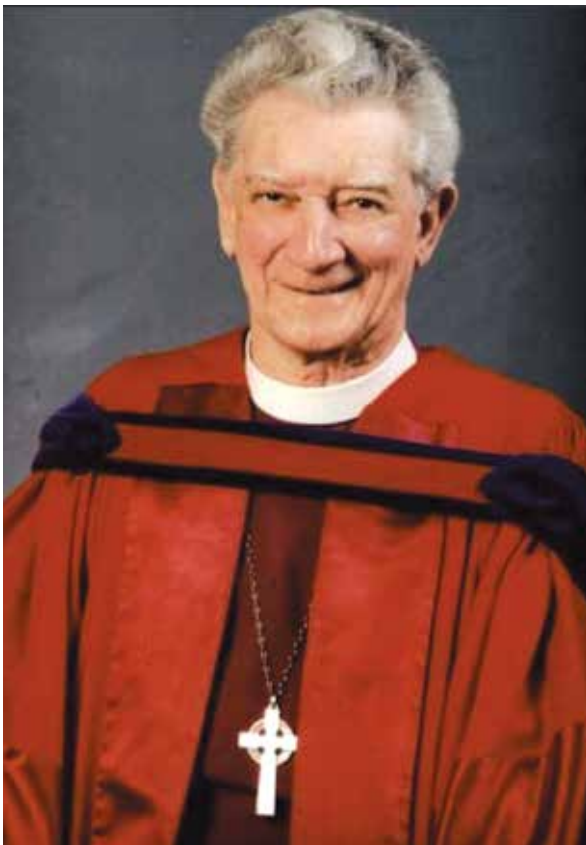


ANGLICAN LIFE

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



JANUARY 2024



**The Right Rev'd Martin Mate
1929-2023**

Bishop Martin Mate was a dedicated figure in the Anglican Church. He passed away at the age of 95 on November 28, 2023.

Preceded by his wife Florence of over 50 years in 2016, Bishop Mate lived a robust, industrious life. Born on November 12, 1929, to John and Hilda (Toope) in Port Rexton TB, he pursued education in Port Rexton, Memorial University College, Queen's College (earning an LTh and an Honorary DD in 2009), and Bishops University (achieving an Honours BA and MA in Philosophy and Theology in 1967).

Ordained as a Deacon in 1952 and as a Priest in 1953, he briefly served as a Curate at the Cathedral of St. John the Baptist in St. John's before undertaking roles in several parishes, including Pushtrough (South Coast), St. Anthony (as the Rural Dean of St. Barbe), Cookshire, Quebec, and as Rural Dean at Catalina-Newmans Cove-Amherst

Cove. He later served as Priest at Pouch Cove-Torbay before assuming the role of Diocesan Treasurer in 1976.

In 1980, he was elected as the second Bishop of Eastern Newfoundland & Labrador, navigating the Anglican Church in his diocese through a period of significant transformations in the region's religious landscape. As the Bishop, he facilitated groundbreaking steps such as the ordination of the first woman Deacon and Priest in Newfoundland, the recognition of same-sex relationships, and prioritized support for remote areas in Newfoundland and Labrador. Additionally, he established essential pension and healthcare plans for the clergy, leaving the diocese in a robust financial position upon his retirement at the close of 1992.

May he rest in peace, and rise in glory.

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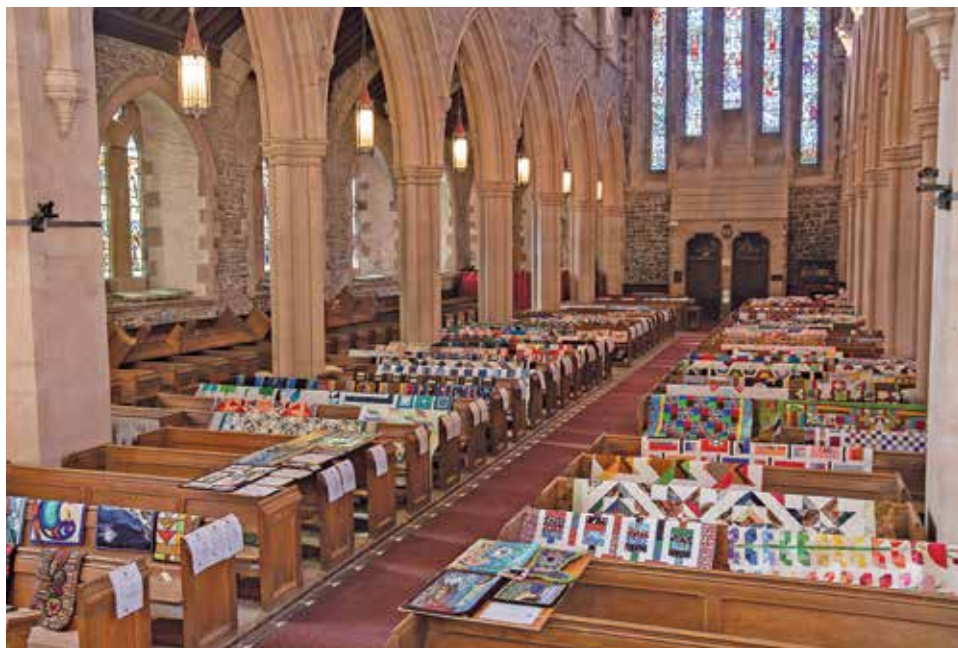
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Third annual quilt, hooked rug, and stitching show held



