

ANGLICAN LIFE



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

APRIL 2025



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Emily F. Rowe
Editor, Anglican Life

The “Something” Isn’t Funding For Journalism

There’s no question that something will have to give. Recent articles in the Anglican Journal have made it clear that the Anglican Church, at its national level, is struggling just as much as we are on a more local level—struggling financially, to be precise. We need to make cuts, but where?

In my world of editing, we are particularly concerned about the seventh of the “Seven Hypotheses” that were published last summer in the article *Commission asks: Time to axe General Synod, Journal?* in the Anglican Journal (<https://anglicanjournal.com/commission-asks-time-to-axe-general-synod-journal/>). Hypothesis Seven states: “It is time to end independent editorial journalism funded by General Synod.” I’ve sat with this for a while now—for months—it nags at the back of my mind.

I’ll start with the 2019 campaign to get everyone to resubscribe to their diocesan papers. While there were issues with its execution, I understand the goal: to obtain a clean and accurate list of people who subscribe to the Anglican Journal and its diocesan sections. We went through that process, so now, as of January 2025, we know that the Anglican Journal has 29,839 subscribers, and Anglican Life has 3,206. We know that our

papers are going to homes where they are wanted, read, and loved.

There are more papers than that, though. In addition to their presence in people’s homes, we must also acknowledge our Church papers’ role in more public spaces. I love our local public library, and I know that in the newspaper section, current copies of both the Anglican Journal and Anglican Life are available to anyone interested in seeing what the Anglican Church is doing—an important witness and ministry. They’re also available at our cathedral and in other parish churches, where tourists and other visitors can gain insight into the Anglican Church. The total circulation for the Anglican Journal is 34,494, and it’s 5,510 for Anglican Life; these numbers include these other, non-household subscriptions.

While talking about cuts to journalism at the national level, it’s worth noting that Anglican Life has an excellent, professional website hosted on Anglican News Canada, a platform managed by General Synod. The web designer, who handles technical aspects for all diocesan papers, is employed by the ACC, and this service is currently provided at no cost to Anglican Life (and other diocesan newspapers too). Would

changes that “end independent editorial journalism funded by General Synod” jeopardize this?

Anglican Life’s website, though expressly not a replacement for print, is crucial. It provides instant access to current news and preserves past issues in a searchable archive, catering to those seeking timely updates and those revisiting stories. In modern journalism, a website is essential for relevance and adaptability. Should Hypothesis Seven end General Synod’s support for diocesan websites, it would be another significant loss.

So, I’m asking General Synod to step back from this—the loss is too great for the average Anglican in the pew. We are not just numbers on a spreadsheet—we are your people. People who, quite recently, **chose** to continue this relationship with their Church and with the good news of the Gospel shared through these publications. This is how we celebrate together, how we mourn together, how we share our faith journeys, and how we unite in these challenging times.

This is not the “something” that has to give. The 29,839 Anglicans who just asked to keep getting their papers aren’t wrong.

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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These policies were adopted by the Anglican Life Committee.

ONLY TWO ISSUES LEFT BEFORE THE SUMMER BREAK!

UPCOMING DEADLINES:

May’s print issue: 1 April

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ANGLICAN LIFE



ANGLICAN LIFE
NEWSPAPER FOR THE THREE ANGLICAN DIOCESES IN
NEWFOUNDLAND AND LABRADOR

Valentine's Day at St. Peter's

At St. Peter's (Upper Gullies), we see Valentine's Day as a day to celebrate friendships. With that in mind, each year on the Sunday that is closest to Valentine's Day, our church family gathers in the parish hall, and everyone is treated to a delicious soup, sandwich, and muffin luncheon. This fellowship is catered by our Anglican Church Women. It serves as an opportunity to strengthen our friendships and get to know and welcome new members to our parish. Included in this article are two photographs from the most recent of these events.

- article and photographs by William Lee



Some quilts on display at St. Martin's that were later distributed as needed

Fellowship Group at St. Martin's, Gander

Article by Ruth Hunt
 Photograph by Wendy Reynolds

A few years ago, we started a fellowship group at St. Martin's. Ladies of the town were welcome to join us for fellowship one afternoon a week. It is also a place for people who have recently come to live in Gander to make friends and know that they are welcome.

Some ladies bring a project they are working on, and some have learned how to knit. Others get help and/or give advice when needed. We also have a book exchange.

