

# ANGLICAN LIFE

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

FEBRUARY 2024

## Celebrating Our Present, Cherishing Our Past, Creating Our Future

### Centenary Celebrations at St. George's, Robinsons, NL

Article and photographs by  
Allister and Isabell Dyke

#### Celebrating our present

On November 25th, 2023, the members of the Anglican Parish of Bay St. George, gathered together to celebrate the centennial of St. George's Anglican Church in Robinsons, NL. Some 100 people gathered together in praise of God for the centenary, and shared a beautiful thanksgiving dinner together. The service was presided over by The Rt. Rev'd John Organ, the bishop of the Diocese of Western Newfoundland & Labrador Straits. Bishop Organ presided, preached, and celebrated the Holy Eucharist with those in attendance. The choir of St. Augustine's Church from the Parish of Stephenville were present to lead the singing under the direction of Mrs. Elizabeth Porter, their choir director. The Rev'd Nicole Critch, The Rev'd Kay Osmond, The Rev'd Dawn Barrett, and The Rev'd Mary Rose Colbourne were present together with The Rev'd William Matchem of the United Church of Canada. Present also were lay leaders Mrs Helena Harvey, Mrs. Lavinia Curnew, Mrs. Ida Keeping-Chaffey, Mrs. Shirley Hulan, Mrs. Mary Hulan, Ms. Dianne MacDonald, and Mr. Wayne Morris. Mrs. Susan Hulan, Chair of the Anniversary Committee, Mrs. Muriel Chislett, our



guest speaker, and Mrs. Kerry-Lynn Dolomount, the editor of St. George's Celebrations' Leaflet, were also present. Mrs. Sheila Coffin presented special flower arrangements for the altar and window. In honour of our veterans of the First World War, the Second World War, the Korean War, and all world conflicts, the presentation of the colours was made. The presentation of the colours was led by Corp. Ivan Gosse, Sergeant-at-Arms for the Royal Canadian Legion, along with flag bearers Mr. Wayne Morris, Mr. Jeffery Bartlett, and Mr. Lloyd Harnum. God Save the King and O Canada were sung. Prayers for the service gathering

were said and a special anniversary hymn written by Canon George H. Earle, and led by St. Augustine's Choir, was sung. Words of welcome were given by The Rev'd Norman Cutler, priest-in-charge of the Parish of Bay St. George. Greetings were brought forward by Mr. Scott Reid, MHA for St. George's-Humber, and a message was also read by the MHA on behalf of the Premier of Newfoundland and Labrador, Dr. Andrew Furey. The Rev'd William Matchem brought greetings on behalf of the United Church of Canada, and Mr. Jeffrey Bartlett, the school principal, brought greetings on behalf of E.A. Butler School. The Rev'd E.A. Butler, for whom the

school was named, was the first priest-in-charge (rector) of St. George's Anglican Church from its inception in 1923 until 1948. Special thanks is extended to the makers of the bishop's archway, Mr. Lloyd Harnum and Mrs. Joy Harnum, Mr. Norman Noseworthy, and Mr. Wayne Morris. Also, a thank you is extended to the members of St. George's vestry and the women of St. George's Church, The Bay St. George local Service District Fire Department, and The Three Rivers Lions Club Dinner, caterers for a wonderfully delicious hot turkey dinner following the service.

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## Grank Bank on Advent III

### A nativity play and a gift to help those in need

Submitted with photographs by  
The Rev'd Charlie Cox

On the third Sunday of Advent, the candle of joy was lit on the Advent wreath. There was great joy at St. Alban's church in Grand Bank as the Children's Christmas program took place; a time of fellowship followed the worship, which also included a visit from Santa Claus.

At the end of the service, our Sunday School leader, Ms. Chelsea Bryan, presented the rector, the Rev'd Charlie Cox, with \$1000 to be forwarded to PWRDF. These funds were collected over the past year through their weekly outreach baskets accepting nickels and dimes from members of the congregation.

This donation will be used to purchase:

- 2 storage tanks for clean water (\$200)
- 2 water maintenance systems (\$150)
- 1 solar pump for clean water (\$100)
- Train an indigenous midwife (\$50)
- Provide 2 families with an indigenous midwife visit before the birth of their baby (\$100)
- Provide a family with a water carrying donkey (\$140)
- Provide 3 goats to



healthcare workers (\$120)

- 3 solar powered incubators so community members can buy chicken eggs and sell newborn chicks (\$75)
- Humanitarian Relief Support (\$50)

St. Alban's

congregation are so thankful for the work of the Sunday school, and we wish to say a heartfelt thank you to their leader, Ms. Chelsea Bryan, and all who continue to support the youth of our church. Thanks be to God!

# Embracing Transformation in Christianity

The Rt. Rev'd John Organ  
Bishop  
Western Newfoundland

One of the givens of Christianity, from its beginning to now, is its power to transform lives. Those first disciples called by Jesus were never the same again. They had their moments of failure, but overall they more than fulfilled the mission of sharing the Gospel of Jesus Christ near and far, until it circled the entire earth and changed the lives of billions of people as well as nations and cultures.

Today we can feel that Christianity is waning. A deeper look however reveals that there are approximately 2.4 billion adherents to Christianity around the globe. Census 2021 revealed that in Newfoundland and Labrador, 21.5% of the population identified as Anglican, some 110,000 people! Add our sister-churches and Christianity are alive and well in our

province.

That being said, there is a recognition by mainline churches in Europe and North America of declining numbers. There are fewer and fewer people in the pews on Sunday mornings. The reason for this is neither simple or singular. Secularization has a part to play. Wrongdoing has a part to play. Christian formation has a part to play.

There is room for repentance and profound change.

Some of this repentance and change must come from within each individual member of the church. Each Christian must be genuine and intentional about their own health and well-being, their own transformation by God's Spirit, especially to be people of love, joy, peace, patience, gentleness, kindness, and self-control. There is a

daily demand to sit under the influential rays of the Holy Spirit and be more and more transformed into Christ-like people.

Hate must give way to love; war to peace; selfishness to selflessness; self-interest to other-interest; exploitation of the earth to its conservation; racism to equality; despair to hope; indulgence to discipline.