These three photographs are from the Anglican Cathedral of St. John the Baptist's quilts, hooked rugs, and stitching exhibition that took place on the weekend of November 3rd. The top left photograph shows some of the many works that were displayed; on the bottom left are the choral scholars; on the top right is Lisa Comptom, the local representative for Quilts of Valour.

-photographs by Cindy Marshall

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.

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Serving The Community With Heart and Action

Article by Jocelyn Miller
Photos by Pamela King

Outreach is a priority of the St. Lawrence Parish ACW in Portugal Cove. During Easter, we provide gift bags filled with personal care items and chocolate treats to various women's shelters in the St. John's area. We include small toys and other items for any children who might be in these shelters. We provide our local Legion (Branch # 10) with sugar cookies decorated as poppies for their Remembrance Day reception. During Christmas, we provide a monetary donation to our parish Christmas Hamper program; each member also provides a gift for a child to accompany the hampers destined for families with children. Our parish is fortunate enough to house a food bank and a thrift store, and some of our members are volunteers at both. We host a playgroup one morning a week for children under the age of 5



and their caregivers, giving moms/dads/guardians an opportunity to socialize with other moms/dads/guardians while the children are playing and having fun. We also host an afternoon of cards & fellowship for seniors, a weekly event enjoyed by all who attend. Both the playgroup and the card games are open to the community at large. Our parish holds a Youth Alpha course for our Confirmation Candidates, to which

our ACW will provide a meal, as well as a small gift for the candidates on confirmation day. We also assist our parish Ways and Means Committee with their annual fundraisers. These are just a few of our outreach programs, we are a small group, but very active in our parish, always ready to help whenever called upon. We thank God for giving us the ability and opportunity to serve our parish and community in his name.

UPCOMING DEADLINES:

February's print issue: 2 January

March's print issue: 1 February

April's print issue: 29 February

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ANGLICAN LIFE



Overturning Tables

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

Jesus entered the temple courts and drove out all who were buying and selling there. He overturned the tables of the money changers and the benches of those selling doves. 'It is written,' he said to them, "'My house will be called a house of prayer,' but you are making it 'a den of robbers.'" (Matthew 21:12-17)

In our home, we make it a policy to eat supper together every evening. It's the only meal we can share as we all have different schedules. But most often, we can find ourselves (all four of us) gathered around the table in our kitchen. The meal is really an excuse to check in with each other and learn about what's going on in each other's lives. For us, it is a sacramental moment. For in breaking bread and sharing a meal, we dive deep into our individual lives and see how God works in and through us.

Tables are important. A table is more than a piece of furniture in our homes; it is a gathering place. In our church buildings, there is another Table; it is the Altar—the centre of our Eucharistic Gathering where Jesus shares his Body and Blood—his very life with us.

In Matthew's Gospel, we hear about tables in a place of worship - the

Jewish temple. But these tables are a symbol of not gathering together but of driving apart. And it is Jesus again at the centre.

But it is not the Jesus we are used to seeing. It is an angered and enraged Jesus. A Jesus who doesn't gather people around a table to share in fellowship but a Jesus who overturns tables, driving out people from the Temple—a Jesus who scatters the crowd.

Why does Jesus do this?

Well, it had to do with what was happening in the Temple. People were coming from all over to worship God in the Temple, and the religious system of the day had people set up at tables in the Temple courtyard to change currency from foreigners for them to buy animals to offer the priests to sacrifice in worship. And this religious system had become corrupt—it had become a means to make money. What should have been a spiritual service had become a materialistic racket.

Jesus sees this and becomes angered. He says, "My house shall be called a house of prayer, but you are making it a den of robbers." Jesus sees the Temple as the place of religious freedom—where one can freely worship and pray to God. But the tables of the moneychangers



and those who sold the sacrificial animals become like a barricade preventing this freedom to worship. Jesus is angered at the exclusivity going on in his Father's House. It is to be a House of Prayer for all the nations—in other words, for everybody. Instead, it has become a den of thieves.

The Temple courtyard had been cluttered with these tables, which did not allow everyone access to worship God. So, Jesus physically removes these barriers by overturning the tables. This is further shown when Jesus begins to heal those who came to him in the Temple. This would infuriate the religious leaders of the Temple. After all, they did not want those seeking healing because, in their opinion, they were imperfect people. They believed that their disability was a result of their sin, and thus,



photo by Dan Gold on unsplash.com

they were excluded. If the tables of the moneychangers were still in place, these people wouldn't be allowed in.