Our first project was baby quilts, which were given to babies at Baptism from our church family. Some things we have made

and distributed where needed are quilts, afghans, baby items, knitted socks, mitts, caps, and scarves.

This past fall, we made approximately 100 bibs for local seniors' homes.

We have also received items from ladies living at the seniors' home, and people from our community donate material and wool to us.

Thank you to all who help and to those who give us donations.

This group has truly been a blessing to our church and our community.

Jesus said, "It is more blessed to give than to receive."



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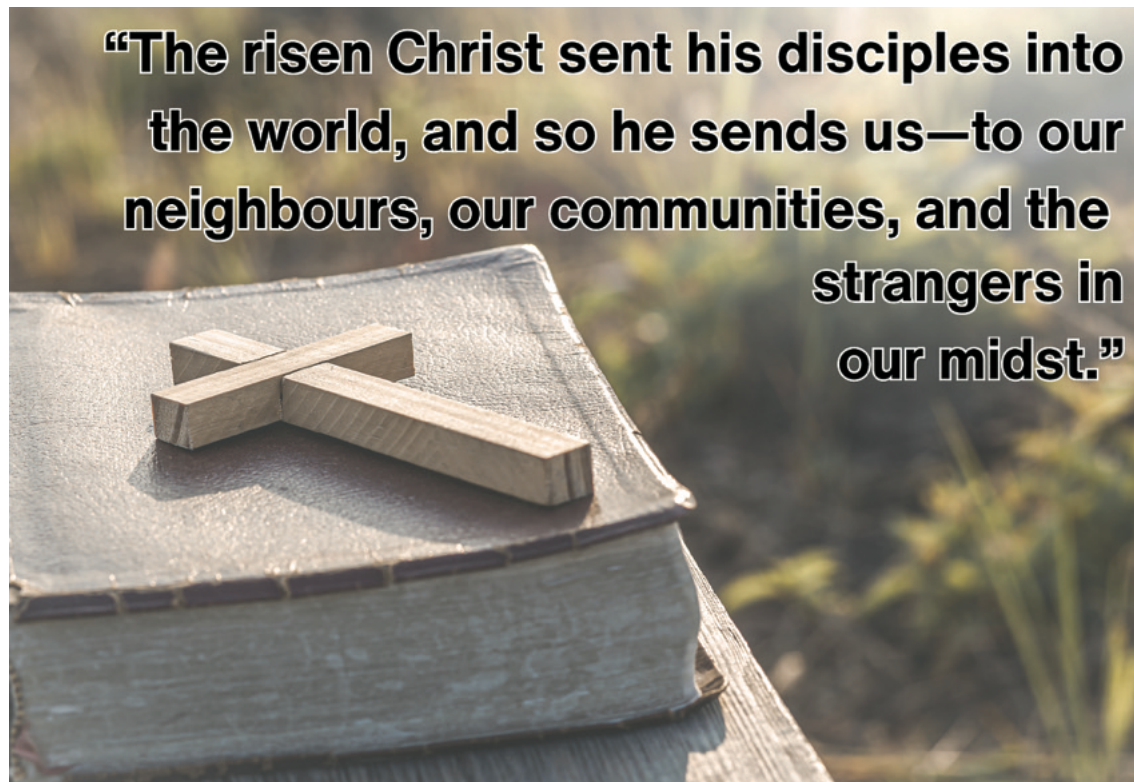
Bishop Samuel Rose
Eastern Newfoundland & Labrador

Easter: A Message of Hope and Renewal

Grace to you and peace from God our Father and the Lord Jesus Christ, who, by his death, has destroyed death, and by his rising again, has restored to us everlasting life.

As we gather in our parishes this Easter, our hearts are lifted in joyous celebration of the Resurrection of our Lord. Easter is the heartbeat of our faith: light overcomes darkness, hope triumphs over despair, and life emerges victorious from the tomb. We greet each other with the ancient proclamation: “The Lord is risen! The Lord is risen indeed! Alleluia!”

This winter has, as ever, tested our resolve here in Eastern Newfoundland and Labrador. The winds have howled, the snow has blanketed our communities, and yet, beneath it all, the promise of spring has stirred. Easter arrives as God’s resounding “Yes” to that promise—a reminder that new life is breaking forth even in the coldest and darkest of times. Just as the ice cracks and the waters flow once more, so too does the stone roll away, revealing the empty tomb and the risen Christ, who meets us where we



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stand.

