

ANGLICAN LIFE

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

NOVEMBER 2023



**"This is my
commandment, that you
love one another as I have
loved you. No one has
greater love than this, to
lay down one's life for
one's friends."
John 15: 12-13**

We Will Remember Them

Window in memory of all who served in the armed forces, Christ Church, Amherst, NS; photo by E. Rowe

Have You Read My Book?

The Rt. Rev'd John Watton
Bishop
Central Newfoundland

I often spend time online, scanning through various book sellers who offer hard copies and ebooks, to see what is popular reading in relation to the ongoing life of the Christian Community. Obviously, many of us who are invested in the Church like to see what books are "out there" that we shouldn't miss, especially writings that have insights as to the change we are being pushed into and through these days.

I also like to "creep"... I mean "browse" through social media commentary to see what clergy and laity are expressing these days. Two phrases come to mind when I am busy exploring. First, "It's like being really thirsty and trying to get a drink through a fire hose." Second, "some of this is better than a concert."

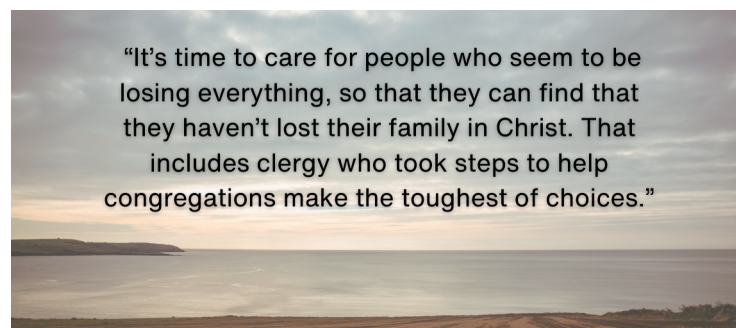
Take a moment with me and browse some of the titles I have found: *The*

Scandal of Leadership; The Congregation in a secular age; Faithful innovation; When the Church stops Working; The Great De Churcing Churches and the crisis of Decline; Repentance: How God Radically Transforms People; Churches, and Organizations from the Inside Out; How to Engage People; Churches, and Partners to Inspire Hope in Your Community; Mission as Penance for Cultural and Religious Superiority.

Atheists are also having a great time smugly writing about the demise of Christianity. Here are two that I have read recently: *Outgrowing God*, and how about this one: *Christianity made me talk like an idiot.*

Like I said, better than a concert, but very confusing and unsettling.

If you are still with me, please join me and look at this passage from Ecclesiastes 1:9



"It's time to care for people who seem to be losing everything, so that they can find that they haven't lost their family in Christ. That includes clergy who took steps to help congregations make the toughest of choices."

(I'm using the King James Version, because every article should have some beautiful poetic language): *The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun.*

The Church has faced many disasters over the centuries, such as the powers that be during the French Revolution outlawing belief in God and demanding worship of reason. There have been reformations, disagreements, and divisions in every

generation. Change and upheaval has been constant. The Church of today is radically different from what it was when our grandparents drove us to church.

Let's be honest: in all of our scrambling to find answers, it seems the only ones enjoying what is happening are the people who are making a fortune selling books and offering programs. The quote I just shared from Ecclesiastes (or Wisdom), tells us we can't "fix this," and that we never could.

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ANGLICAN LIFE in Newfoundland and Labrador is the newspaper of the Anglican Church of Canada in the Province of Newfoundland and Labrador. A co-operative effort of the three Dioceses in Newfoundland and Labrador, it publishes ten issues each year with an independent editorial policy.

Anglican Life is a section of the Anglican Journal

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Paid Subscription Rates:

Newfoundland and Labrador: \$15.00

Outside the province: \$20.00

International: \$25.00

Layout & Design by: The Editor

Printed and Mailed by:

Webnews Printing Inc.
8 High Meadow Place
North York, ON, M9L 2Z5

Individuals are responsible for subscribing to Anglican Life and for maintaining their subscriptions. Please let the Circulation Department at the Anglican Journal know of any address changes, or if you wish to start or discontinue getting Anglican Life.

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Email: circulation@national.anglican.ca

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News from The Parish By The Sea

Photos submitted with captions by
The Rev'd Elsie Rose



Above on the left Laura Kendell receives her certificate from Rev'd Elsie Rose to be the new Lay Minister in Ramea at St. Boniface's Church. - photo from Rev'd Elsie Rose

Above on the right: Confirmation at the Church of the Transfiguration, Grey River. Front row: Tyler Young, Mary Ann Peddle, Ellen Lushman, Cameron Young. Back row: Deacon Cavalle Young, Rev'd Elsie Rose, Lay Minister Donna Peddle, Deacon Annie Rose, Bishop Organ. - photo from Donna Peddle



Left: Confirmation at St. John the Evangelist, Burgeo. Left to right: Deacon Brenda Strickland, Rev'd Elsie Rose, Lexie Roach, Landon St. Croix, Bishop Organ. - photo by Valene Roach



Left: A proud day for the new Lay Minister in the Church of the Transfiguration, Grey River, Donna Peddle. It was a wonderful moment when Bishop Organ presented her with her Lay Minister's certificate. Her father, Norman Rose, had been a long time Lay Minister in Grey River. She felt honoured to be able to wear his blue scarf, cassock, and surplice.

Left to right: Deacon Annie Rose, Deacon Cavalle Young, Rev'd Elsie Rose, Donna Peddle, Mary Rose, Bishop Organ. - photo from Donna Peddle

UPCOMING DEADLINES:

December's print issue: 1 November

January's print issue: 28 November

February's print issue: 2 January

email submissions to: anglicanlifennl@gmail.com

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ANGLICAN LIFE



Ecumenical Block Party in downtown St. John's



On Sunday September 24, The Anglican Cathedral, The Basillica, Gower Street United and St. Andrew's Presbyterian Churches all came together for the annual Gower Street Block Party. We were blessed with wonderful weather and good times. - photographs by Sharon Stuckey

Watton

from page 1



We certainly need wisdom to go along with the New Testament promises we have. Let's review them, shall we? First, we have a hope that God will be with us in all things, and secondly, that the Creator will provide for us. (Philippians, chapter 4)

So, a good question to start with might be: "Where is the wisdom to go along with what God is still

providing?" And one more if you insist: "What books should I buy?"