But Jesus overturns this way of thinking and believing. He challenges their exclusiveness. He overturns their tables.

The tables we sit at are sometimes precarious places. Our kitchen table is familiar and comfortable in my home with loving faces, and we deeply trust each other as a family. However, how often do we find ourselves at tables that are not so familiar and trusting? How does this make us feel? Do we get squirmish and uncomfortable, especially when difficult topics come up?

Or do we think, like

Jesus, that some tables we sit at should be overturned because of their exclusivity and barrier to God?

As many of you have, I've sat at many different tables and wished at times that I could leave or even overturn them. These tables are usually the ones where I see injustice and exclusivity being spouted in the name of Christianity. These are tables where the bottom line is how much money we can make from others in the name of our religion or cause. Tables where Jesus is rarely mentioned except for an opening and closing prayer. Have you ever sat at that table?

⇒ see *Tables* page 5



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Fall Sale and Hymn Sing, St. Paul's Grand Bay



St. Paul's (Grand Bank) ACW held their annual fall sale on November 4th. It was a great success and they would like to thank everyone who helped and everyone who attended the event. On November 5th, St. Paul's held the annual hymn sing service. It was a beautiful service with music by the New Wine Gospel group and our organist Lori Billard. - submitted with photographs by Eileen Keeping



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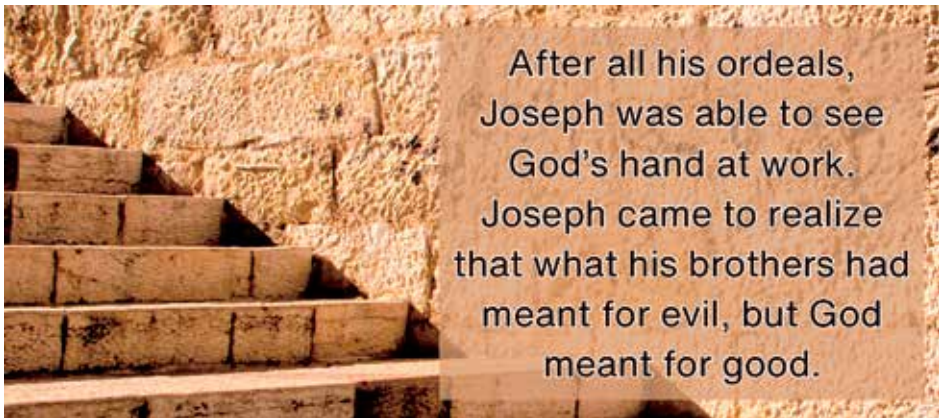
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Meant For Good

The Rev'd Michael Li
Columnist

The Bible tells us that God is in control of all of life's circumstances. If God is not in complete control, then who/what is?

Karl Barth (1886-1968) was a Swiss Reformed theologian. The evening before his death on December 10, 1968, he had encouraged his lifelong friend Eduard Thurneysen that he should not be downhearted, "For things are ruled, not just in Moscow or in Washington or in Peking, but things are ruled—even here on earth—entirely from above, from heaven above." ("Biography/Centre for Barth Studies, April 23, 2016). Dr. Barth told us that God is in charge.

God created everything (Genesis 1:1). He is in control of all things, including our successes and failures. The universe is not governed by chance or fate. Nothing in the universe occurs without God's permission directly or indirectly. Let me explain this by telling the life story of Joseph (Genesis 37-50). Joseph was the eleventh son of Jacob. His dreams of greatness offended his brothers. His own brothers sold him into slavery to a caravan headed for Egypt. God allowed the brothers the freedom to sin.

In Egypt, Joseph was falsely accused and sent to prison. In prison, Joseph interpreted the dreams of two prisoners accurately. This led Pharaoh to ask Joseph to interpret his two dreams about cows and ears of grain. Joseph was able to tell Pharaoh that the two dreams were foretelling seven fat years, followed by seven lean years. He advised Pharaoh to appoint a wise person to accumulate food during the fat years for rainy days. Pharaoh appointed Joseph to that position. Please note that Joseph gave God the glory for his ability to interpret dreams.

When the famine hit, Jacob sent his sons to Egypt to buy grain. Later, Joseph finally revealed himself to his brothers. Then, he invited his brothers to bring Jacob



and the entire family to Egypt, settling in Goshen, a fertile land in the Nile delta. They were able to live according to their cultural heritage. Then, Jacob died.

Joseph suffered a lot in his lifetime in a foreign country. He remained faithful to God. He trusted God completely. He lived in active dependence on God. Through the 23 years in a pagan country before his brothers came, he kept the faith and trusted God. He was able to forgive his brothers for their evil deed. He said to them: "You intended to harm me, but God intended it for good to accomplish what is now being done, the saving of many lives" (Genesis 50:20).

Genesis 50:20 documents the conclusion of Joseph's life. God takes that which is meant for harm and uses it for our good and his glory. God allowed Joseph suffering because in the bigger picture, his calling was to save many people from starvation. After all his ordeals, Joseph was able to see God's hand at work. Joseph came to realize that what his brothers had meant for evil, but God meant for good.