In our diocese, this Easter holds special meaning as we continue to “Set Sail” together, charting the course for Christ’s Church as outlined in our strategic plan. This journey calls us to deepen our relationships—with God, with one another, and with the world around us—and to transform our discipleship into lives of new life that break forth in witness and compassionate service. We are challenged to renew our stewardship, with specific care for God’s creation. And

through engaging in partnerships, we show God’s transformative love by reaching out to others.

I know that some approach this Easter with heavy hearts. For some, this season comes amidst grief, uncertainty, or struggle—whether it be the loss of a loved one, the challenges of daily life, the anxiety of political uncertainty, or the worries of a changing climate. To you, I offer the promise of the Easter Gospel: Christ has walked through the valley of the shadow of death and emerged victorious. The Risen

Christ walks with you now, bearing your burdens and illuminating your path with the light of his presence.

As Anglicans in this diocese, we are a people of the cross and the resurrection. Our tradition reminds us that these two truths are inseparable: suffering and glory, sacrifice and renewal. In our worship, we proclaim this mystery through the Eucharist, where we encounter the risen Lord in bread broken and wine poured out. In your parishes and homes, I encourage you to draw near to this sacred meal,

find strength in its grace, and let it shape us into a community of hope and compassion.

Let us also remember that Easter calls us to be Easter people, not just for one day but every day. The risen Christ sent his disciples into the world, and so he sends us—to our neighbours, our communities, and the strangers in our midst. In a diocese as diverse as ours, from urban centres to remote outposts, we have countless opportunities to embody the love of the Risen Lord. Whether through advocacy for justice or caring for God’s creation, let us be active witnesses to the resurrection in all we do, bringing hope and healing to a world in need.

As your bishop, I thank you for your faithfulness, resilience, and commitment to the Gospel. Your steadfastness in the face of challenges is a testament to the power of the Resurrection. I pray that this Easter season fills you with the joy of Christ’s victory and the courage to be his disciples. May the Holy Spirit, who raised Jesus from the dead, dwell richly in our parishes and in our hearts, renewing us for the journey ahead.

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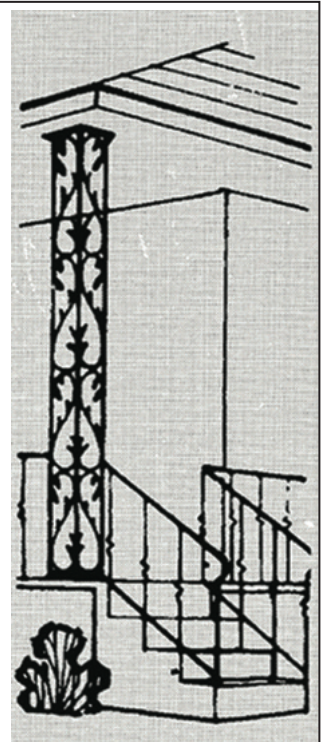
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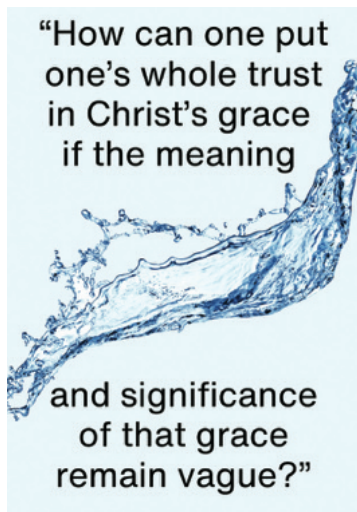
The Rev'd Andreas Thiel
Guest Columnist

Grace

This being my first submission to Anglican Life, I offer these few words of introduction. I'm a relative newcomer to the Diocese of Central Newfoundland—in fact, to the province itself—having spent most of my life in southwestern Ontario, serving as a priest in the Diocese of Huron. Refer to me as “Come From Away” if you will, but I must insist that in these past 16 months, I've felt embraced and adopted in my new place of residence. It is a precious gift, pure and simple, for which I am most grateful.