There is some wisdom in the many books that are up for sale for sure; but come on: how much can we absorb? How do we separate hubris from something we can use in our parishes?

How on earth do we who study what is being said about getting through change, decline, turmoil and everything else offered by gurus and self-appointed experts, translate hope and practicality for the people in our parishes? Are we answering questions they are asking or insisting on answering ones we think they should be?

Congregations are asking for meetings these days. Not to do a book

study or analyze changing societal trends or shifting theological understandings of God. They are asking for meetings to express concerns about bills, weariness, lack of funds, apathy, anger, running out of time, and sadness.

These meetings, which are becoming more frequent, are requiring focused answers to the stuff of finances and infrastructure. I can say with certainty that in meetings where people who have been patient, faithful, and concerned are free and safe to share their anger, weariness, discouragement, and ask direct questions, wisdom always emerges. When I look into the faces of those who attend, I see discouragement turn into affirmation—when folks

realize that they are being listened to and valued. As well, when the stories of other congregations are being shared, we realize that we are not alone in this. It is not about failure—it is about a change that God is speaking to us about. Jesus promised to anoint our communities with wisdom.

Let's just listen to the Holy Spirit, and to each other. Let's value the stories we have as parishes and receive the stories of others with authentic gratitude and concern.

We can't do this alone. It's time to build community in new ways from within our own contexts. It's time to care for people who seem to be losing everything, so that they can find that they haven't lost their family in Christ.

That includes clergy who took steps to help congregations make the toughest of choices. All of us need a place to belong, and all of us must make sure everyone finds it.

I will leave you with a powerful quote from Isaiah. First let me remind you of the context. The writer of Isaiah was speaking comfortable words to the Hebrews who had been torn from their homes and exiled from Holy Jerusalem. All was lost. What might this passage offer you as you think about Christian community, faith, hope and joy?

Isaiah 43:19
"Behold, I am doing a new thing; now it springs forth, do you not perceive it? I will make a way in the wilderness and rivers in the desert."



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Correction:

In the September issue of Anglican Life, The Rev'd Michael Li's column, entitled "The Call of Abraham" had a mistake in it, and Arabs were mistakenly referred to as "Arabian Peoples." A group of Arab individuals is made up of Arabs, not Arabians. An Arabian is a native or inhabitant of Arabia. This mistake has been corrected already in the online version of the September Anglican Life.

E. F. Rowe, Editor, Anglican Life.



Julie Andrews as Mary Poppins in the Walt Disney movie Mary Poppins (1964); photo from commons.wikimedia.org

Challenges of the Pulpit: Finding the Right Words When You Don't Know What To Say

The Rev'd James Spencer
Columnist

Supercalifragilisticexpialidocious...
That's a word, according to Mary Poppins (a trusted authority on a number of important things), which is to be used when you have nothing else relevant to say. Its effect can be likened to a magic word or a prayer which releases all the bottled-up frustrations we experience.

It makes me wonder, therefore, what would happen if, on a Sunday morning, I strolled out after the Gospel, crossed myself, invited people to sit down, and then after a suitable pause, stated very clearly for everyone to hear, "SUPERCALIFRAGILISTICEXPALIDOCIOUS!"

Perhaps people would laugh. Perhaps they would wait expectantly for something to follow which would explain the strange outburst. Perhaps people wouldn't know what to say (in which case the appropriate word is right there for them to use in reply). I think, by the time the service was over, and I was shaking hands at the door, several people would have very effectively found their voices and have comments ready to throw my way as they depart the church.

It's probably not something I would actually do.

But it does broach the subject: what do I do if, when the moment comes, I don't know what to say for my Sunday sermon?

It could happen. It certainly has in my anxious worries as Sunday gets closer and closer. I make it a habit to go over the readings every Monday, and proceed to mull them over during the week, waiting for the Spirit to move me along a certain thought process to find the message which I will deliver. I take time to familiarize myself with the text from several angles and refer to other theological interpretations by other clergy. I almost never write anything down. I don't do notes or the like. I find a story or metaphor in my heart which speaks to the message I will give, and then I pray fervently that God will be with me, helping me put it all together, as I get up in front of my congregation and begin to speak... and desperately try to remember what I'm saying so that I can do it again at the next service that day.

But what if none of it works? What if I get up, and find that I have nothing to say, no wisdom to share, no interpretations or clarifications to impart upon what I hope to be an intent and riveted church?

So far, I'm happy to say, it has never happened. The words come when needed, and the comments I receive as people head out of the building are normally very positive. But the worries remain, each week, each Sunday morning. I wonder sometimes if this is common among clergy. Do all others who preach find themselves having to untie a knot in their stomach as the Gospel reading draws to a close? Do the congregations we serve know the hard work and immensely faithful trust that is required to meet this challenge time after time?

For myself, I've trained myself to let go. I stand up, pace in silence for a moment, and let go of my nerves, my tiredness, my worries... and just open up and see what happens.

For what it's worth... it is how I managed to write this article.



“Suddenly nothing made sense anymore...”



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News From Fogo

Four memorial Flower Services in the Parishes of Fogo Island East and West



Deep Bay



Fogo



Island Harbour



Shoal Bay

What a blessing! God provided beautiful weather with sunshine and a slight breeze for the Flower Services in the Parishes of Fogo Island East and West. All of the services were well attended and tremendously enjoyed. The Rev'd Neal Buffett spoke on the importance of having these services because it is a time when people come together to remember loved ones and support one another. It is a time to recognize that people are not alone in their grief of losing a loved one.

After the service, those who attended visited their loved ones' graves. Some started telling stories about their loved ones and how they missed them or how they impacted their lives. The love and support that filled this time together is what makes Flower Services a heartwarming and comforting tradition. - article by The Rev'd Beverly Buffett; photographs by the Rev'd Neal Buffett

Another successful yard sale



St Andrew's church in Fogo held their annual yard sale from June to August. The yard sale was a great success. Thanks to all who donated, volunteered, and supported us. After the season, all of the remaining items were donated to another church. Thanks to the Rev'd Neal Buffett for getting all of the remaining items to St. Martin's in Gander. God is good. -photograph and article by Lisa Snow

A Faithful Weekend in Grand Bay: Bishop Organ's Visit and Confirmation Service

Article and photographs by Eileen Keeping

Bishop John Organ visited the Parish of Grand Bay on the weekend that included September 8th to the 10th.