The brothers' purpose was evil, but God brought something good out of their evil act. God changes evil to good. The cross on Good Friday is the most obvious example. Please note that we must not suggest that evil people will not be held accountable if God reverses the effects of their evil plans.

God is faithful. We are not alone! God is always there, encouraging and equipping us for service. We need to seek God's direction for our lives every day.

Tables

from page 3

Or perhaps you have found yourself at an unfamiliar table where people who look and speak differently from you are gathered? A table where the conversation differed from your experience—such as difficult discussions around welcoming those who may not look like us or share our experiences. Have you ever sat at that table?

Or a table that has some empty chairs that were once occupied? A table where there was an argument and those familiar faces either chose not to return. Or a table with chairs where you were not wanted - where you were left out or rejected? Have you ever sat at that table?

How do we choose who we sit at the table with? Do we avoid sitting with the stranger? Do we choose to avoid certain people or conversations? Do we use our tables to exclude either by choice or by ignorance?

Perhaps we need Jesus to overturn those tables again in our churches and lives.

In our world today, there are many places where violence, war and terror are everyday realities. We currently see this in the Holy Land, Ukraine, South Sudan, Syria, Afghanistan and, sadly, others.

It seems it is getting harder and harder to see each other as human beings and more like enemies who are out to destroy one another. There is talk of building walls and turning away

strangers and refugees because of fear and mistrust. Instead of removing the barriers that separate us, it seems the world today is more interested in keeping people apart. In times like this, we must look to Jesus, who came to take away all barriers and overturn tables that keep us from truly loving God and loving one another.

One of the graces we use in our home before meals is "Come, Lord Jesus, be our guest, and let these gifts to us be blessed."

But maybe we should stop asking Jesus to be a guest in our homes and invite Jesus to take permanent residency. Ask Jesus to be a permanent member of our families, lives, churches, and tables we gather around.

My friends, the ultimate removal of a barrier was when God the Father threw away the stone that sealed the Risen Christ from His Creation. Our God is not held back by false barriers, even death. The Resurrection points us towards the generous and gracious inclusivity of God.


We will still find ourselves sitting at various tables, some familiar and loving, others perhaps different and uncomfortable. Wherever God leads us, may we never become a barrier to His Love and Grace. Like overturned tables, we may be symbols of God's justice and radical welcome for all people through faith and action.

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125th Anniversary of ACW Celebrated in Port Aux Basques



On Wednesday, November 1st, 2023, the ACW of St. James' Church in Port aux Basques celebrated their 125th Anniversary. The morning started with a church service lead by the Rev'd Jane Allen. Following the service, there was a lunch at the Memorial Centre. In the above photo of the cake cutting, we see Mary Pope on the left and the Rev'd Kathleen Knott on the right. -article and photographs by Lisa Brown

2024 Begins!

Melanie Clarke
Columnist

January in Newfoundland and Labrador doesn't usually bring much joy to those of us who live here. It's the darkest, snowiest, windiest, and coldest time of the year. Along with the poor weather, January is often a month of regret as we all get bills from our Christmas shopping, and we realize how much we overspent in an effort to make the holidays great. After all the celebrating in December, most people feel somewhat let down in January and look to change their ways by trying to drink less, eat less, exercise more! The beginning of a new year gives everyone a chance to start fresh—replace bad habits with good ones—make promises to

themselves that *this* year will be different!

So, gyms get a huge boost in business! Weight loss clinics have tons of new clients! The liquor store isn't as busy! The shopping malls are ghost towns! We begin the year determined to change ourselves!

Unfortunately, all these things focus on our "physical" selves. Somewhere along the ages, we think the only things we can change about ourselves is our "outsides." Most people at the beginning of a new year don't consider making changes that would improve their "inner" selves. How many people say to themselves New Year's Eve, "My resolution this year is to be



kinder." "I want to be more compassionate." "I want to be more generous." "I want to be more spiritual."

A small fraction of people who make New Year's resolutions actually maintain the resolution for the rest of the year. Imagine for a moment if instead of joining the gym for January, those people decided to go to church for the new year!

Our Lord and Saviour teaches us to love one



another. Jesus ate with the outcasts of society. He healed the lepers. He healed the sick and the suffering. He accepted all those who came to Him. He tells us to be kind, to be generous, to begin with love. Jesus showed us how to change ourselves so we could live with him in

heaven for eternity.

As a Christian, begin your new year by renewing your connection with God. Go to his house, share his word, and sing his praises. Make January the month of joy by strengthening God's love in your life.

God bless you all.

An Unexpected Divine Encounter

Emily F. Rowe
Editor, Anglican Life

On January 25th, the Church remembers the conversion of St. Paul. Unless we go to a church named for St. Paul, many of us might know very little about him. We know that his conversion took place after Jesus' death, and we may know that famous painting by Caravaggio of Paul who seems to have fallen off his horse, and also seems to have very few clothes on (which I have always found puzzling). But what do we really know about St. Paul?