Speaking of gifts... in a recent pre-baptism session with a young couple, we discussed the Rite of Holy Baptism, as it's set out in the Book of Alternative Services. I hadn't met the couple before, so I didn't want to make any assumptions concerning their church background or their understanding of the sacrament of baptism. These conversations can at times be awkward, and so I was more than a little relieved that they were receptive to having these preparatory conversations. Turning to the service itself, we spoke about the questions that are addressed to parents and sponsors, including references to “Satan” and the “evil powers of this world.” We arrived at the penultimate question, concerning a desire to turn to Christ as Saviour: “Do you put your whole trust in his grace and love?” There was a pause, which was broken by my question: “What is grace, anyway?” At this point, there was an even longer pause.

How would you answer that question? In our churches, we sing about grace regularly. We pray for it just as regularly. But when it comes to actually explaining what we mean when we say the word, it seems that the words don't come so easily. How



can one put one's whole trust in Christ's grace if the meaning and significance of that grace remain vague?

In our halting conversation, we eventually agreed that the word “gift” was a good place to begin thinking about grace. God's gift is what we were preparing to celebrate, and that gift certainly included the gift that they held in their arms at that moment: the gift of their beloved child.

The late Christian writer, Frederick Buechner, devoted a great deal of time to setting down theological definitions as he understood them. Many of his definitions can be found on the website www.frederickbuechner.com. Here's what Buechner says about grace: “The grace of God means something like: ‘Here is your life. You might never have been, but you are, because the party wouldn't have been complete without you. Here is the world. Beautiful and terrible things will happen. Don't be afraid. I am with you. Nothing can ever separate us. It's for you I created the universe. I love you.’”

Buechner's definition is a gift in itself. It touches on our existence, inclusion, meaning, relationship, safety, love—a string of precious gifts, really. To which, you and I might wish to add our own.

Andreas Thiel+
Rector, Parish of Salvage



Confirmation in Port Saunders

Bishop John Organ presided at the service of confirmation on June 24th, 2024, at The Holy Innocents Church in the Parish of Port Saunders. It was a beautiful event of worship and gathering in fellowship and love in the name of Jesus Christ, to give thanks for the commitment our two young confirmands made this day.

Wyatt Taylor and Jeanette House Blackwood were confirmed in the presence of God, Bishop John, the Rev'd Marie Smith, the Rev'd Deacon Ida Patey, their parents, family, and friends.

A wonderful year of study and learning resulted in the two receiving a certificate for completion of the *Grow in the Spirit* confirmation programme.

During the session on stewardship, the children sold writing pens with the parish name inscribed on them, and they raised \$382 to donate to PWRDF.

We wish Wyatt and Jeanette every blessing in their life and pray they follow the path Jesus has set for them.

-article and photographs by the Rev'd Marie Smith





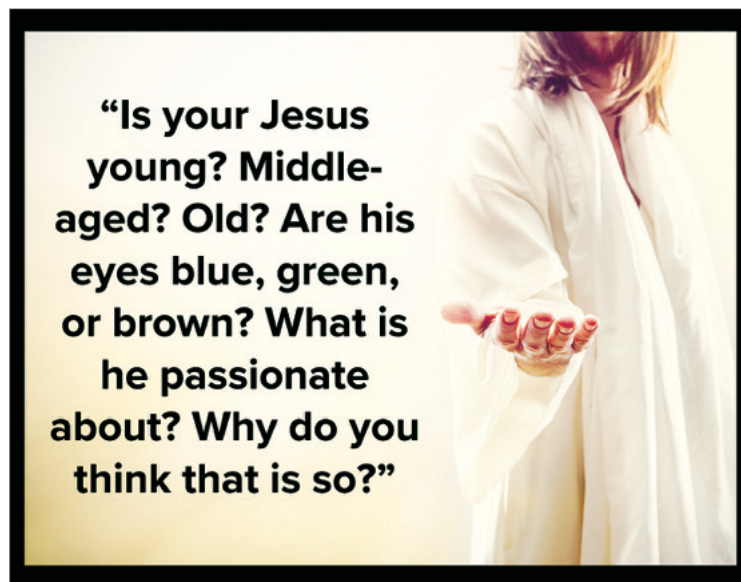
Bishop John Watton
Central Newfoundland

An Easter Reflection: Encountering Love

Our instructional Christian narrative is rooted in all that came to us through past cultures, traditions, and the way in which society has elevated religious structures. Our personal Christian narrative includes all of this and, of course, is formed by the way we have interpreted and incorporated our life experiences through our fears of God, of death, our joys, thankfulness, superstitions, and selfishness—through that which settles us and gives us comfort.