On Friday evening, he led

a joint meeting with the Parish Council and the Discipleship Program members.

On Saturday, Bishop Organ and the Rev'd Faye Coffin visited

with congregational members from all three churches in their homes.

On Sunday the 10th, Confirmation services were

held at all three churches in the parish. Bishop Organ and Rev'd Faye had a very busy weekend. Congratulations to all of the confirmands.



Bishop Organ with members of the Parish Council and the Discipleship Program



St. Paul's: Rev'd Faye, Jada Walters, Rylee King, Jordyn White, Emily Short, Macie Dominie, and Bishop Organ



Holy Trinity: Bishop Organ, Ella Cutler, Ava Strickland, and Rev'd Faye



St. John the Evangelist: Rev'd Faye, Gus Leamon, Tina Francis, Makayla Osmond, Jordon Osmond, and Bishop Organ

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“Saving” the Church: Sharing God’s Endless Mercy With the World

Emily F. Rowe
Editor, Anglican Life

“What’s going to save the Church?” It’s the question that I hear more and more every day. In our search for an answer, we must confront a worrying truth: nostalgia often clouds our vision. While nostalgia may seem to offer comfort to us, it ultimately undermines the true changes needed for the Church to thrive and grow.

Many of you may know me. I love traditional worship, and am happiest using the BCP and traditional hymns. So I’m not for one moment saying that we need to sacrifice our worship or the sacraments—absolutely not. I think it’s what we do beyond the Sunday worship that needs to radically change.

The current state of the Church may seem fine to those of us on the inside, but it is not always serving those outside its walls. An inward focus, the reluctance to expand our ministries, and a failure to engage with our communities holds back our mission to spread the Gospel. We must be willing

to invest resources—yes I mean money—and foster genuine partnerships with external organizations and individuals who are already making a positive impact. If we lock money away rather than investing in new ways to show mercy and hope to the world, the “future” that we are saving for may never come. We need to take chances. Now.

In a time when clergy positions are being reduced, and younger vocations are few, we must see that the survival of the Church depends on our ability to evolve and adapt to the changing reality. To find the “next generation,” we must look beyond the confines of our sanctuaries and into the wider world. We must invest in partner projects that showcase God’s mercy, like the Home Again Furniture Bank that is highlighted on page 13 of this issue of Anglican Life. As we read in James 2:26, “As the body without the spirit is dead, so faith without deeds is dead.”

This is not about filling pews for the sake of making things like they used to be, or about filling

the collection plate: it’s about saving our souls and sharing the profound message of God’s limitless mercy.

It is discouraging to realize that many of our friends do not attend church, at least for me it is. They may not be openly opposed to it, but they are just not interested. What can we point them to? What about love and compassion? God’s mercy is an infinite resource that we should generously share with everyone, without reservation. It’s not like kindness and mercy, when shared widely, somehow diminish their value. No one is beyond God’s reach, and it is our job as Christians to convey this profound truth.

To offer the world genuine hope, rooted

in the transformative power of God’s boundless love, we need to change how we do things. Hope without God’s mercy rings hollow in a world that craves genuine change. The days of offering mere “thoughts and prayers” without accompanying actions are far behind us. Society has grown tired of empty gestures. We must embody God’s mercy by actively serving those who struggle with addictions, mental illness, poverty, or loneliness.

The Anglican Church must work harder to partner with those who are already established in doing good work in the world, seeing God working outside our walls and institution as the key to our survival and not a threat to it. We shouldn’t copy



what they are doing. They have learned how to best help those in need, and we need to learn from them, not compete against them.

As we contemplate the future of the Church, let’s put aside any empty nostalgia and embrace the endless possibilities offered by God’s mercy, forgiveness, and grace. By focusing outward, partnering with the wider community, and sharing this divine gift generously, we can put a spark back into our faith, restore hope, and truly change lives.

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Second Chances: The Art of Welcoming People Back

The Rev'd Jonathan Rowe
Columnist

In our fast-paced world, where time and commitments vie for our attention, entering a church for the first time or returning can be a significant decision. It may be driven by curiosity, a quest for meaning, or a desire to reconnect with a spiritual community. Although we recognize the importance of first impressions that visitors form of our church, it's often the second visit that carries greater significance on their faith journey.

The initial visit is an introduction, offering a glimpse into the essence of a church community. It allows visitors to establish their initial comfort levels and gain an understanding of what to expect. Many factors, including the warmth of the welcome and the impact of the sermon, contribute to this first impression. In today's digital age, some individuals form their initial impressions before they physically attend, by watching online services.

It's crucial to remember that first-time visitors often come driven by curiosity rather than deep commitment; thus, it may not be the right time to offer them a box of envelopes!

Curiosity might lead someone through the church doors for the first time, but it's the second visit that signifies a deeper level of commitment and openness. Returning for a second time demonstrates a willingness to explore their faith on a deeper level, engage with a community, and seek answers to spiritual questions.

One of the most important aspects of any church community lies in the relationships that blossom within it. The second visit provides newcomers with an opportunity to begin forging connections with those who have made this place their spiritual home. It's a chance to put names to faces, engage in meaningful conversations,



and start experiencing a sense of belonging. While offering a warm welcome during the first visit is essential, it's equally, if not more, important to extend a specific welcome when they return for the second time. These connections can play a transformative role in our faith journeys.

Following the initial visit, doubts and questions might surface. The second visit becomes an opportunity to ask questions about why our church practices certain traditions or rituals. It's essential to recognize that these questions aren't necessarily judgments but chances to share the significance of our

traditions. If there's no clear rationale behind our practices, these inquiries allow us to explore and reevaluate them. Valuable insights about the impressions our church conveys during the first and second visits often come to light only after individuals have made their return.

Regular worship, beginning with the second visit, marks a significant step in one's faith journey. It conveys a powerful message, not only to the individual but also to the church community. Committed members play a pivotal role in nurturing a vibrant and supportive congregation. Second-time visitors can find themselves increasingly drawn into the fabric of a church family upon their return. To further enhance this sense of belonging, the church community can reflect on the commitments made to new members, especially when they come back for their second visit. Our warmth, support, and willingness to engage

can make a profound difference. Effective follow-up communication ensures that newcomers feel valued and genuinely welcomed.