Paul's story in the Acts of the Apostles tells us about his background as a Pharisee and his history of hostility against the early Christians. His involvement in the persecution of early believers in Jesus, notably the execution of St. Stephen, certainly marked his pre-conversion days.

Then, during a life-changing moment on the road to Damascus, Paul had an extraordinary event happen—a blinding light, accompanied by a divine revelation. Jesus addressed him directly, questioning his actions against Christians. This encounter actually left Paul temporarily blinded!

Three days later, a man named Ananias, from Damascus, restored his sight, and Paul was baptized. After that, he fervently embraced Jesus as the Messiah—so much so that he felt the need to widely share his new faith.

This transformation led Paul on an extensive journey, embarking on three missionary voyages aimed at spreading the teachings of Jesus to regions that were mostly inhabited by non-Jewish communities. His writings became part of our Bible. While they are still very much a part of our lectionary, there's no question that some of the things that he said are problematic in today's world. We all know that Paul's views on women border on the embarrassing. He says that women must remain silent in churches, and other things that we wouldn't—and shouldn't—say today. But there is even some question as to whether or not Paul wrote everything that is attributed to him, so if we can let ourselves not be distracted by these archaic rules for women, maybe we can still learn



something that is really important from Paul's conversion.

God's intervention comes when we least expect it. Paul was just going from one place to another when God got involved. He wasn't in a place of worship, and wasn't even necessarily thinking about religion or faith. God can find us even when we aren't looking for him. We also can be moved emotionally, and feel physically nearer the presence of God, whether that's in a church, while looking at a beautiful landscape, or looking into the face of someone who loves us.

Putting aside the famous artistic renditions based on writings that may or may not have been written by him, we still see that Paul's journey from persecutor to advocate



The Conversion of Saint Paul by Caravaggio; image from commons.wikimedia.org

for Jesus is an amazing one. Paul's transformation is a story of unexpected encounters with the divine. Paul reminds us that God's intervention knows no bounds. While we might not experience blinding lights or audible voices, we can see and feel the profound

touch of the divine in the moments that stir our emotions or connect us deeply with others. Paul's example, marked by such radical personal change, shows us the possibility for unexpected transformations in our own lives when we encounter God.

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Reasonable and Probable Grounds to Believe Courage

Ford Matchim
Columnist

Scripture writings are numerous on the importance of courage: against great foes (Judges 7:7-23); against great odds (1 Samuel 17:32,50); when threatened (Daniel 3:16-18); when intimidated (Daniel 6:10); in moral crises (Nehemiah 13:1-31); in rebuking (Galatians 2:11-15), in preaching Christ (Acts 3:12-26), and so on.

A pleasant duty as commander of the RCMP Academy in Regina was conducting final briefings for graduating cadets. Somewhere spliced into every session, I would focus on our primary "raison d'être"—the protection of life, limb, and property, and the discharge of these duties without fear, favour, or affection. Cadets, being mindful of their looming policing duties in real life situations would frequently have questions surrounding fear, and on individual coping techniques.

I would often premise my response from the words of an unknown author: "It's not he/she who's brave and has no fear, but he/she whose fearful heart is brave." "Damn the torpedoes; full speed ahead" are great lines for the movies, but reality requires us to assess the danger and the risks, and sensibly take a course of action that often requires a fearful heart. It's accepted that in stressful situations where danger is present, responders will be fearful. Doing ordinary things under extraordinary circumstances underpins the importance of sound risk management, and fighting



the good fight. There's a line in that well known hymn, Stand Up! Stand Up for Jesus: "...where duty calls, or danger, be never wanting there." It speaks to the need for courage.

At an early age we get to know the difference between right and wrong. And being truthful takes on its proper meaning when we tell the truth, the whole truth, and nothing but the truth. It's been rightly said that, "a truth that's told with bad intent, beats all the lies you can invent." In working with responders, honesty is by far the best policy, in handling serious and critical situations where danger is imminent.

In the work place, we recognize our own established patterns of coping and attempts at coping, and in observing the behaviour of others. We note the differences in cool dudes, hot heads, and all those levels of competency and incompetency falling somewhere in between. I used to find myself pondering why some individuals can embrace heavy workloads and challenges while others find the load too heavy. The right balance of rest and exercise, be it mental or

"Doing ordinary things under extraordinary circumstances underpins the importance of sound risk management, and fighting the good fight."

physical, is difficult to judge, and can not be generalized, as individual coping has its own technique and time table.

Louis Armstrong's line "...nobody knows the troubles I've seen...nobody knows but Jesus..." has popular appeal. Yet the belief that no one else knows of our troubles is not necessarily always the case. It's just difficult to imagine that any of our individual troubles, in the total scheme of things, can really be new when we consider all those folks who have come and gone before us. It's perhaps more understandable to think of life's troubles as old things happening to new people.