It is a healthy relationship with God that can help us with all that. Not religion for its own sake, but a faith that is rooted in what is core to that religion. And for Christians that is Jesus Christ. It is where we meet the depths of humanity's best and also where we meet the spiritual, the divine. As we draw closer, knowing Jesus better, the Father better, and the Holy Spirit better, we will be transformed more and more into a person worthy

**“We can be wonderfully transformed and empowered by following Christ and belonging to his body, the Church.”**



of the name of Christian. We will also transform our faith community, the church, to be aligned with its truest core and good.

We can be hopeful for Christianity. We can be wonderfully transformed and empowered by following Christ and belonging to his body, the Church. There is required of us an openness to spiritual growth and transformation. We cannot stay the same but must always be maturing in

Christ. Our Christian formation cannot just be confession but also profession. Following Christ is a way of life; it demands everything of us. It is costly. But that costly following will make us new and produce in us fruit that heals and does not harm, builds up and does not destroy, gives life and not death.

There is no lack of a future for such a faith and its practice!



**UPCOMING DEADLINES:**

March's print issue: 1 February

April's print issue: 29 February

May's print issue: 1 April

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# Centenary

from page 1

Mr. Wayne Morris presented the Christian character of our patron saint and martyr, St. George. Bishop Organ then continued the Centenary Service with the St. Augustine Choir singing the hymn "We love the place O God."

Very notably, St. George's Church is one of the finest examples of an 11th century flying buttress vaulted ceiling. These flying buttress rafters were designed in France in the 11th century and are a combination of Romanesque and Baroque architecture. The flying buttress vaulted ceiling, with no supporting beams, allows the congregation to sit in any pew in the nave and have a complete panoramic view of the chancel and sanctuary.

The Proclamation of the Word followed the processions with the readings from Revelation 21: 5-7, Psalm 126, Ephesians 6: 10-20, and the Gospel of Luke; "Take Up Thy Cross Daily and Follow Me."

The St. Augustine Choir so eloquently sang the gradual anthem, "Bread and Fishes," before Bishop Organ presented his reflection.

Our very dedicated and long-standing members of St. George's Church, Mrs. Ethel Gale and Mrs. Maxine Meade, led the prayers of the people. The offertory



hymn, "Praise My Soul the King of Heaven," was sung while Dulcie Dollomont, Rowena Hicks, Ryan Butt, Brock Dollomont, and Sadie Dollomont, led by Mr. Todd Hulan and Mr. Norman Noseworthy, brought forward the offering. The prayer over the offering was prayed and Bishop Organ continued with Eucharistic Prayer number three.

Following the reception, the Marching off of the Colours occurred, and the last hymn, "The Day Thou Gavest Lord is Ended," was sung. A beautiful dinner of hot turkey was had by all at the Lions Club.

## Cherishing our past, creating our future

St. George's Bay was named by the early French explorers in the 16th or 17th century, and very probably on the feast day of St. George, April 23rd. In 1701 the first resident member of the clergy was appointed under the auspices of the Church of England's Bishop of London and the Society for the Propagation of the Gospel (SPG). The Anglican Parish of Bay St. George began in 1841; meanwhile, the Church of England records began to be documented. (This information is from

research done by Bishop Peddle, former bishop of the Eastern Diocese of NL).

Bishop William White was the Bishop of the Diocese of Newfoundland on November 25th, 1923 when the then "new," and second, St. George's Anglican Church was opened. Our bishop of the Diocese of Western Newfoundland and Labrador 100 years later is The Rt. Rev'd John Organ.

The Rt. Rev'd W.G. Legge, Bishop of Western Newfoundland from 1968-1978 was a native son of Robinsons, and was confirmed (1925) and married (1941) at St. George's Church.

The first priest of St. George's Church in 1923 was the Rev'd E.A. Butler. Over the last 100 years, there have been 25 members of the clergy who served in St. George's Church; The Rev'd Norman Cutler is the current incumbent priest as of November 25th, 2023. We cannot forget the services of our dedicated lay readers and would like to acknowledge every lay reader including the late Mr. John Janes, Mrs. Mary Hulan, Mr. Simeon Priddle, and Ms. Dianne MacDonald.

St. George has been the patron of Robinsons Church for over 150 years; he is also the Patron Saint of England, the Scout movement,

farmers, soldiers, and many more countries and organizations. In Newfoundland and Labrador, St. George's Day is celebrated on the Monday closest to April 23rd each year. St. George's Day commemorates the life of St. George, a Roman soldier and Christian martyr. He was a man of courage, devotion, leadership, and truthfulness. His most widely recognized symbol is St. George's Cross: a red cross on a white background, often displayed on a flag, and used as England's National Flag.

In cherishing our past there are several baptisms, confirmations, and marriages to recall in these 100 years as noted from the church records and by several of our church members.

Arthur S. Morris, infant son of George and Harriet Morris, was one of two babies baptized in 1923 in the new St. George's Anglican Church. Arthur joined the navy and served as Able Seaman during WWII. He died in September of 2010, at the age of 88 years.

Gertrude Shears, infant daughter of Arthur and Georgina Shears was christened November 1923, and later was confirmed and married in St. George's Church. At the

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age of 98 years Gertrude Gillam (nee Shears) died, and her life was celebrated at St. George's Church, remembering her years of faithful dedicated service as a member and president of the ACW, and as a member and president of the Altar Guild.

On August 19th 1934, Amelia Mae Shears, infant daughter of Arthur and Georgina Shears, was baptized in St. George's Church; she was later confirmed and married there as well. At the end of St. George's centennial Annabella Madeline Colbourne was the most recent child to be baptized on September 10th, 2023. Annabella Madeline is the infant daughter of Patrick Colbourne and Gabrielle Gillam.

In cherishing our past we remember our confirmation candidates too. Young teenagers, dressed in their finest, were confirmed and received their first communion with Bishop White in St. George's

Church. Ethel Gale (nee McKay) was baptized by lay reader Silas Gillam on November 19th (1935), confirmed by Bishop Abraham on September 24th (1948), and married Darcey Gale in 1957 (all sacraments were celebrated in St. George's Church). On July 22nd, 1967, Wayne Morris received the Rite of Confirmation with the Laying on of Hands by Archbishop Robert Seaborn. In May 2023, the Rt. Rev'd Bishop John Organ confirmed Ryan Butt, Austin Canning, Jacob Reid, Bella Dolomount, Emma Hulan, Alicia Quilty, and Krystal Legge the last confirmation service within the Centenary of St. George's Anglican Church.

