only about 40 per cent of the population who need them and 30 per cent of total usage is coming from children with seven to 10 per cent coming from seniors. We have a lot of people hungry in the province right now.”

As the Marks of Mission remind us, we are called:

- To respond to human need by loving service
- To seek to transform unjust structures of society, to challenge violence of

every kind and to pursue peace and reconciliation

- To strive to safeguard the integrity of creation and sustain and renew the life of the earth.

Sowing Seeds—Growing Community is an initiative of the Anglican Diocese of Eastern Newfoundland and Labrador, and addresses these Marks of Mission. The purpose of this initiative is to address the growing demand on local food banks to provide nutrition to those who find themselves seeking the most basic necessity of life—food.

We hope to:

- Provide fresh local produce to food banks to help alleviate the shortage

of food for those less fortunate.

- Enable food security in Newfoundland and Labrador.
- Enable skills training and development and mentorship.
- Be a pilot to other congregations for future like-minded endeavours within Newfoundland and Labrador.
- Encourage and enable local church congregations to live out the mission of the Church.

It is our intent to commence a farming initiative on a portion (1 acre) of land owned by the Diocese of Eastern Newfoundland and Labrador in Goulds that will be overseen by St. Paul's Anglican Church.

Goulds is a long-established farming community, located within the City of St. John's, with local people who are happy to offer farming expertise. In conversation with potential partners, this initiative will not only provide produce but will provide skills training, mentoring and mental health well-being. We will engage the community at large through hands-on involvement in learning opportunities to enable

food sustainability and security.

We are now ready to Set Sail as part of the diocesan Strategic Plan, Sowing Seeds—Growing Community will launch us into renewing Stewardship and engaging Partnerships.

Follow Sowing Seeds – Growing Community this summer on <https://www.facebook.com/AnglicanEastNL/>
Watch us grow!



Finding Faith in The Ups and Downs of Life

The Rev'd James Spencer
Columnist

I had just gotten through Lent. I had managed the busy-ness of Holy Week. And I had joyously praised God with my congregations for the glorious resurrection of our Lord Jesus Christ. Now all I had to do was find a little time to rest and recuperate if I could manage it.



I was in my office on Thursday morning, taking care of a few pressing matters, when a knock came on the door separating my office from the rest of the house. I heard my son crying.

could from doctors and nurses and tried to guide and comfort our 10-year-old boy, who now faced a lifetime of blood tests and injections.

And life changed.

It has been a few weeks since then. We're continuing to adapt as best we can. We're still learning. There are times when everything is good. And there are times when things are difficult. But each day passes, and we

By the end of the day I was in the Janeway, my son now having been diagnosed with type 1 diabetes. Over the weekend, my wife and I learned as much as we

work and we pray that our son will have the best life it's possible for him to have.

Occasionally the question arises: why? Why has this happened? There's no type 1 diabetes in our families. Our son always seemed very healthy, up until the first week of Easter. It seems so random—so out of nowhere.

I know that we're not the first or only ones to ask this question: not by a long shot. People all over the world ask it every day. In every sickness, in every accident, in every act that causes pain or strife, and in every disaster, people always find themselves asking "why?". And we seem left with nothing more profound than vague

references to "God's plan" or a philosophical "why not?".

I don't carry any illusions with me. I don't presume to think that I am somehow safe from harm because I am a "good servant of God". *It rains on the just and the unjust alike.* I don't have any answers that satisfy the "why", and I don't really think there are any—not in this life.

So, when "why" begins to creep into my mind, I get up and face the day as it is, whatever it is. Maybe it will be a good day. Maybe it will be nothing but a struggle. Most of the time it's a bit of both. But the faith that I cling to is simple: that in good or bad, hardship or joy, in moments of blessing and

in times of pain, God walks with me. He may or may not change anything out there—may or may not make things better (and I tend to believe he never makes them worse), but I have confidence that he helps to make ME better. He makes my joys larger and my sorrows less. He gives me clarity to face what needs to be faced, no matter what that may be. And for that I am thankful.

My son is doing well. We have a lot of support in our parish, and in our family. At times, when he softly cries in my arms, wishing he didn't have this disease, I stay strong. And later, when I have a moment, I'll softly cry in God's arms, because I know they're always there too.

Comfort Pillows, Quilts and Caps Made in Lewisporte and Donated For Those in Need

Article and photographs by
The Rev'd Hannah Dicks

On April 21st, St. Paul's ACW in the Parish of Lewisporte gathered in the hall to make "comfort pillows" to be donated to local hospitals. These, along with some handmade quilts for the long term care facilities and premie caps for the Janeway, were presented at the ACW service on April 23rd, and were blessed for distribution.