William Wordsworth's line, "In that sweet mood, when pleasant thoughts bring sad thoughts to the mind," is a bit of a puzzle. Why indeed, should pleasant thoughts lend themselves to sad thoughts? Could it be nature's way of looking after us by not letting us get lulled into complacency? Nature doesn't always spring to the forefront with such help. Excessive self-indulgence—self-centredness as opposed to being compassionate and caring and showing concern for the wellbeing of others—is a


shortcoming that too often befalls many of us. That same self-indulgence and self-centredness can sometimes take us down a lonely, slippery slope, "to that sweet slow descent into self-pity," wherein we seek false comfort by emotionally feeding off our own misery.

Our mind, when it experiences mental trauma, often needs time to rest, to cope, and to re-adjust in the healing process. Somewhat like a physical injury of a knee, we need a combination of rest and exercise. And if we strap-up and immobilize the knee too rigidly, without regard to a proper balance of rest and exercise, then healing can easily be hampered rather than helped. Likewise, if we resort too quickly to drugging our minds, it can deprive our natural coping processes. Our individual thresholds on coping with mental trauma or physical pain, vary. And in many cases, it's perhaps a good practice to stretch ourselves a bit, before resorting to unnatural remedy such as over strapping-up the mind or over strapping-up the knee.

So then, coping with the stresses and strains of life, when you really get down to the nitty-gritty of it, is an ongoing struggle. Each day brings a new opportunity to fight the good fight, and hopefully the courage and will to persevere. Our daily challenge, with God's help, is to seek and strive to find that reasonable, albeit elusive balance.

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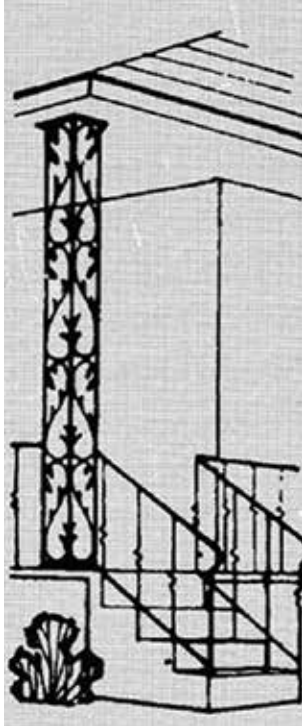
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It's Not Only About Christmas

News from PWRDF

Debra Gill
PWRDF Representative
Central Newfoundland

The PWRDF World of Gifts is not only for Christmas. How often do you say, "What do you get for someone who has everything"? Why not consider a gift that would make a world of difference to someone else on their behalf.

Does your parish ever consider doing outreach ministry? Why not consider using the World of Gifts as a way to do outreach in the wider world?

Here are a few suggestions:

Clean water for communities in Kenya. Kenya is experiencing the worst drought in 40 years. PWRDF has been supporting Utooni Development Organization for three years to improve access to clean and safe

water and is continuing this support for another three years. \$100 will help fund a 10,000-litre water tank for a family or villagers managing a tree nursery. \$2500 will build a well with a hand pump. \$3000 will build a well with a solar-powered pump.

How about supporting Indigenous health programs aimed at healing intergenerational trauma, youth suicide prevention, COVID-19 response, culture and language preservation, traditional environmental protection, teaching indigenous knowledge practices and sharing about indigenous food and medicinal plants? How about training Indigenous midwife apprentices in Mexico or Peru?