The journey of faith is deeply personal and introspective. While the first visit to a church may be motivated by curiosity, it's the second encounter where the true essence of a church becomes apparent. Here, doubts can find answers, and genuine relationships start to take root. It's high time that we embrace second-time visitors with even greater warmth and hospitality, acknowledging that their return signifies a thirst for spiritual growth and a yearning for belonging. In doing so, we not only nurture the faith journeys of individuals but also strengthen the bonds of our church family. We create a vibrant and supportive congregation where all are valued and welcomed, regardless of where they stand on their path of faith.



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The Four Children

The Rev'd Michael Li
Columnist

Most of us do not pay much attention to these four children: Abraham's Ishmael, Isaac's Esau, Lot's Moab and Ben-Ammi.

First, let us consider Abraham's firstborn son. When Abraham was 86, he had a son named Ishmael by his wife Sarah's Egyptian handmaid Hagar (Genesis 16:16). That was Sarah's idea (Genesis 16:2). Any children born would be counted as the children of the wife. Then, Isaac was born when Abraham was 100 (Genesis 21:1-5). When Isaac was weaned, Ishmael mocked the child at the celebration, Sarah demanded that her husband to send Hagar and Ishmael away (Genesis 21:10). Later, God promised to make Ishmael into a great nation (Genesis 21:18).

Upon Abraham's death, he left everything to Isaac, but Ishmael did help his half-brother bury their father (Genesis 25:9). Ishmael had twelve sons (Genesis 25:13-16), and these became the rulers of twelve peoples who settled in northern Arabia

along the main caravan route between Egypt and Assyria (Genesis 25:18). Later, others settled in the Arabian Peninsula as well, including the descendants of Keturah's sons (I Chronicles 1:32-33) and some of Esau's descendants, among them the Amalekites (Genesis 36:12). Thus, it is unlikely that all of those in Arabia are descendants of Ishmael. However, many Arabs living in many parts of today's world are descended from Ishmael.

Second, let us consider Isaac's Esau. Esau was Abraham's grandson, the older twin born to Isaac and Rebekah (Genesis 25:25). Esau gave up his birthright when his twin brother Jacob asked for it (Genesis 25:29-34). When Isaac neared the end of his life and was blind, Jacob pretended to be Esau to get Esau's blessing from Isaac (Genesis 27:29). When Isaac realized Jacob had deceived him, he could not do anything, except saying that Esau would eventually "throw (Jacob's) yoke from off



your neck" (Genesis 27:40). This prophecy was fulfilled when Esau's descendants revolted against Jacob's descendants (II Kings 8:20).

Esau wanted to kill his brother, but Jacob escaped (Genesis 28:5). Ironically, Esau married Ishmael's daughter Mahalath, in addition to the wives he already had (Genesis 28:9). Twenty years later, Esau and Jacob made peace (Genesis 33:4). But Esau's descendants, the Edomites (also called Idumeans), never got along with Jacob's descendants, the Israelites.

Third, let us consider Lot's Moab. Lot was the nephew of Abraham and he went to Canaan with his uncle. When they came to Bethel, they parted company. Lot settled his family near the sinful

city of Sodom (Genesis 13:12). Fast forward to the destruction of Sodom and Gomorrah, Lot had lost everything when Sodom was destroyed. He lived in a cave in the mountains with his two daughters (Genesis 19:30). It was here that the daughters devised a plan to continue the family line: they got Lot so drunk to have sex with him (Genesis 19:31-32). Both women became pregnant. The older daughter gave birth to Moab. Moab would become the father of the Moabites (Genesis 19:37).

Fourth, let us consider Lot's Ben-Ammi. When God destroyed Sodom and Gomorrah because of their wickedness, Lot and his two daughters fled to the hill country on the southern end of the Dead Sea. Then, the daughters had sex with the drunken father. The younger daughter gave birth to Ben-Ammi. Ben-Ammi would become the father of the Ammonites (Genesis 19:38). Under King Saul's leadership, Israel made the Ammonites vassals. After the split of Israel and

Judah, the Ammonites began to ally themselves with the enemies of Israel. Sometime during the Roman period, the Ammonites seem to have been absorbed into Arab society.

The God, who sees the past, the present, and the future at a single moment, chose Abraham, Isaac, Jacob and Joseph, but not Ishmael, Esau, Moab and Ben-Ammi. It was of grace and not of works that Abraham, Isaac, Jacob and Joseph were chosen. Salvation is due entirely to God's grace, so that it depends on nothing in humans. Please note that we are still responsible to God for what we do. We are responsible for a proper use of the life and gifts God gives us.

God can bless all peoples through Abraham. But all people including the descendants of Abraham, Ishmael, Esau, Moab and Ben-Ammi need to hear the message of hope and salvation through Jesus.

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Reasonable and Probable Grounds to Believe

Wisdom Literature

Ford Matchim
Columnist

In the Old Testament, there was a conviction amongst the Israelites that God created the world and everything therein. All Jewish wisdom flowed from this fundamental belief. A particular strand of their religion and culture is outlined in three of the Old Testament canonical books of Proverbs, Job, and Ecclesiastes. While there is diversity in the writings, they contain so much in common, that scholars have come to recognize it as distinct, and is commonly referred to as Wisdom Literature.

While wisdom's roots, as an approach to life and how one looked at the world go well back into ancient Jewish history, wisdom writing increased in the latter part of the Old Testament. There is a prevailing view that because of the Exile (Babylonian captivity of the Jews, 597 - 538 BCE, and in particular the post-exilic period or the "Second Temple" years (516 BCE - 70 CE), the Israelites had become bewildered and confused in their relationship with God. For the first time they were coming to grips with accepting a God who embraced not just a chosen few on a single parcel of land, but a God of the

universe, responsible for all. The wisdom tradition stressed looking at the world in a practical sense, yet always being mindful of God's creation. The new challenge was to seek more understanding of the natural world through self-examination, through observation of life, drawing on logical conclusions, and to engage in personal reflection rather than solely depending on direct revelations from God.

Proverbs is the oldest of the wisdom books, a compilation of wise sayings, moral and religious teachings. It is wisdom distilled in short, sharp phrases. It not only deals with religious matters but also with good manners and common sense; focusing on advice to young men, warnings against adultery, and the rewards of wisdom.