Every Lent and Easter, I do that which I know I should do weekly: self-examination and honesty. I always encourage fellow pilgrims to do something similar. Not all pilgrims are disciples, are they?

Part of being



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honest is to consider how my opinions and understandings don't mean that I have proven anything to be true. The story of Jesus, for example, is embedded in a place and time that we all see and understand differently. Look at your understandings of ancient

history, the time of Jesus, how Roman society moved from persecuting Christians to incorporating Christian ideas, and giving the humble Church a power that it could not imagine having. Is your Jesus young? Middle-aged? Old? Are his eyes blue, green, or brown? What is he

passionate about? Why do you think that is so?

This Easter, I met Jesus through Hosamm al-Madhoun, who is a Palestinian child protection officer in Gaza. He was working with children at the Anglican al-Asqua Hospital shortly after it was bombed. He found a child whom he "deeply loved" and tried to speak with him. Children at the hospital usually came running with open arms when he would visit. He found Hisham, who had stopped responding to him. What happened? What is happening? This day, after about fifteen minutes of staring blankly at him, the boy fell into his arms and cried and wept and wailed like he never had before.

Hosamm wrote: "Cry, child, cry as much as you

want. Cry until your cries reach the sky or touch a moving heart somewhere in this mad world."

When I read this, I cried.

When I wrote this for you, I cried again.

When I wrote this, I stopped to pray that your Easter vision would be free to discover the pure essence of the love Jesus has for you, that you would encounter a Creator who sees us in our world as children who need to honestly cry because of what has happened and what will happen to us—a Creator who sent a child protector to hold out his arms to us and hold us while we cry as we never had before.

May his love find you, and may you live forever in him.

Happy Easter to all.

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A History of PWRDF / Alongside Hope

Article by Debra Gill
 Alongside Hope (PWRDF) Representative
 Diocese of Central Newfoundland

Ever wonder how Alongside Hope/PWRDF got started? Here's a little bit of history for you:

1958

A bump in a coal mine in Springhill, Nova Scotia, kills 75 men. The tragedy moves Anglicans and other Canadians to respond with assistance for the stricken families. As a result of this experience, the Church recognizes the need for an efficient process to channel assistance quickly in situations of emergency. One year later, the *Primate's World Relief Fund* was established by the Anglican Church of Canada's General Synod, named for the Primate, or Archbishop of Canada.

1969

The organization becomes the *Primate's World Relief and Development Fund*, reflecting the agency's maturing program focus and philosophy. PWRDF comes to see that deeper, long-term development needs are strongly connected to suffering caused by natural or human-provoked disasters. Even more significantly, PWRDF realizes that people who experience these problems first-hand are in the best position to develop long-term solutions.

1970s

PWRDF commits to addressing long-term development needs and to working in partnership with local communities and organizations. During this decade,

PWRDF also recognizes the need to engage Canadians in the issues of tackling injustice.

1980s

PWRDF becomes very active in working with refugees, and in 1984, the Refugee Subcommittee and the Refugee Coordinators Network were both established. PWRDF builds a strong program for the support and advocacy of uprooted peoples, including refugees, internally displaced populations, and migrant workers—internationally through relief and development programs, advocacy, and monitoring of human rights, and in Canada through networking and education.

1999

PWRDF mandates a national Youth Initiative to engage young Canadians on social justice issues, leading to the formation of the PWRDF Youth Council and justgeneration. This movement is led by a group of youth and young adults representing ecclesiastical provinces of the Anglican Church of Canada, as well as ecumenical partner organizations. Their role is to connect the work of PWRDF with youth and young adults in communities across the country.