Coronation Tea At The Cathedral

Article and photographs by
Dr. Doreen Helen Klassen

Three-tiered cake plates, elegant china teacups and saucers, a lovely array of teapots, and gracious catering in the Cathedral’s Art & Eileen Churchill Hall on April 23rd certainly rivalled afternoon tea at one of Great Britain’s Bettys Café Tea Rooms.

As a custom introduced in England in the early 19th century by Anna, the Duchess of Bedford, the event featured the much anticipated crustless sandwiches, including cucumber and cream cheese, and also egg sandwiches, scones, custard tarts, petit fours, and so much more.

Hosted by the parish council of the Cathedral of St John the Evangelist in Corner Brook, the tea was given in honour of the May 6th Coronation of King Charles III.

Some guests came with friends, and others with family—often in two and even three generation groupings—but all enjoyed the tasty fare, the warm camaraderie, and the magnificent array of fascinators and royal memorabilia.



Three generations of the Crocker and Stone families enjoyed afternoon tea “with” King Charles: Lorraine Stone, Diane Crocker, Jessie Nash, Sheila Crocker, Hannah Stone, Maureen Crocker, and Shelley Crocker.



Above left: British born Katie and Chris Healey enjoy the sold out British-themed afternoon with friends.

Above: Colin Spencer, winner of this year’s Senior Rose Bowl at the local music festival, and a choral scholar at the cathedral, provided classical music during the event.

On the left: Parishioner Marilyn Smart brought her Beta group to the tea.



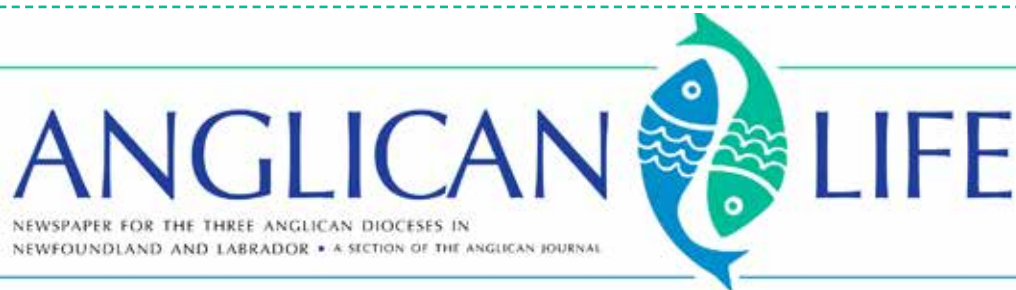
Ecumenical Fellowship in Port Aux Basques

Article and photographs by
Lisa Brown



A few of the performances from the evening of ecumenical fellowship

On April 18th, the ACW of St. James' Church in Port aux Basques held an Ecumenical Fellowship with 83 ladies attending. The theme was "A Cup Of Coffee." Diane Hewitt, our president, led the worship with the ACW ladies participating, followed by singing and skits, and a beautiful lunch. A great evening was enjoyed by all who attended.



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The Rev'd Annie Rose and The Rev'd Cavalle Young ordained deacons

Article by The Rev'd Elsie Rose
 Photographs by Bishop John Organ

Historic Event in Grey River, Church of the Transfiguration, Parish by the Sea, April 30th, 2023 - On a beautiful, clear Sunday morning the bell rang out from the Church of the Transfiguration in Grey River to welcome all to an historic occasion in the life of the Church and the community. The Rt. Rev'd John Organ was in attendance for the ordination to the diaconate of Cavalle Young and Annie Rose. Not only was it the first ordination in the community, but it was the first ordination of a resident from Grey River.

Both Annie and Cavalle live and work in this picturesque community located on the Southwest Coast of NL. Over the years, they have worked together to establish strong Sunday school and confirmation groups, with young people who are always ready and willing to take part in worship. Cavalle and Annie's

dedication and commitment to God and the Church is shown through their ministry with these youth who are also always eager to participate in Church activities within the community which promote kindness and sharing.

In the reflection he gave at the ordination, Archdeacon David Taylor reminded Annie, Cavalle, and all of us that: "We are called to do our best to serve Christ by our every contribution even to the smallest and seemingly least significant actions that we do. For it's by our combined works and efforts that God will extend his reach and work ever more gloriously among his people!"

As a parish, and as a diocese, we uphold Cavalle and Annie in their ministry as they continue on this journey, never knowing where God's call will lead them, but knowing that he will be their guide!



*Front row: Deacon Annie Rose, Deacon Cavalle Young, Bishop John Organ, Deacon Karen Loder
 Back row: Deacon Brenda Strickland, Clarence Coombs, Rev'd Elsie Rose, Archdeacon David Taylor, Alvin Young, Tyler Young*



Grey River, NL