The book of Job is the story of a good man who suffers total disaster in losing all his children and property, and is afflicted with a repulsive disease. In the midst of unbearable agony and pain he is visited by three friends. The first is Eliphaz, who claims God has spoken to him, saying that if people suffer, they must have done something wrong. He chastises Job for speaking

out, and questioning God's judgment, and says "Happy is the person whom God corrects! Do not resent it when he rebukes you." Job 5:17.

The second friend is Bildad, who offers similar advice, that calamity is judgment on the sin of an individual. Job rejects the advice of both and says "Honest words are convincing, but you are talking nonsense." Job 6:25. The third friend to speak is Zophar. He sets out the principles which Job should consider. Job is not impressed. Other speeches follow reiterating similar points, and wanting Job to deny his integrity and admit his faults, but Job refuses to perjure himself. In Job's final statement, despite his deep sense of hopelessness and despair, he does not give up on God, and states "Let God weigh me on honest scales and he will see how innocent I am." Job 13:6.

God appears out of a storm and speaks to Job. God asks "Who are you to question my wisdom with your ignorant, empty words?" Job 38:2. And God does not answer Job's questions, but renders an extensive overview of the grand level of his role and responsibilities. Job is very impressed

by the magnitude, awe and wonder, of God's creation. As he listens to God, Job finds his opinion of himself diminishing and his understanding and appreciation of God, expanding.

God was pleased with Job's new understanding, and steadfast integrity, but was displeased with the misleading arguments of Job's three friends. Job's position was that of an honest search for truth, but his three friends would not allow for truth to be bigger than their understanding of it, so they were guilty in misrepresenting God. At the end, Job prayed for his three friends, and God made Job prosperous and gave him twice as much as he had before. Job died at a very great age. (Job 42:10, 16)

The book of Ecclesiastes has many direct wisdom statements with most dealing with basic issues of life. It gets underway with a bleak outlook on the way we see things in ordinary life. Chapter 1, dwells on life being useless, the emptiness and futility of life—that you spend a lifetime working, labouring, and what do you have to show for it?

Chapter 3, with its "A time for Everything"



statements, is premised with "Everything that happens in this world, happens at the time God chooses. There is a time for birth and a time for death; a time for sorrow and a time for joy;" and so on. And on injustice in the world "...I saw under the sun that in the place of justice, wickedness was there, and in the place of righteousness, wickedness was there as well." (Eccl 3:16)

In conclusion, Wisdom Literature delves into life's everyday problems and is deeply rooted in human behaviour. Its applicability is ageless, and its relevance is as powerful today as in ancient history. The writings dwell on the power of wisdom in coping and dealing with the inequities of life, the agony of suffering, and the finality of death. It reflects a new creation theology, and it is no accident that the ideas of wisdom literature become linked to the indwelling spirit of God.

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Cultural items of the Mi'kmaq

Indigenous Issues

News from PWRDF

Dr. Doreen H. Klassen
PWRDF Representative
Western Newfoundland
Image from PWRDF

The Primate's World Relief and development Fund (PWRDF) is often associated with development projects in the global south or emergency responses in the global north, but PWRDF is equally as involved in an Indigenous Partnership Program in Canada and Latin America. Here are a few Canadian examples.

Providing Clean Water—Access to clean water continues to be a significant challenge for many First Nations residents, especially in remote communities. Since 2013, Pimatsiwin Nipi (Living Water) Group has partnered with PWRDF and Pikangikum First Nation to provide safe drinking water and indoor plumbing in **Northwestern Ontario**, as 400 of approximately 500 homes are without running water. The program has focused on the most vulnerable,

such as Elders who have diabetes or require dialysis or special care. It has also trained and employed 18 youth community members to install water and wastewater systems.

Developing Entrepreneurial Skills—Because Indigenous youth face multiple barriers in competing for funds for entrepreneurial opportunities, Nuuchaw-nulth Economic Development Corporation (NEDC) in **British Columbia** initiated an Indigenous Youth Business Strategy Program. In 2019, PWRDF provided one-time seed funding for the project, which offers training opportunities and microloans that enable Indigenous youth to launch viable businesses. The youth have made consistent loan repayments, so investment of interest monies has helped sustain this revolving fund.

Bringing Home Artifacts—The return of ancestral artifacts to their rightful First Nations peoples is an important step in reconciliation. In **Nova Scotia**, the Mi'kamwey Debert Cultural Centre (MDCC) has overseen the transfer of a Mi'kmaq collection stored at the Smithsonian Institution in Washington, D.C. Working with knowledge holders and experts, MDCC will now be the repository for the Mi'kmaq Nation's own cultural materials. The transfer will create economic benefits for the Nation, the region, and Canadian tourism.

Supporting a Harm Reduction Program—1JustCity consists of three drop-in community centres in Winnipeg, **Manitoba's** core neighbourhoods. The project fosters wellbeing among Indigenous community members seeking support with

healing intergenerational trauma and abuse, and provides direct support to community members living with substance use disorders. The program, implemented by an Elder-in-residence and a Harm Reduction/Outreach Program worker, focuses on individuals experiencing homelessness or without safe/secure housing.

Revising a High School Curriculum—The Gyets (Western) Gitksan Indian Residential School (IRS) Program in **British Columbia** assists survivors of Indian Residential Schools, their communities, and families to receive tools to heal and learn. Recognizing the need for new approaches to Indigenous education, PWRDF is supporting the development of a new curriculum that will reconnect local youth to their traditional culture.

Lastly, with guidance from the Indigenous

Program Advisory Committee (IPAC), PWRDF launched the Indigenous Responsive Grant Fund in August 2021 to respond quickly to funding needs identified by Indigenous communities and organizations. PWRDF has already approved 13 projects for a total amount of \$226,150. Some of these projects have contributed to healing intergenerational trauma, youth suicide prevention, COVID-19 response, Indigenous cultural preservation, traditional environmental protection, and knowledge sharing about Indigenous food and medicinal plants.

For further information see: <https://pwrdf.org/wp-content/uploads/2023/07/Programs-and-Partnerships-Team-Report.pdf>

To contribute to these and other PWRDF programs visit: pwrdf.org

Stewardship project in Grand Bay raises \$700 for PWRDF



As part of their confirmation stewardship project, the confirmation students from the Parish of Grand Bay sold tickets on gift cards. As a result, they raised \$700. These funds are being donated to the Primate's World Relief and Development Fund to help buy a farm for a family. Their hard work exemplified the Church's mission of making a positive impact by helping those in need, reaffirming the power of collective kindness and compassion.