2022

A Task Team of staff, board members, and volunteers from across Canada is selected. This team is given the goal of

identifying a compelling name—a name that better reflects our work and one that would sustain our work into the future. In these and other discussions with stakeholders and staff, one dominant theme emerged: **partnership**.
 •PWRDF is all about partnerships. We partner with local organizations who carry out the work that you support – life-giving work that improves food security, champions gender rights, provides training on conservation agriculture, and creates income opportunities.
 •We partner with membership organizations that allow us to be part of a larger network. These include the Anglican Alliance, the ACT Alliance, the Canadian Foodgrains Bank, KAIROS, Cooperation Canada, among others.
 •We partner with funding agencies, including Global Affairs Canada, businesses, and a growing number of private and family foundations.
 •We partner with the Anglican Church of Canada, Anglican dioceses, spiritual ministries, and ecclesiastical provinces through their bishops and their PWRDF Representatives, who support our programs and invite us to spread the good news of PWRDF at synods and other meetings.
 •We partner with parish representatives, clergy, and countless volunteers in the pews across the country, who share our

stories and engage others in our work.
 •We partner with our generous donors, without whose support none of our partners' work would be possible.
 This theme of partnership, or accompaniment, is woven throughout the Bible, but the task team was drawn to the story of the road to Emmaus. Days after Jesus died, the disciples were walking from Jerusalem to Emmaus, still grieving their loss. As Luke writes, the resurrected Jesus came alongside them, but they did not know it was him. Jesus travelled with them and then accepted their hospitality to dine with them. In the breaking of bread, their eyes were opened, and they recognized him. When we walk alongside one another, Jesus accompanies us. We are strengthened and comforted and recognize Jesus when we share in his feast.
 As we walk alongside each of our partners, supporting, listening, and sharing with one another, we embrace and embody the hope of a better world.

2024

A new name was selected: **Alongside Hope: Anglicans and partners working for change in Canada and around the world**
 I encourage you to visit the website to learn more about the history and work of Alongside Hope.

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Bishop John Organ
Western Newfoundland

Easter Love: A Journey From Winter to Spring

I write this Easter article on St. Valentine's Day. Weather-wise, it is a snowy, blustery winter day. It is not a warm spring day signalling new life, nor a sunny day suggesting love is in the air. Rather, it is a winter's day—the sort of day that seems out of sync with both Easter and with lovers. It is the kind of day when you want to curl up with a good book and let it go by. But then the request for an article about Easter pulls you out of the deadness of winter to the new life of spring, just like a Valentine's card and chocolate awaken you to the love of a loving partner.

Easter and St. Valentine's Day belong together. The first speaks of God's love. It is so deep, wide, and unconditional that God enters human existence and even the grave so that we are restored to life and love eternally. St. Valentine's Day speaks to the bliss of two hearts joined as one. Both



photograph by Ralph Katieb on www.unsplash.com

remind us that it really is love that makes the world, and even the universe, go around.

Both also hint at a winter's day. Life on this planet is not all rosy or roses. There is bleakness and thorns. We get things right, and we get things wrong. We can hate

as well as love. We follow Jesus and also deny him. Good Friday precedes Easter. There is Yin and Yang.

We need reminding of Easter and also of love. We need to be awakened from deadness to life, to spring even when in the

dark days of winter, to love when the heart has hardened. Left to our own devices, we would be hopeless and fill the void with escapisms.

Easter and St. Valentine's Day say to us that there is more to this earthly journey. It can seem like death is master and love is too fleeting. But with our soul and heart awakened, we come to see that God, the Source of everything, is Life! And death can have no permanent home in God. Equally, God is Love! And love is the essence of all that is and all that will be.

Easter and St. Valentine's Day remind us that life and love are eternal, and that winter is but a season and it, like all death and every other negative emotion and thing, will pass. What remains is life and love, which is here and hereafter.



Farmer Mariluz Suarez of ECLOF, Colombia

Our name has changed. Our work stays the same.

PWRDF is now Alongside Hope

After two years of discernment and consultation, PWRDF's members* have approved a new name. Alongside Hope emphasizes themes of partnership, accompaniment, community and teamwork that have always exemplified the way we work.

With its tagline — Anglicans and partners working for change in Canada and around the world — Alongside Hope honours the legacy of PWRDF as an agency of the Anglican Church of Canada, and it will carry us forward into the future.

As we walk alongside our partners and many supporters, listening and sharing with one another, we embrace and embody the hope of a truly just, healthy and peaceful world.



Scan the QR code to view a video about our new name and read our list of Frequently Asked Questions, or visit pwrdf.org/our-new-name.

* The PWRDF Board of Directors, Diocesan Representatives and Youth Council comprise the voting membership.