Then there's always

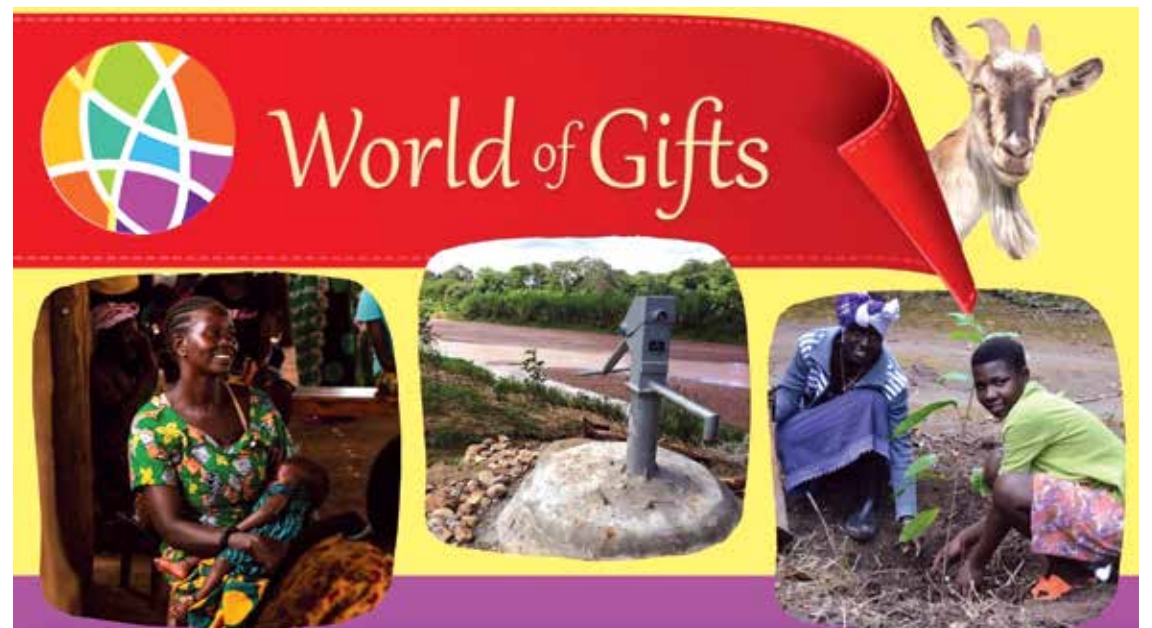


image by PWRDF

providing animals for people, such as donkeys, goats, rabbits, bees, or chickens.

So many people are hungry. Why not consider supporting PWRDF's membership in the Canadian Foodgrains Bank which supported food relief work in Pakistan, Kenya, Haiti and more over

the past year? Through the Government of Canada, these donations are matched up to four times.

The list is endless and the possibilities are limitless.

As PWRDF staff like to say "the gift guide is evergreen."

Gifts range from \$25.00 to \$3000.00. If

you or your church would like to know more about the Gift Guide you can see it in detail on the PWRDF website pwrdf.org/worldofgifts or you can call them at 1-877-936-9199, or if you have a copy of the World of Gifts you can mail your order form to 80 Hayden Street, Toronto, ON M4Y 3G2

The Reverence Trap: Dangerous Vocations

The Rev'd Jonathan Rowe
Columnist

In previous columns, I've highlighted the challenges faced by clergy, especially amidst the COVID-19 pandemic's initial lockdowns. I've shared personal strategies for maintaining mental health and discussed broader societal forces affecting not just clergy but everyone. Laypeople, too, feel drained and burdened. The struggles extend beyond the church, affecting educators, healthcare workers, and countless professionals, amplifying the challenges of overwork and underappreciation.

The concept of "vocational awe" caught my attention—a term describing the romanticised reverence for a profession and its institutions. Originally coined in an article addressing the challenges faced by underpaid and undervalued librarians, vocational awe uses specifically religious language to explore a secular phenomenon. Once you start talking about it, you'll always find people who recognize and relate their own experiences to this double-edged sword.

In academia, educators can blur their personal identity with the noble pursuit of knowledge. In healthcare, professionals see their roles as callings to heal. In many other 'helping professions', the comfort of knowing that your career makes a difference is powerful. It's the belief that our work can be more than just a job—it's a way to offer up our God-given talents for something bigger than ourselves. Some people say 'Do what you love, and you'll never work a day in your life.'

Yet the sword cuts both ways. This reverence for our careers can lead to unrealistic expectations and unhealthy work dynamics. People feel pressure to sacrifice their personal well-being and boundaries, for the sake of the greater good. Unchecked vocational awe leads to exploitation. Institutions can use it to maintain the status quo and perpetuate inequalities. It blinds society to systemic issues and delays necessary changes. Left unaddressed, vocational awe results in burnout, mental health



struggles, and an imbalance between work and life. Another way to put the wisdom of the last paragraph might be 'Do what you love, and you'll have terrible boundaries and always be overwhelmed.'

In a world where work-life boundaries blur, the church needs to lead the way in addressing these challenges. If workplaces have become toxic from using our language of vocation, we have an opportunity to reclaim and redeem that language. What if we used our language around vocation to show the world a better way to treat workers? We need to encourage

everyone to think about their career as a vocation and not just a job. In fact, that's the best way to solve the problem of vocational awe. When we recognise that *everyone* has purpose in life, then *no one's* vocation needs to be singled out for special awe. Instead, we are all called by God to use our gifts and abilities in gracious and loving ways.

It's crucial to eliminate the expectation for professionals to overextend themselves merely because their work is deemed noble. Instead, by celebrating and respecting each person's contribution, we pave the way for a fairer, more equitable professional landscape. If we wouldn't demand such extraordinary sacrifices from one profession, why accept it elsewhere? In redefining our understanding of vocations, we can foster a culture that values, supports, and respects every individual's contributions, transcending the boundaries of vocational awe.

Embracing the Light in The Darkness: Epiphany and The Radiance of Hope

The Rev'd Cynthia Haines-Turner
Columnist

I don't think it's a coincidence that in the darkest days of the year, we celebrate light. On the feast of Epiphany, we hear "Arise, shine; for your light has come, and the glory of the LORD has risen upon you. For darkness shall cover the earth, and thick darkness the peoples; but the LORD will arise upon you, and his glory will appear over you. Nations shall come to your light, and kings to the brightness of your dawn." Isaiah 60:1-3. We also hear the story of how the magi followed the star to find the Christ child. In the darkness of winter when the days are so much shorter, we long for the light. Light is an interesting image—we bring things to light, light helps plants grow, light is healing, in the gospel of John, Jesus is described as the "light of the world," a light which no

darkness can overcome.