The members of the confirmation class are shown here on the left. They are (from left to right): Rylee King, Ava Strickland, Jada Walters, Ella Cutler, Macie Dominie, Jordyn White, and Emily Ann Short.

-article and photograph by Eileen Keeping

AFC Awards \$20,000 To ENL For Ministry Projects

Michelle Hauser
Development and
Communications Officer, AFC

The Anglican Foundation of Canada (AFC) Board of Directors met via ZOOM on September 14, 2023, and approved \$270,500 in 3rd quarter grants to 24 applicants, including 2 from the Diocese of Eastern Newfoundland and Labrador: \$15,000 to the Home Again Furniture Bank and \$5,000 to St. Paul's Church in Goulds for *Sowing Seeds—Growing Community*, a parish farming project that aims to provide fresh vegetables for local food banks and address food insecurity.”

“The Board was pleased to be able to support both of these projects in the Diocese of Eastern Newfoundland and Labrador,” says Dr. Scott Brubacher, Executive Director, AFC. “This is the third grant to Home Again since 2020 for a total of \$45,000 in funding. And

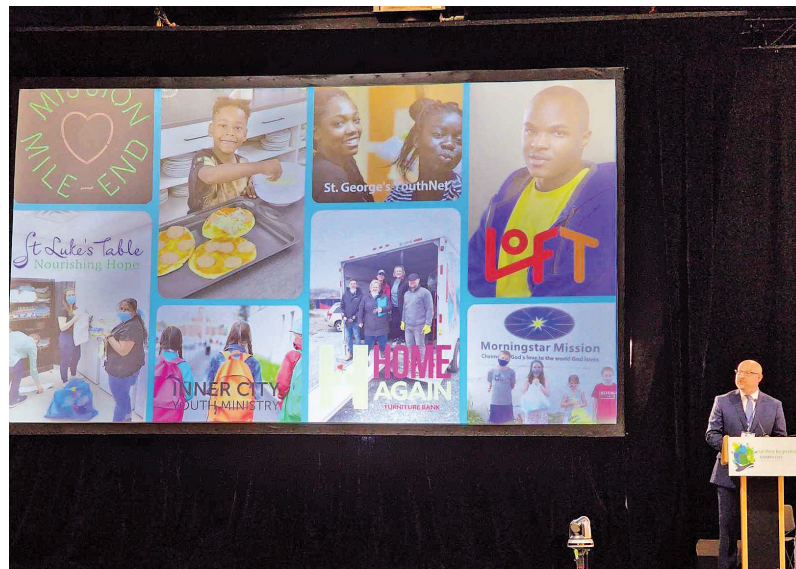
the project at St. Paul's was celebrated by the Grants Committee as a ‘very creative solution to food insecurity in the community.’”

Also noteworthy in this grant cycle was the approval of the first-ever Category C grant of \$50,000 to the Huron Farmworkers Ministry (HFM) in the Diocese of Huron. It is also the largest-ever grant in AFC history. Category C grants of up to \$50,000 were created by the AFC Board in 2022 to enable AFC to be a more flexible funding partner in cases where a diocese might want to rally around a single transformational project in any given year.

“There was a real sense of excitement at the Board meeting in being able to wholeheartedly support this incredible outreach ministry to more than 5,000 migrant workers

across the Diocese of Huron,” says Brubacher. “It was poignant, too, to see a community ministry like this as the first-ever Category C grant recipient.” In recent years AFC has driven its granting program to new heights by intentionally shifting the balance of funding in favour of Community Ministries, which now comprise more than one third of AFC's funding since 2010.

Brubacher says that while the Huron Farmworkers Ministry is unique, it shares much in common with the increasing number of community ministries across Canada—including Home Again—that are coming to AFC for assistance to grow and expand. “On behalf of the Board, I can say that it is our great pleasure and privilege to support them.”



Dr. Scott Brubacher, Executive Director of AFC, speaking at General Synod last summer, highlighting projects such as Home Again Furniture Bank. -photo from AFC

During his address to General Synod delegates this past June, Brubacher highlighted Home Again as emblematic of the “spirit of compassion to serve the vulnerable” that many of these ministry share. “They are often born in the basement of one of our Anglican churches to meet a pressing community need. These ministries get nurtured by a small group of clergy and laity, until they are ready to flourish in the world as beacons of hope and hospitality.”

Brubacher explains that as this list of Anglican-led community ministries grows longer every year,

AFC's “call to enable and support them will become more pressing and urgent every year as well.”

Since 2010, AFC has awarded \$335,000 to 79 applicants in all three NFLD dioceses. Community Ministries currently comprise about 17% of that total. “We hope that more parishes in the three dioceses will begin to see AFC as a funding partner for their outreach activities, as well as for Diverse Infrastructure projects. There is so much more we can do to fund transformational ministry across Canada.”

Embracing Discipleship—A Timeless Call

The Rev'd Cynthia Haines-Turner
Columnist

Many years ago, when Church House was still situated at 600 Jarvis Street, the Stewardship and Financial Department of General Synod distributed a series of three booklets called *The Gifts We Bring*, which was a compilation of worship resources, prayers, and litanies, focused on stewardship and mission. It came from around the world, including from the World Council of Churches.

There is little information in the resource to indicate either the date of writing, publishing, or compilation, although some individual articles and prayers do indicate a date, the earliest being 1983. Some of it also includes material going back centuries. Whatever its date, so much of the material is still current, if not timeless.

Case in point is a litany of reflection on Matthew 4:18-22 where Jesus called the first

disciples and Matthew 10:1-16, when Jesus sent out the twelve, saying to them, “As you go, proclaim the good news, ‘The kingdom of heaven has come near.’” The source of that litany is CommPac Facilitators Manual, Commission on Stewardship, National Council of the Churches of Christ. The litany itself focuses on Jesus' call to the disciples and includes, in part, these statements: “When Jesus needed disciples, he called ordinary people like you and me to be with him and to share in his ministry. When Jesus called his disciples, he put them in clusters so that they would not be alone. In those clusters, Jesus taught them many things and sent them out to share their experience. When Jesus sent out his disciples, he assured them of the presence of God's Spirit which would make their service effectual.” Each of these statements is followed by a



response.