Throughout the Centenary of St. George's Church there have been many marriage ceremonies including: James & Gertrude Gillam, 1937 Sydney & Albertha Morris, 1953; Joyce & Thomas Matchem, 1954; Elsie & Gerald Luther, 1954; Ethel

& Darcey Gale, 1957; Allan & Muriel Chislett, 1960; George & Sheila Coffin, 1963; Dale & Effie Gale August, 2023.

The last marriage ceremony of the Centenary year was Dale & Effie Gale.

Other memories to be shared at this time include the Christmas Pageant in 2009 with The Rev'd David Pearce; many flower services held annually with great attendance for each service; The Rev'd Terry Rose's ordination as a priest on November 1st, 2010 by The Rt. Rev'd Percy Coffin; Rev'd Rose presenting Ms. Dianne MacDonald with her lay reader's license in March of 2013; November, 1998, when Ellis Hulan and Gertrude Gillam cut the 75th Anniversary Cake; the new St. George's Church Hall opened in 2016; and in 1912, a branch of the CEWA was formed in Robinsons which later to become the ACW. St. George's ACW supported the clergy, their families, the vestry, and all committees of the church

especially with dinners, sales, and finances. The altar guild maintained and prepared the services for Holy Communion with fresh linens and decorated the altar with beautiful cut flowers.

There were many organists we remember as well. These were: Belle (Ryan) Legge; Dolly (Shears) Tilley; Edna (McKay) Alley; Maude (Windsor) Hulan; Joan (Butt) McKay; Gwendolyn (Suley) Noseworthy; Dawn (Butt) Morris; Doris (Alley) Roberts; Kaye (Kendall) Alley; Bob Atkins; Richard Legge; Erica (Quilty) Gillam; Mildred (Bourne) McKay (Mildred just had her 100th birthday); Joyce Prentice; Muriel (Hulan) Chislett; and Norman Cutler.

The Rev'd Isaac Butler (incumbent 1947-1955) was the first priest to live in the first rectory built in Robinsons. The rectory was always located in Sandy

Point until then. Tragically, on the night of May 23rd, 2011, a fire destroyed the first rectory in Robinsons. The St. George's Church was very near the rectory, and with the intensity of the fire, the church was also in jeopardy of catching fire. Thank you to the local service district fire department for quickly responding to contain the blaze, and ensure that the fire could not reach the church some 50 meters away. A new rectory was purchased in 2011 for clergy and their families.

On behalf of The Rt. Rev'd Bishop John Organ, The Rev'd Norman Cutler, the parish council of the Parish of Bay St. George, and the vestry of St. George's Church, congratulations and goodwill is extended on the Centennial of St. George's Church.

*November 25th, 1923 to November 25th, 2023.*

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# Four Poems of Faith

The Rev'd Amber Tremblett  
Columnist

## Message

I sit in silence and wait for You  
My mind like the inside of a coffee shop  
A conversation that won't stop  
With myself, with everyone  
I return to the word  
Peace – Peace  
Peace I wish so desperately to feel  
As I dwell on what it means  
To be in Your presence  
What is the essence of You?  
Of me? Of my soul?  
I grow old in this chair  
Eyes closed, unmoving  
And hoping  
Praying for some divine message  
That I know most likely won't come  
But your Son made a promise  
So I can be honest when I don't feel  
You're still real  
And here  
So I will sit in silence and wait for You still  
Peace – Peace  
Until the end of the age.

## A Wild Faith

I want a wild faith  
I want to be like the trees  
Who submit To the cycle of the seasons  
Subject to the way the wind blows  
Living out the rhythm of resurrection  
Following in the footsteps of Jesus  
With roots deep in a foundation not easily shaken  
I want to be like the trees  
Who, when they fall, do not despair  
Instead, giving up themselves  
For the rest of this wild and messy church  
Returning to the earth from which they came  
I want a wild faith  
A faith with a purpose in every type of weather  
A faith that is rugged, worn, and windswept  
That finds a way to grow,  
Even if knotted and gnarled  
I want a faith that is wise, restless, and ready  
Ready to take its place in creation  
Ready to greet revelation  
Ready to meet God

## Epiphany

A light  
Brighter than the stars in the night sky  
Illumines my soul  
I am brought low  
By the mercy You bestow on me  
I worship thee  
For you pour out love like liquid rays  
From the sun, cascading  
Emanating joy  
So deep I feel it in my belly  
Hell hath no power over me  
I am free from my fear  
You cast shadow on my doubt  
I cry out  
In praise of You  
And the grace declared  
In this Epiphany  
You are Christ  
And I am whole

## The Beginning of Desire

An unidentifiable tugging in the centre of my chest  
An inaccessible yearning in the centre of my mind  
An intangible something that leads me toward a new way of being

What does my soul want?  
What makes it restless during the mundane moments?  
What invites stillness when nothing else has slowed?

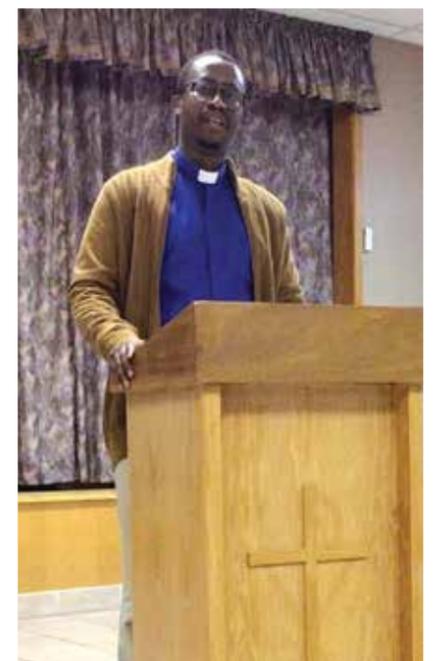
That is the beginning of desire  
The instant when you recognize God as imminent and transcendent  
And ask Him to heal you from the inside out



## St. Michael's monthly prayer breakfasts: a community gathering for reflection and fellowship

Shown on the right are some pictures from one of our monthly prayer breakfasts, hosted by our ACW at St. Michael and All Angels' Church in Corner Brook on Saturday mornings at 9:30am. Following a continental breakfast and opening prayer, we continue with scripture readings, hymns and prayers pertaining to the readings. Our parish priest, the Rev'd Mickton Phiri, reflects on one or all of the readings, and then invites guests to express their thoughts followed by some discussion. Guests are all invited to make prayer requests in writing and place them in a basket, where they are then blessed and prayed over. The service closes with a hymn sing and a closing prayer. Our prayer breakfasts are open to the community.