Alongside Hope

Anglicans and partners working for change in Canada and around the world



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Praising God in Prayer, Work, Play, and Adventure

St. John the Evangelist, Topsail

Article by Louise Smith
Photographs by Pauline Noel

No sooner had Christmas been disassembled and carefully put to bed for another year than a summary of events for the coming months was prepared by our team.

In our activities here at St. John the Evangelist, we are guided by the Anglican Church Calendar, as each holy event is marked and celebrated in accordance with its respective time and church season throughout the year. We endeavour to integrate those of a more secular nature simultaneously. For example, the season of Lent is fast approaching, and already we are preparing for the annual Sausage, Bean, and Pancake Supper, scheduled for March 4th—on the eve of Ash Wednesday, March 5th.

On Tuesday, February 11th, after helping the Men’s Club with a successful chicken dinner takeout on February 8th, the ACW ladies squeezed in a little Valentine’s celebration alongside the regular meeting—because at St. John the Evangelist, we acknowledge the value of integrating play and work with prayer. As the great American humourist, Evan Esau, espoused, “All work and no play made Jack’s wife a rich widow.”

As I write this article, we have just emerged from a series of slides covering Canon Jotie’s 2015 Holy Land pilgrimage to Israel and Palestine.

As we watched, enthusiastically engulfed in his journey by means of a screen—it was phenomenal in itself—a seemingly unbelievable, out-of-



The above photos are from ther Christingle service



Canon Jotie’s slide show of the Holy Land

reach experience. But for him to have actually walked through those centuries-old shrines and temples had to be not only educational and spiritual but also an unforgettable experience of a lifetime.

Leaving much to digest, today we returned to our current Bible study, focusing on the Book of Luke.

On February 16th, the congregation, both young and old, assembled in our place of worship to be a part of the Christingle Service—a service symbolizing God’s gift of Jesus to us as the Light of the World. Our Confirmation Candidates played a significant role in the production of this liturgy. At the foot of the altar, Canon Jotie used the analogy of an orange—round like the world—with four accessories as a motif to demonstrate the best gift of all:

- A candle, representing Jesus, the Light of the World.
- A red ribbon, representing the blood of Jesus.
- Dried fruit, representing the fruit of the earth.
- Four sticks, representing the four seasons and four directions.

“Let your light so shine before men, that they may see your good works and glorify your father in Heaven.”
-Matthew 5:16.

“ Suddenly nothing made sense anymore... ”

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The Rev'd Amber Tremblett
Columnist

Holding Out Hope

I don't know about you, but the beginning of 2025 has been exhausting. The trends we are witnessing in our social, political, and religious spheres are at best, frustrating, and at worst, terrifying. And as much as I'd like to take advantage of my geographical location and lean into the distance between me and the turmoil south of our border, I am deeply aware that the impact of this presidency is far reaching. Our exposure to the horrors that so many in our world face is constant on social media and news channels—a fact that leads me to despair more days than not. My heart aches for priests in the USA who must spend so much of their precious time declaring truth against lies and false representations of Christ's Church.

When I think about that—the complete misuse of the name of Jesus, I wish I was surprised that we've ended up here. We've been watching the message of

“But oppression thrives when privileged people remain complacent.”

Jesus get warped and twisted throughout the centuries. It's not surprising that millions of people are convinced that to hate is to be holy. However, it doesn't make it any less devastating. I did not envision writing in condemnation of fascism, genocide, and patriarchal oppression in my adulthood, but here we are. Navigating the very real possibility of destruction on a global scale. Again.

Many people may think this fear is an overreaction. But oppression thrives when privileged people remain complacent. We cannot sit idly by and hope for the

best. The prophets would demand more of us. Jesus requires more from us.

I have spent most of this Lenten season sitting with this grief, lamenting the destruction of a connected society, longing for a missing sense of empathy and compassion, crying out to God for help. I have been using Lent for Lent's purpose—wandering in the wilderness as I wait for Christ to come. And I believe He will.

As Easter approaches, as we make our way out of the wilderness of Lent, I must believe in the promise of resurrection. I must trust that God plans to breathe life back into all the souls that have accepted defeat. I need to hold onto my God who seeks justice and lifts up the downtrodden, who is angry on behalf of the oppressed. Because if I don't, if there won't be a resurrection of empathy and connectedness and humility, then what is there left to believe in?