All around us, we hear about discipleship—from the Anglican Communion, the Lambeth calls and many dioceses in our country, including our own Diocese of Western Newfoundland and Labrador Straits. For the past year, we have been learning about what discipleship is and what being a disciple entails. In October, the Discipleship Campaign in our Diocese moved from training to reaching out to all who identify as Anglicans to invite them to a

fellowship meal with teaching based on the fruits of the Spirit. Using the theme “Be disciples, make disciples,” our Diocese has chosen to focus on what it means to be a follower of Christ and is intentional about sharing that message. That litany on Matthew's Gospel speaks clearly to what is involved in being a disciple of Jesus and to how we live into that discipleship—we are ordinary people, called to share in God's ministry to the world, we do so in community supporting one another, learning from Jesus and reaching out to others, and all of it done, not in our own strength, but through the power of God's Spirit. It is no surprise that we hear of this emphasis on discipleship from so many places as it goes to the heart of who we are as God's people and what we are called to do and be.

Home Again: Transforming Lives With Furniture and Generosity

Maureen Lymburner
 Director of Development
 Home Again Furniture Bank

“When I received the furniture, I had more time to focus on my health instead of where I was going to sleep each night... and now with consistent support from my doctor, I have the right support so my physical and mental health has improved.”

This young woman had been shuffled between 17 foster homes before ending up homeless and couch surfing. Although she didn't feel safe or happy, Leanna's anxiety about living in an empty, unfurnished house prevented her from finding housing.

It wasn't until she heard of Home Again Furniture Bank that Leanna felt hopeful and motivated to find safe, stable housing. Knowing she could receive

furniture - for free - meant Leanna could finally start to dream of a different and better future.

Since that time, things previously impossible have become possible for Leanna: for more than two years, Leanna has maintained housing, a full-time job and a volunteer position on a Board of Directors. Leanna says, *“Thank you. But thank you doesn't seem big enough... my life started over.”*

Thanks to recent support from the Anglican Foundation of Canada for Making Dreams Possible, more people like Leanna will receive a bed to sleep in and the possibility of a better life.

Every day, Home Again Furniture Bank receives new requests for items as

basic as a bed to sleep in and a table to share a meal around. And every week, our volunteers deliver life-changing furniture to people throughout the Northeast Avalon region.

More and more of our neighbours find themselves struggling without furniture basics: since 2021, Home Again has experienced a dramatic **38% increase in furniture requests**. And with virtually every new request, at least one bed is needed.

The generosity of the Anglican Foundation of Canada will be a tremendous help to those waiting for a bed. You too can have a life-changing impact on the lives of our neighbours. Your donation today will ensure the continued free delivery of



Delivering a mattress—changing a life. Photo by Home Again

the furniture needed to live with comfort, stability and dignity.

Maureen Lymburner,

Director of Development
 (709) 325-0072

maureenlymburner@homeagainfb.com

To make a donation to Home Again Furniture Bank, you can look for them online at: http://weblink.donorperfect.com/homeagainfb_donate

Season of Creation—Seasons of Life

Article and photographs by
 Dr. Doreen H. Klassen

On September 17, the Cathedral of St. John the Evangelist in Corner Brook held a Seasons of Life Prayerwalk during its Sunday morning liturgy to celebrate the Season of Creation. The walk began at the baptismal font and ended at the altar, but stopped at various points to reflect on and pray for the seasons of our lives: Spring, Summer, Autumn, and Winter.

The Baptismal Font—our entry into the church and its life of faith and faithfulness—represented the springtime of our lives. At the south transept, which houses the cathedral choir, we celebrated the joyful music of summer and our rich liturgical tradition, while the Lychgate Entrance

(autumn) helped us focus on all who enter the church, whether the curious or the committed. At the Lady Chapel, we contemplated the winter of our lives, both the joys and challenges of winter weather and the many phases of aging.

Lastly, at the Altar, we gave thanks for all that the Creator has given us, but also prayed for those who are dealing with the vengeance of nature. The prayers ended with a plea for forgiveness for wrongs done and a request for guidance to “give our lives in service to the Creator.”

Throughout the Season of Creation, prayers, sermons, and hymns referred to various aspects of creation, and each week the congregation



Prayers at the south transept celebrated the joyful music of the summer



Dean Catherine Short ended the Seasons of Life prayerwalk at the altar with a prayer of thanksgiving, confession and absolution, and an appeal for guidance from our Creator.

sang a Season of Creation hymn: “Crashing Waters at Creation” by the late Sylvia Dunstan. This hymn highlights the life-giving waters of creation, the

liberating waters of the Red Sea, the covenantal waters of baptism, and the never-ending living water that makes us whole.

During the coffee hour

that followed the Eucharist, there were numerous expressions of gratefulness for the prayerwalk. Holding it in the sanctuary ensured that all could participate.

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Jennifer Rumbolt ordained priest in Labrador



On September 13th, 2023, Bishop Rose ordained the Rev'd Jennifer Rumbolt to the sacred priesthood in Mary's Harbour, Labrador. Diocesan Executive Officer, Archdeacon Charlene Taylor, also traveled to Labrador for the ordination. - photographs from the Facebook page of the Diocese of Eastern NL

Rowena Wareham ordained priest in Arnold's Cove





On September 29th, 2023, Bishop Rose ordained the Rev'd Rowena Wareham to the sacred priesthood in Arnold's Cove. -photograph from the Facebook page of the Diocese of Eastern NL

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The Gathering

Melanie Clarke
Columnist

As the days get shorter and the weather starts to turn cold and miserable, people tend to stay in rather than go out. Many are still concerned about viruses around us and are reluctant to be in places with too many people. Older people especially find it difficult to get around with all the challenges we face as we get older. Many of us have become used to being alone more due to the COVID-19 virus, and its lockdowns. Many have had no choice but to stay inside to protect themselves physically, mentally, and emotionally. The result of this isolation has led to many people losing the sense of community they once had.

Recently, I attended a small gathering at a local

church and the purpose of the gathering was to hold a ticket draw as a fundraiser. The ticket draw took place on a Saturday morning. Tea, coffee, sandwiches and cookies were served to those who came for the ticket draw. The gathering was about 15 people. These people came for a couple of hours. We all sat around a table chatting and laughing, sharing stories from the week and reminiscing about those who were missing from the last ticket draw.