*-article and photographs by Maureen Clarke*



# Ecumenical Carol Service at St. James', Port aux Basques



It was a wonderful event at St. James' Church in Port aux Basques on December 1st. Community gatherings for the Southwest Coast Ministerial Association Annual Ecumenical Carol Services not only spread holiday cheer, but also provide support for meaningful causes like the Christmas Hamper Program. It's heartening to see people coming together to celebrate the season and contribute to helping those in need. Events like these strengthen community bonds and embody the spirit of giving during the festive season.  
 - article by Edwina Bateman; photographs by Lisa Brown

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# A Rule of Life—For Lent and Beyond

The Rev'd Canon Jeffrey Petten  
Columnist

During the academic year of 1995-1996, forty young people (twenty boys and twenty girls) were prepared for the sacrament of confirmation at St. Peter's (Upper Gullies) Conception Bay South by Joyce Howe and her sister Mary Dawe. Myself, along with fellow former columnist of *Anglican Life* Allison Billard, were part of that group. One of the things that we were instructed in during that time, is something that has stayed with me:

## A Rule Of Life.

On page 555 of *The Book of Common Prayer*, it states:

*Every Christian man or woman should from time to time frame for himself a RULE OF LIFE in accordance with the precepts of the Gospel and the faith and order of the Church; wherein he may consider the following: The regularity of his attendance at public worship and especially at the holy Communion. The*

*practice of private prayer, Bible-reading, and self-discipline. Bringing the teaching and example of Christ into his everyday life. The boldness of his spoken witness to his faith in Christ. His personal service to the Church and the community. The offering of money according to his means for the support of the work of the Church at home and overseas.*

At the time of writing this article for the deadline for this edition, in the midst of Christmas, it is hard for one to wrap my mind around the fact that Lent is just around the corner. Yet in thinking about Lent this year, I cannot help but think back to the Rule of Life completed during those days of being prepared for Confirmation.

On the night of confirmation, 16 June, 1996—The Feast of Pentecost—as part of our offering during the liturgy, not only were the collection and elements



brought to the altar for consecration, but so too were two baskets with forty white envelopes holding the Rule of Life of each person who received the sacrament of Confirmation. I do not remember what I said I would do during that time but I do remember writing it. Now that I am much older and more mature in my faith, I keep coming back to the Rule of Life. I keep coming back to the Rule of Life because it is something that helps me connect closer not only to Jesus and my practise of faith, but it is something that helps my relationship, my discipleship as it were, with Jesus, the worshipping community

and to love God and to love my neighbour.

So, as I prepare for Lent, I am going to examine my Rule of Life; I will change the things that need to be changed, and challenge myself in ways that will improve my priestly ministry. As we approach Lent and prepare ourselves for the joyful celebration of our Lord's glorious resurrection, I invite each and every single one of you to create for yourself a Rule of Life so that in the words of Richard of Chichester can be not only something of Lenten Discipline but of Easter Christian living:

*Thanks be to Thee, my Lord Jesus Christ*

*For all the benefits you have given me,  
For all the pains and insults you have borne for me.  
O most merciful Redeemer,  
friend and brother,  
May I know You more clearly,  
Love You more dearly,  
Follow You more nearly.*

To those of you who instruct and prepare young people for the Sacrament of Confirmation, and; if you wonder if are you making an impact on a young person's life, know that you are. To Joyce and Mary, you certainly made an impact, as I remember from 1996 about the Rule of Life. Thank-you!

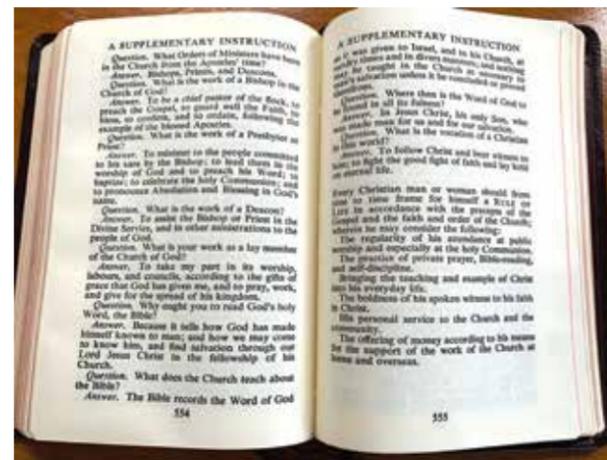


Photo by E. F. Rowe



## The Ascension's Advent Project

Article and photographs by  
Jean Nash

This year, once again, we used St. Margaret's Boat as the vehicle for our charitable Advent project. St. Margaret was well known for her charitable works especially among the homeless, and since our mission is "reaching out to others," we felt that using St. Margaret again as our role model, we too would aim to help

some vulnerable individuals. It was decided that we would support "Thrive," which is part of Newfoundland and Labrador's Community Youth Networks. Our aim was to fill the boat with personal care donations for this organization, whose primary concern is "supporting youth who live in poverty and have limited

access to mainstream programs and services." The parishioners came on board and gave so generously that we did indeed swamp the boat. At the same time, this year's confirmation candidates (as seen in the photo) were given the opportunity to be caught up in this spirit of giving. Mia Penney, a representative from Thrive,

came to receive our boatload of gifts during the Sunday service on December 17th. Mia, along with other Thrive leaders, will ensure that these gifts will be distributed according to individual needs, and hopefully they will bring a measure of joy to the recipients during the Christmas season and into the New Year.

# PWRDF's In-Canada Emergency Response

Dr. Doreen Helen Klassen  
PWRDF Representative  
Western Newfoundland

While we often think of the Primate's World Relief Development Fund (PWRDF) as an Anglican agency that helps the developing world, it is increasingly assisting those dealing with natural disasters in Canada. Begun in 1958 as a response to the coal mine disaster in Nova Scotia, PWRDF is once again helping Canadians in need.

"In recent years, Canada has experienced an increase in the frequency and severity of natural disasters. Wildfires, hurricanes, and floods have affected thousands of families and individuals. In response to unprecedented wildfires from coast to coast, PWRDF launched a separate fund for in-Canada emergency response in 2023. This fund will allow PWRDF to respond quickly when a diocese asks for support, rather than wait to raise funds for individual disasters."