But sadly, darkness is also our reality. Any night that you watch the news will verify that such is the case. We hear stories of pain and suffering, of hunger and homelessness, of tent encampments in St. John's and other cities. If you do an internet search on global conflicts, you will find so much of our world is at war. Wait! Did we not just go through Advent focusing on hope, peace, love and joy? Did we not just celebrate Christmas and the coming of the Prince of Peace?

Well, yes, we did. Just as it is no coincidence that we celebrate light at the darkest time of the year, it is no coincidence that we celebrate the season of Epiphany—the revelation of who Jesus is and who we are called to be, just after we celebrate the



incarnation—the breaking in of God into our hurting and damaged world.

In this season, Jesus is revealed as a light to the nations, at his baptism as the beloved son of God in whom God is well pleased. Then Jesus calls the disciples, and us, to follow him and, long after his time on earth, to be his hands and feet, to be

the means by which his love is made manifest. That sounds like a lot, doesn't it? It does to me. But here's a story that demonstrates just how much light we can each shine on this world. A family moved to Newfoundland for one of them to study. As newcomers, they needed to find a place to live. By chance, in the Dollar Store, the mother asked someone if she knew of any apartments to rent. She could have said, no, and moved on, but she didn't. She helped the family find a place to live and then helped them settle in, going with the parents to register the child for school. In the darkness of uncertainty, light shone.

There is darkness, that is true. But there is also the light of love. In this season of Epiphany, we celebrate the light.



Above left, the Cathedral's Inclusivity Banner. Photo by Dean Catherine Short. Above right, the Cruise Ship Volunteers in front of a model of the Cathedral of St. John the Evangelist: Michelle Joyce, Valerie Pretty, Ida Stone, Katie Watton, Effie Humber, John Collins, and Gladys Batten. Missing Gregory Cutler. Photo by Dr. Doreen Helen Klassen

Thousands of Visitors at Corner Brook's Anglican Cathedral

Article by
Dr. Doreen Helen Klassen

They came from Florida, New Zealand, the Philippines, and "near Vienna." Sometimes a mere handful, and sometimes literally thousands! All were visitors brought to Corner Brook by cruise ships.

As part of its outreach

in the summer of 2023, the Cathedral of St. John the Evangelist opened its doors to visitors for all of the 35 cruises with more than 800 passengers between June 30 and November 3.

During the Thanksgiving weekend,

Corner Brook received two extra cruise ships due to inclement weather in the ships' intended routes. And on Thanksgiving Monday, over 1,000 people visited the Cathedral, which seats a mere 400!

There is no charge for visiting the Cathedral,

but visitors donated over \$2,700 in appreciation. Many treasured singing or listening to their favourite hymns as Ida Stone played the Casavant organ. German visitors in particular enjoyed hearing "Glorious Things of Thee are Spoken," sung to

the tune of the German national anthem.

All appreciated the warm welcome and many commented on the inclusivity banner, with its reminder to show kindness to all God's children.

Worshiping God Physically and Spiritually

St. John the Evangelist, Topsail

Article and photographs by Louise Smith

Hanging prominently on my kitchen wall is a very large calendar. Each block or date has four lines, most of which are filled with reminders of approaching church activities. The calendar is a recurring Christmas gift I've been finding in my stocking for the past several years.

As soon as everyone came together and settled in after the summer hiatus, our church here at St. John the Evangelist has been a beehive of activity.

Since my last news, we prayerfully and joyfully orchestrated our annual flea market on October 21st—also my birthday. Though our focus was strictly on the multitude of browsers, seeking something of interest from our collection of treasures, it was still a healthy atmosphere in which to spend a special day and have tea served in a favourite bone china cup.

The old adage that one man's refuse is another man's treasure was certainly exemplified by the success of our flea market due to the diversity of donations and generosity of parishioners. The fall fair on November 4th was equally recognized.

Then on November 5th, Remembrance Sunday, the CLB and Canadian Legion Branch 50 participated again this year in our special church service with the blessing of the colours by Rev'd Canon Jotie. After worship, the congregation and guests proceeded downstairs for a time of fellowship and a cup of tea.

To make away for the 13th anniversary of our Holly Tea on December 9th, the men of our parish will culminate the fall activities by preparing and serving a three course stuffed chicken breast take-out dinner on November 25th.

Thus, the physical part of our church journey completes one of two things that go together—things material and things spiritual.

By the time that this article goes to print, we will have come to the end of another year—a year that has been both busy and rewarding, and sometimes challenging. As the new year approaches, we look forward to a continue journey of this labour of love in God's great vineyard.



Above: Canon Jotie Noel and Louise Smith enjoy a cup of tea



Right: The Flea Market

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Stephenville choir raises funds for musuem



The choir of St. Augustine’s Church in Stephenville was asked to perform at Our Lady of Mercy Heritage Church. They sang a number of selections to help fundraise for their museum. It was a wonderful time of outreach music ministry, and was well received by all.
- submitted with photographs by The Rev’d Nicole Critch

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