For two hours, young and old spent time together. Some fantasized about what they would do if they won. Some spoke about children and grandchildren while others discussed the weather. No subject seemed out of place and yet nothing in

particular was discussed. It was just a gathering of people to verify the ticket draw. Yet, during those two hours, something spectacular happened!

This small gathering was a great example of fellowship! That Saturday morning lifted my spirits for quite some time after the gathering was over. Although the following week was a challenge for me, I found myself thinking of that morning with those dedicated parishioners. The friendship I felt from those people and the sense of community was so powerful. I really didn't expect a ticket draw to have any lasting effect on me, but it did. I realized that it was the coming together of people which affected me the most!

This small church



gathering provided the fellowship that many have been missing. At one time, going to the church for an evening or afternoon, may have been the only entertainment provided in many communities but as time as gone on, these church activities have become fewer and fewer. Without church activities, community fellowship opportunities have become fewer and fewer. People, even church members, no longer have that sense of community and therefore, people feel less and less

connected to those around them.

Our Lord and Saviour promised us "where two or three are gathered together in my name, I am there among them." Jesus wants us to come together and spend time with each other. He doesn't necessarily want us to only do this in a formal church service every Sunday. Jesus wants us to use every opportunity to come together as a community, so we all feel a part of his glorious presence!

Our world seems to promote our differences these days but as Christians, Jesus reminds us that being his followers, we should focus coming together in fellowship instead of separating and being alone.

God Bless you all.

St. Peter's (Hopewell) Upper Gullies, Part 3

Humble beginnings

Article by
William Lee

My previous article, Part 2 of this series, ended with a call for everyone within the church community of Hopewell Upper Gullies to pull together to complete the building of the new and much needed church. Accounts of the building of St. Peter's Church show just how much the work was an undertaking of the whole faith community. The Diocesan Magazine's Hopewell correspondent repeatedly mentions the work of the sewing circle, who raised money through teas and sales of work to go towards completion of the new church. Precursors of the Church of England Women's Association (CEWA), the Anglican Church Women's Association (ACWA), and today's ACW, these sewing circles were noted for their ability to access and meet corporate and individual needs of the congregation. From 1900, when it was led by president Mrs. Isaac Dawe, through the process of building the new church, the Upper Gullies Sewing Circle was

recognized as one of the most powerful agents of work. In 1906, the Hopewell contributor to the Diocesan Magazine created this image of the church being built through the flicker of needle and thread:

"Our new church, when completed in a year or so, will stand as a monument of our zeal and perseverance. But we have to keep the plate moving and the needles going."

While the church women of that time held no church positions on the vestry, and while they were still called by their husbands' Christian names, they did maintain the power and autonomy over the money they raised for the church. And while they were described in terms that by today's codes of language would be considered condescending (the Diocesan of 1904 once described Upper Gullies Sewing Circle as "that praiseworthy little band of women"), people of the day honoured the women's work.

Old church records show that

while plans for the new church occupied the most attention, other issues still had to be dealt with. At the turn of the century members of the congregation were expected to bring stakes or rails to maintain the cemetery fence. The constancy of human nature meant that wasn't always accomplished and at the 1900 annual meeting it was decided that truants in this matter would have to pay a dollar anytime they wanted to open a grave. In 1901 Rev'd Petley had to remind the congregation of its unfulfilled promise to provide hay for his horse: "but no steps were taken to mend the matter."

But records show that on the whole people did pull together. Men gave freely of their labour to build the new church, fitting the work into the seasonal rhythms of their other employment. For instance, the Rev'd E.K.H. Caldwell asked men of his congregation in 1904 to try and dig the trench for the new church walls "some time between caplin and hay time." Men cut much of the wood for the

building on Salmonier Line and hauled it by horse to the site in the winter. They pulled logs over the ice on the bay between Holyrood and Lance Cove. One account has it that as the horses came ashore at Doyle's Road one evening, the ice shifted, leaving the way they had come through Lance Cove Bight, nothing but water. The men lost no time attributing their good fortune to the fact that they had been working for the Church.

(The final article will relate a tragic event that occurred while the church was nearing completion as well as the laying of the cornerstone and consecration of the Church)

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.

The 50th Anniversary of Our Town And Getting Back in The Swing of Things For Fall

Article by Louise Smith
Photographs by Sharon Smith

I am writing this on the first day of autumn. But despite this fact, we are still experiencing temperatures in the double digits.

The only recognition to me, of fall approaching is the rapid shortening of our days and the resurgence of activities here at St. John the Evangelist, Topsail. I think the first sign was the opening of our ACW meetings and the coming together for fellowship after the summer hiatus. However, the actual resumption started off with a flourish on September 16, exhibiting both secular and spiritual connotations. It was a day that the Anglican Church Women catered to a special afternoon tea in recognition of the 50th Anniversary of our Town's inception, where boundaries unite the communities from Seal Cove to Topsail. Some very artistic members of the congregation appropriately decorated



Left to right: Audrey Petten, Morgen Dawe, Elizabeth Hollett, Sarah Mercer, and Mayor Darrin Brent



the hall with balloons and banners representative of the occasion, including photos of all the mayors who have served in the last half century. Neighbouring church families joined us in the celebration, as well as many enthusiasts from outside our beautiful town of CBS.

ACW president, Betty Hiscock, chaired the event together with banquet organizer, Shirley Glynn, while our Canon, the Rev'd Jotie Noel, welcomed everyone and delivered the thanksgiving and grace.

We were honoured to have as our guest speaker the second mayor of the town, Kelvin Fowler, a lifetime member of St. John the Evangelist Church, who briefed us on the town's initial ambitions during his tenure at its helm. Then, our current mayor, Daren Bent, updated the audience on current activities, while yours truly injected the usual bit of nostalgia.

The Rev'd Greg Mercer

and his associate displayed the usual expertise by providing musical entertainment for the evening, with photos and video by our own artists Sharon Smith and Pauline Noel.


Before our decorations were dismantled and Bone China stored for the next special event, we were already in the preliminary stages of preparation for the lasagna dinner take out, flea market, and fall fair, scheduled for September 30, October 21, and November 4, respectively.

Thanks to the cooperation and enthusiasm of our parishioners who volunteer and work together for the glory of God—our commitments will surely come to fruition.

*Your people shall be volunteers In the day of your power
In the beauties of holiness.*
Psalm 110: 3

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