Dioceses can request short-, medium- and longer- term support depending on their specific needs, including:

- emergency accommodations
- gift cards to purchase food, water, clothing, and

- other essentials
- emergency services such as washrooms, generators, or charging stations
- counselling and post-trauma supports
- locally identified long-term recovery activities to help rebuild community assets and increase community resilience

One Canadian diocese that benefitted from the In-Canada Emergency Response Fund in 2023 was the Diocese of Kootenay in BC. A grant of \$5,000.00 helped cover immediate expenses when 95% of the Okanagan Anglican Camp (OAC) was destroyed during the McDougall Creek wildfire.

Located just north of Kelowna on the Okanagan Lake, Camp OAC was a valuable community space for over 70 years. It was enjoyed by thousands of campers during the summer, and by those who came for family, school, or community get-togethers during the off-season.

In a letter to the Diocese after the fire in August 2023, Archbishop Lynne McNaughton wrote: "It was daunting to view the scope of the fire. Buildings simply [became] small piles of twisted metal. The wooden dining hall that has stood for

70 years now is a lonely-looking stone fireplace standing by itself. The beautiful "Windsong" where we had community gatherings and joyful dances is gone." The staff quarters, residence building, crafts and program building, and the dock were all damaged, while the camp had to be evacuated.

As the fire approached the camp, the Diocese rented vehicles to safely transport and relocate all campers and staff who were onsite. High winds increased the speed of the fire, but everyone got out safely.

This \$5,000 PWRDF grant assisted the Diocese in recouping some of those vehicle rental costs,

as well as with plans to rebuild the camp. The grant also provided funds to reimburse Kelowna parishes that distributed emergency food to evacuated individuals and families, as well as support for clergy and families evacuated from nearby communities during the fires.



An Anglican Camp, destroyed by a wildfire. Photograph from PWRDF

For information on accessing this fund see: <https://pwrdf.org/wp-content/uploads/2020/01/in-canada-emerg-singles.pdf>

To donate, see <https://pwrdf.org/give-today/> or phone 416-822-9083 or 1 (866) 308-7973

Quotations from <https://pwrdf.org/our-work-impact/humanitarian-response/> and <https://pwrdf.org/pwrdf-supports-the-diocese-of-kootenay-in-aftermath-of-wildfire/>

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# Creating A Lasting Legacy

## St. Philip's Anglican Parish Columbaria Garden

Article and photographs  
by Joyce Fewer

Columbaria were installed in the historic St. Philip's Church Cemetery in 2016. With the installation of the columbaria the parish envisioned a plan in this area of the cemetery for a naturally sustained, beautifully landscaped, and pristine environment to honour our dearly departed and to give solace to loved ones. Thanks to the Anglican Foundation of Canada and its generous grant of \$2,500, the *St. Philip's Columbaria Garden: Creating a Lasting Legacy Project* has been a work-in-progress in the parish over the past several years.

In that time, a lot of work has progressed to complement and adorn the Columbaria area. Since June 2020, parish volunteers have worked intently to actualize the beautification of this area:

- Trees and bushes were cleared and trimmed at the entrance to the columbaria area.
- A perennial rock garden was created to which many parishioners graciously donated plants from their own gardens.
- Four raised mini gardens were carved out adjacent to each columbarium in which were planted vibrant annual plants, with the addition of Japanese (Nishiki) Willow trees, to add colour and further vibrancy.
- Thirty holes were dug on each side of the walkway to the columbaria where boxwood shrubs were planted to begin the creation of a cultivated hedge and walkway.
- An additional adjacent area behind an existing bench was dug out to create an extension to the perennial garden which has since been fully planted.
- Four additional Japanese Willow trees were planted at the back end of the columbaria in the area of the three existing crosses.
- Each garden area was finished with the addition of garden mulch, regularly watered, and fertilized throughout the season.
- Each flower bed adjacent to the two columbaria were planted with daffodil, hyacinth, and tulip bulbs in anticipation of spring blooming.
- The garden was winterized by covering and securing the boxwood plants and willows from the elements. All of this laid the groundwork for further enhancements to the area which have been carried out by our

team of dedicated volunteers since November 2020. Additional ornamental trees, bright yellow luscious Laburnum (Golden Chain) trees, now adorn one of the donated park benches.

- The perennial rock garden has been further enlarged and expanded to another area behind one of the new benches. Parishioners have continued to graciously share plants from their own gardens to this end.
- Several large trees overlooking the columbaria were removed as result of damage incurred from hurricane force winds that compromised both nearby gravestones and the columbaria.
- Three steel crosses were donated, erected, painted, and placed in the area behind the columbaria to remember three unknown infants whose graves were located under the sanctuary of the original St. Philip's Church, formerly located on this site.

Each summer, the parish's cemetery committee avails of a government grant program to hire a student whose responsibility is to assist in the care of the cemetery grounds including the columbaria area. This student is a tremendous help to the volunteers in helping maintain the area, mow the grass, and assist in watering the plants, shrubs, and trees as necessary.

Two memorial park benches were donated by two parish families and installed on each side of the walkway adorned by brightly coloured annual plants. These provide a peaceful place for prayer, remembrance, solitude, and contemplation.

As this project continues to be a work-in-progress, the parish envisions more enhancements to the area over time to include the further extension of the boxwood hedge at the entrance to the columbaria, the installation of two large cement planters adjacent to the smaller benches near the columbaria, the construction of a replica of the original St. Philip's Church and, in the long-term, the installation of two new columbaria behind the original ones. It is noted that many parishioners value the importance of caring for the resting place of loved ones by coming to spend time in the area. Parishioners, family members, friends, and visitors



who have visited the area are the beneficiaries of experiencing a peaceful, safe, and quiet area for prayer and contemplation that is being made into a lasting memorial to those who have gone before us. All this is indicative that the primary recipients of the beautification of the columbaria area are indeed all those present and future generations who take the time to visit and sit in solitude and remembrance of dearly departed family and loved ones of St. Philip's Parish.

As a parish, we are proud that this initiative strives to uphold our Baptismal Covenant, "to safe-guard the integrity of God's creation, and respect, sustain, and renew the life of the earth." The Parish of St. Philip is committed to addressing the crisis of climate

change. By planting trees, shrubs, and plants, this naturalization project helps to further purify the air in this already beautiful area close to the sea overlooking Conception Bay. The work done through this project is a labour of love for our dedicated volunteers. This beautification project serves to enhance the landscape of the cemetery while having created a peaceful, safe, and quiet area for prayer and contemplation for those who visit. It also serves, in part, to enable us as a faith community to actualize our involvement in and commitment to the Diocese of Eastern Newfoundland and Labrador's Strategic Plan, called "Set Sail."

See COLUMBARIA,  
page 12

# The Future is Post-Apocalyptic

The Rev'd Jonathan Rowe  
Columnist

The Anglican Church, like many organised religions, faces substantial challenges amidst ongoing cultural shifts. As societal values and norms evolve at a rapid pace, churches find themselves grappling to maintain relevance. The quest for authenticity, inclusivity, and flexibility, particularly among younger generations, poses a profound dilemma for institutionalised churches. Balancing deeply rooted beliefs with contemporary ideologies without compromising fundamental principles is an intricate and demanding task. While the church traditionally embraces change slowly to maintain a sense of continuity, when it cannot adapt to and reflect on social change as quickly as the rest of the world, it risks fading into obscurity and irrelevance. The tension between structured religion and the desire for individual autonomy in spiritual matters might lead to a shift towards more personalised and self-guided forms of faith exploration.

Moreover, environmental anxieties,

particularly concerning climate change and resource depletion, hold a prominent place in the public consciousness. Some theological perspectives interpret these crises through an apocalyptic lens, prompting a widespread reconsideration of traditional religious frameworks. Should these environmental challenges escalate and lead to societal disruptions, organised religions, including Christianity, might undergo significant transformations, needing the exploration of new spiritual paths or alternative modes of worship.

In addition to environmental concerns, technological advancements, notably in artificial intelligence, raise profound philosophical and ethical questions that extend into religious domains. The integration of technology into daily life influences spiritual beliefs, challenging established norms. This technological disruption could potentially fuel a post-apocalyptic narrative for Christianity, wherein the convergence

of technology and spirituality reshapes the landscape of organised religion.

However, within these formidable challenges lies an opportunity for a more resilient and adaptable form of Christianity. Post-apocalyptic scenarios often serve as catalysts for resilience and adaptation. Unfettered from institutional constraints, individuals might explore their faith in diverse and innovative ways, potentially inspiring a more inclusive Anglicanism that accommodates a broad spectrum of beliefs and practices.

A post-apocalyptic future could prompt a comprehensive reevaluation of core Christian values, placing a greater emphasis on the heart of spirituality rather than outward actions. Rather than simply being an institution people rely on in order to feel better about themselves, the Church could become a community in which Christians are strengthened for compassion, community, outreach, and service. This departure from

**“The challenges faced by the Anglican Church in cultural, environmental, and technological realms present an opportunity for adaptation and revitalization.”**

institutional rituals might resonate profoundly with those who have become disillusioned by organised religion, fostering deeper and more personal spiritual connections.

Even, technological integration could facilitate a renewed Christian presence, nurturing online communities and digital platforms for worship and spiritual dialogue. These advancements transcend geographical boundaries, fostering global networks of believers engaged in mutual support and dialogue beyond the constraints of physical church structures.

A post-apocalyptic future could paradoxically serve as a catalyst for a revitalised Christianity.



Jesus only promised that the gates of hell would not prevail against the *Church*, not against the *institution*. Beyond institutional boundaries, there lies the potential for a dynamic and inclusive faith community, adapting to the contemporary landscape while upholding the fundamentals of Anglican identity. The challenges faced by the Anglican Church in cultural, environmental, and technological realms present an opportunity for adaptation and revitalization. These shifts might prompt a more inclusive and resilient Christianity, embracing diversity and innovative spiritual expressions while remaining rooted in the core values of compassion, community, outreach, and service.

## Visit to Riverhead Manor and Harbour View Apartments



The ACW Fogo ladies had a night of Christmas carols and readings with residents of Riverhead Manor and Harbour View Apartments. The residents all enjoyed the music, readings, and visit.

Let's give thanks for the true meaning of Christmas: the birth of our Saviour. Wishing everyone a blessed holiday season.

- article and photograph by Lisa Snow

# Our Spiritual Journey Through Advent and The Traditional Holly Tea

Article by  
Louise Smith

At St. John the Evangelist in Topsail, as we journeyed through the four weeks of Advent on the path that would ultimately lead us to Christmas Day, individual services were focussed on the lighting of a special candle. This procedure was based on the theme representing Hope, Peace, Love, and Joy.

It was a time of quiet reflection amidst the atmosphere of our church family.

We endeavoured to envision the scene two thousand years ago of a baby wrapped in swaddling clothes lying in a manger in Bethlehem, and the angel said, "Do not be afraid, for behold I bring you good news of great joy that will be for all people." (Luke 2:10).

At the same time, we must be mindful of the contrast between the spiritual and the secular concept of watching, waiting, and expectation.

Human nature has traditionally put a lot of emphasis on shopping, cleaning, baking, and decorating in preparation for Christmas, while watching, waiting and hoping that all material

desires will come to fruition.

But Canon Jotie's lessons delivered during these four weeks of Advent have reminded us that in our preparation for Christmas, we must not forget to include a holy Advent of watching, waiting, and expectation with the human and divine aspects coming together, as was demonstrated on December 9th, when our Holly Tea ladies, in the true spirit of Christmas, welcomed a full house of guests in celebration of the thirteenth anniversary of our traditional Holly Tea.

*Christmas is such a joyous time*

*Our inner feelings to evoke,*

*As a separate candle glowed each week,*

*Emitting peace, joy, love and hope.*

*At our Holly Tea we welcomed neighbouring guests,*

*To mingle with old friends and new,*

*Exchanging greetings for a Merry Christmas,*

*And a Happy New Year too.*



photo by Pauline Noel



photo by Sharon Smith

## Columbaria

from page 10

While endeavouring to maintain a focus on each of the "ships" outlined in the strategic planning framework: **Deepening RelationSHIPS, Transforming DiscipleSHIP, Renewing StewardSHIP, and Strengthening PartnerSHIPS**, this initiative, in particular, centres itself around the *ship* of Renewing Stewardship, and Goals 4 and 5 of this diocesan plan:

*To renew our understanding of the true, holistic nature of our stewardship and responsibility to all of God's creation both individually and together as faith communities (Goal 4) and*

*To examine our current*

*environmental footprint in light of the ongoing climate emergency and take action to tangibly reduce the negative impact we as individuals and faith communities are having on God's creation (Goal 5).*

Additionally, this project has served to deepen relationships, transform discipleship, and strengthen partnerships amongst parish members, volunteers, and community members by enabling individuals to work towards the shared goal of caring for our environment, God's creation, while creating a space for all to honour our dearly departed and to give solace to loved ones.

The Parish of St. Philip is truly thankful to the Anglican Foundation of Canada for its generous grant under its 20/20 Vision initiative. This grant, supplemented by countless hours of volunteer work by passionate gardeners, donations of annual and perennial plants, mulch, and fertilizer, and donations from two families to cover the cost of two beautiful memorial park benches, as well as the receipt of numerous compliments, has enabled the parish to fulfill a dream to enhance an already naturally sustained and pristine environment within the parish's cemetery overlooking the sea.



The project coordinators are Joyce Fewer Keeping and Dawn Cheeseman. Both are parishioners and the spouses of former rectors of St. Philip's Parish, Archdeacon E. B. Keeping, and the late Canon E. B. Cheeseman.

# Reasonable and Probable Grounds to Believe

## The way we are

Ford Matchim  
Columnist

Our daily hustle and bustle leaves little time or energy to ponder and question issues beyond our immediate concerns of the here and now. And the natural busyness of living, ties in closely with our own individual level of energy and resources. It is in such a setting, when we feel secure within our own devices and ourselves that the need for spiritual support is often low or non-existent. However, at the end of the day or whenever a quiet moment arrives, to ponder who and what we are, most of us are not content to accept that we are similar to ants—just scampering around and performing instinctual acts.

Our soul, intertwined with our mind, is an ever-present source of uncertainty. Amongst Christian believers many hold that divine and human wills act simultaneously. But the process of these interactions is a mystery that cannot be unravelled through intellection. And for those of us who ponder an afterlife, even amongst the most devout believers, there's wonderment and uncertainty as to what shape and form an afterlife would take. Perhaps not

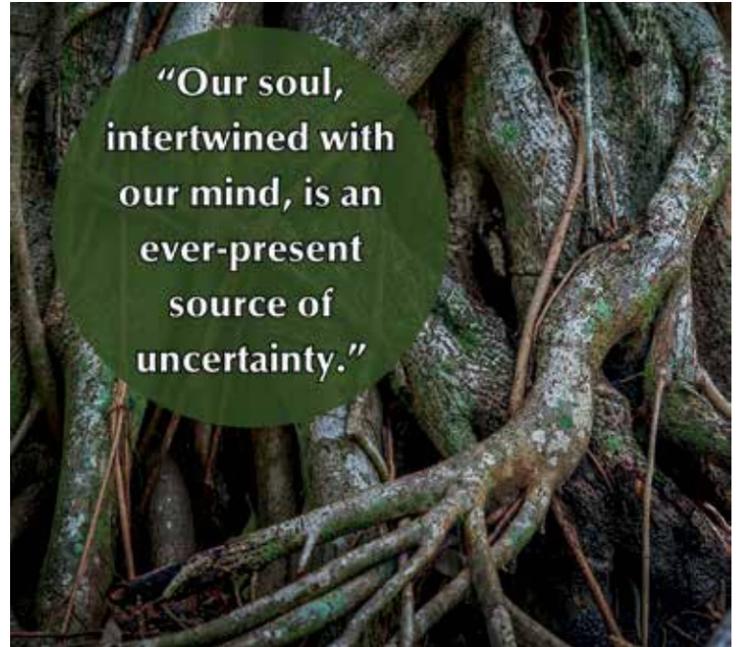
surprisingly, scriptures have little to say on afterlife specifics. Just how would one go about explaining a supernatural setting to those of us already experiencing the many uncertainties and unknowns of our natural world, the world in which we live?

As with other important matters, some of us give it a lot of thought while others not so much. The struggle in deciding just where we want to be, presents us with choices and challenges. We are always searching for new information, new evidence, to prop up what we already believe. It is as though we need to keep piling on new sources and new findings to sustain our beliefs. Over a lifetime, and it really doesn't matter how far along life's journey we are, whether we are young or old, repeated reinforcement of our own rationale results in the further positioning of our view.

When someone close to us, be it a friend or loved one, offers up differing opinions, it sometimes becomes necessary to defend our own well-established position. In the main, we are unable



to easily change our minds, especially on important matters that we've developed over time. Why is this? Life's ever-changing scene and our mind's handling of the steady onslaught of uncertainties experienced in everyday living, cause us to routinely fortify our delicate array of personal views. If we become efficient at suppressing personal doubts then it may become too easy to over-do it and cut off our critical thinking path. The more fortified our personal view becomes and the closer we arrive toward a sense of certainty, the more comfortable and established our thinking becomes. And if and when we become too relaxed in certitude, then that can become a dangerous place, especially when we conclude beyond a shadow of a doubt that "that's it." In such a mindset, we can



designed in Canva by E. Rowe

easily fall victim to "being often in error but never in doubt."

For whatever reason, we are so configured that our thinking process is a constant activity, forever trying to get us to a level of acceptance and comfort. Our comfort levels or peace of mind often vary, and that level of variance may well increase or decrease our level of thinking. If we arrive at too high a comfort level, then we may prematurely shut down and jeopardise our very own thinking machine. On the other hand, if we run our thinking machine full tilt and don't slow down to relax and refresh, we run the risk of over-

heating and overdoing it. Either direction has its pitfalls. An abundance of self-awareness, the ability to ponder without jumping to absolutes, help us to keep it all at an acceptable balance. But it ain't easy!

Finally, for those of us who believe in the power of prayer and acknowledging what God can do, know that it surpasses all of our frail worldly attempts, in understanding life's many unknowns. Pondering anew what the Almighty can do, provides us the opportunity to further understand and comprehend all those things we do not know.

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# Can You Pass The Salt, Please?

The Rev'd James Spencer  
Columnist

What would we do without that simple flavouring? A little salt can go a long way to improving the taste of even the most unappetizing meal. Without it you may find the contents of your dinner plate bland, unenticing, and hard to stomach.

Of course, you can have too much. I made a meal of beef and broccoli for my family on New Year's Day (there's a limit on how much turkey I can face during the holiday season). It was quite good, but the consensus around the table was that, yes, it was too salty. Live and learn.

But if I took the salt out entirely, I doubt anyone would have eaten the meal at all, except that it was all there was for supper, and they would have otherwise been somewhat hungry.

We need the salt, in moderation.

When I think about the Church, back when we walked hand in hand with the state, holding all the power and apologizing to

no one, I imagine it like having regular meals with way too much salt in them. We got used to it, and so we often didn't notice the excess. But as our society chowed down on feast after feast, the salt built up, the blood pressure rose, and before long we had to quit the salt or face serious heart problems.

And it was a good thing to do. The separation of Church and state is vital, both for the fair and just operation of the government, and for the spiritual well-being of the Church. I would never have it go back to the way it was. A high-sodium diet is not the way forward.

But, truth be told, we still do need the salt. The Church still needs to have a voice in state matters.

Since the Church and state divorce, it seems we have become far too content to sit in our chilly buildings and watch the ups and downs of society, doing little more than saying prayers for the victims and asking

for donations from the prosperous. We seem fearful to speak with strong voices about matters which have a very real impact on the people we are called to serve.

Maybe it's because we worry that our voices will turn out to be small and easily ignored. Perhaps we fear backlash and reprimand from the very society we desire to help. Maybe we're even anxious that we might be successful and start finding too much salt on the plate again.

It has always been the role of prophets and spiritual leaders to speak truth to those in power. Not because we are powerful, but because we are not. Our calling is to hear and see the struggles of the outcast, the left-behind, and the forgotten; those that the powerful often fail to be concerned with. And when we have heard and seen, we are called to act. To speak for them as have no voices. To stand with them who have been

**"It has always been the role of prophets and spiritual leaders to speak truth to those in power."**



pushed down.

In our context, here in Newfoundland, that seems more and more important. How many of us serve in small, rural communities: places which have many elderly and few young, broken roads, and fewer and fewer public services? How many of us watch as the outport towns (the very icon of Newfoundland culture and identity) are forgotten, and everything compresses closer and closer to St. John's? We speak to our parishioners, who each week tell us, "I need to go into town for a doctor's appointment," only to have it cancelled while they're on their way. Fixed incomes struggle to make ends meet, while

prices keep rising and rising.

How long before all our people have passed away, or moved away, the parishes fade, the roads crumble, and the only things left are overgrown and forgotten cemeteries?

We need the salt. We need it so that our people might not be forgotten... not be ignored. Our Church may not be the entity of worldly power it once was, and that's a good thing. But it still needs to be heard, on behalf of every person who still sits in the pew, and those who cannot manage to do so anymore.

Pass the salt, please, because the food is getting pretty tasteless.

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# By God's Grace

Melanie Clarke  
Columnist

We are living in turbulent times. Our society seems to be full of crime, poor decisions, and a general lack of concern for our fellow human beings. Every day, the news reports of guns, drugs, burglaries, and so on, and it seems a lot of people are afraid. So many people seem to have lost their way and don't know where to turn. The divide between the wealthy and the poor seems to grow bigger each day. We have a homeless problem, a drug problem, a crime problem and what appears on the surface, to be a lack of concern for trying to solve these serious problems. Many of us want to do something to help but are unsure of where to begin.

While thinking about these big issues, I remembered a conversation I had with my father several years ago, when I was taking him to physiotherapy. During the drive across

town to his appointment, we witnessed a traffic accident. Thankfully no one was hurt in the fender bender, but both parties jumped out of their cars screaming profanities at each other. One blamed the other for the accident and they started to push and shove each other. It was at this point that the police showed up and directed traffic to go around the accident.

My father seemed really upset by what we had witnessed because of the behaviour of the drivers. He couldn't believe that grown men would get on like that in the middle of the street. Dad said it was obvious that neither driver had meant to hit the other and that it was simply an accident. He said that neither driver had given the other grace.

Dad explained that God's grace was undeserved favour. God's grace isn't earned, but it is freely given. God forgives our mistakes. He sees our

poor choices, watches us learn from them and then doesn't judge us but rather gives his grace to us. Dad said he thought the world was lacking in grace because people had forgotten God's grace to each and everyone of his believers. Dad said, if we gave our grace to the people we encounter on a daily basis then how much better would the world be. We don't know the circumstances behind people's behaviour. We don't know the trials and tribulations people go through every day and we shouldn't judge people for poor choices. Only God can judge us for our behaviour when we face him at the gates of heaven, so here on earth, we should give others our grace and not assume that we know what is going on in someone's life.

The car accident that day, and that conversation on the way to physiotherapy, changed me more than



photo by Monkey Business Images on shutterstock.com

my father ever imagined. I see people in terrible circumstances every day as I travel around the city. I see those who stand at the traffic lights with cups. I see the people stumbling up the road in the middle of the day. I see the angry people screaming at each other on the streets. Since my conversation with dad so many years ago, I try not to rush to judgement regarding these people. Instead, I think, but for the Grace of God, that could be me. I remember dad's



sage conversation about God's grace, and I try to offer people who appear to be in trouble, my grace and pray that God will give his grace to these people as well.

God bless you all!

## ACW holds annual Christmas Fellowship, Port aux Basques



On December 12th, the ACW of St. James' Church in Port aux Basques held their Annual Christmas Fellowship. The evening began with worship and a potluck supper, and ended with games and a visit from Santa. Our President, Diane Hewitt, presented the Rev'd Jane Allen with a cheque for \$10,000, which was raised from having online auctions, the fall sale, tickets sold on a quilt, and other fund raising. It was a beautiful evening and another successful year. -article and photographs by Lisa Brown

# 800 Years of Nativity Scenes: A Celebration in Norris Point

Article and photographs by Dianne Burden



This Advent, the Church of the Good Shepherd in Norris Point displayed a beautiful variety of nativity scenes provided by parishioners. Some of the scenes came from different parts of the world, including Russia, Maldiva, and the West Bank.

This year we celebrate 800 years of nativity scenes.

St. Francis of Assisi is credited with creating the first live nativity in 1223 in a small grotto near an Italian village called Greccio, where he preached about the birth of baby Jesus. Thank you to all who provided the nativity scenes and those who helped create a beautiful display.