Easter is the way out of the death we've been living through. Easter promises a life worth living, where every human being is loved, cherished, and respected. That means our work, during Lent and beyond, is never in vain.

Easter is a reminder to keep fighting, to keep declaring the justice of Christ in the face of injustice. Easter is a reminder that there is a God who lives—who is living for us and with us as we navigate the responsibility of being Christ in a world that's trying to use, abuse, and kill him. Easter is the moment we cling to as we hold out hope that this madness can be turned around and that the true God of peace and love can be known once again.

I pray you hold onto hope this Easter Season. It is the posture that will spur us toward action, that will bring us together to fight the evil that threatens to take away our humanity, that will bring us to the beginning of a new day.



The Rev'd Canon Jeffrey Petten
Columnist

I Need Easter: Version 2.0

A few years ago, I wrote an article for *Anglican Life* entitled “I Need Easter.” At that time, as a world, we were coming out of the COVID-19 pandemic, and for myself, it was the first time that I could celebrate Easter the way I enjoy celebrating it since 2018. This was due to a personal injury in 2019, and then in the death of my sister that same year. Then, in 2020 and 2021, due to the pandemic, there were restrictions on how and where we could worship during our observances of Easter.

This year, once again, I need Easter. Truth be told, I think everyone who believes that **Christ has died, Christ is risen, Christ will come again** is in need of Easter. Yet this year, I

“I tell them that the mysteries of God are meant to be pondered; they are not meant to be solved”

need Easter due to the fact that, back in January, my mom left this world and entered into everlasting life. With that in mind, I express thanks to all those who have reached out to me and my family in the days and weeks after her passing. Your thoughts and prayers have been an immense source of comfort and solace.

As a priest, I stand at

the altar week after week, celebrating with people the sacred mysteries of our faith. They are just that—they are mysteries. I often say to people, especially when dealing with them in their times of grief and loss, that when they ask me the question of **why**, I tell them that the mysteries of God are meant to be pondered; they are not meant to be solved. As I stand, week after week, celebrating the sacred mysteries, I feel a stronger connection to the prayer of the Church, especially when we say: “And with those who have served you in every age, we lift our voices to proclaim the glory of your name.”

Celtic spirituality believes that there are places where heaven and earth meet, and they call

them **thin spaces**—all that prevents us from seeing people on the other side of this thing that we call death is our sight. Standing at the altar and receiving the Eucharist has always been just such a thin place for me. Now, it is more so than ever before. In the immediate weeks following my mother's death and burial, the most comfort, the most happiness, and the most contentment I had was—and still is—when I stand at the altar to celebrate the sacred mysteries. It is then, at that moment, that we do indeed join with those who have served God in every age, and not only join with them but become one with them. Such a great cloud of witnesses—and with such a cloud, there is great comfort.

This year, Easter will be different. But it will be wonderful at the same time, knowing that as we stand and behold the one who has wounded hands, wounded feet and wounded side, from those wounds we are given healing of not only physical but also spiritual and emotional wounds, which we ourselves have.

This year, as we all celebrate Easter, may we know that it is not only those whom we can see and do see that we celebrate with, but also those whom we cannot see. All that prevents us from seeing them is our sight, but we know that just as we are here, they are there.



Valentine Fellowship in Port aux Basques

On Tuesday, February 11th, the ACW ladies of St. James' Church in Port aux Basques held a Valentine's Fellowship. Eighteen ladies attended the evening which started out with a potluck dinner, which was followed by a beautiful worship, and ended with a good game of cards.

- article and photographs by Lisa Brown



CORRECTION: In the March 2025 issue of Anglican Life, the story *A Day of Fellowship and Service* was mistakenly credited to Lisa Snow, when in fact it was written by Lisa Brown. I apologize to both Lisa Brown and Lisa Snow for this mistake. It has since been corrected in the online version of Anglican Life on our website.
- Emily F. Rowe, Editor, Anglican Life

From St. Paul's, Summerside

Submitted by
The Rev'd George Critchell



The St. Paul's ACW in Summerside hosted MHA Eddy Joyce, who gave a talk on his recent humanitarian trip to Uganda, a trip which the group of ladies supported.



St. Paul's, Summerside, ACW officer installation, 2025: left to right are Willie Loder (president), Ann Penny (vice-president), the Rev'd George Critchell, Shelly Loder (treasurer), and Jackie Lundrigan (secretary).

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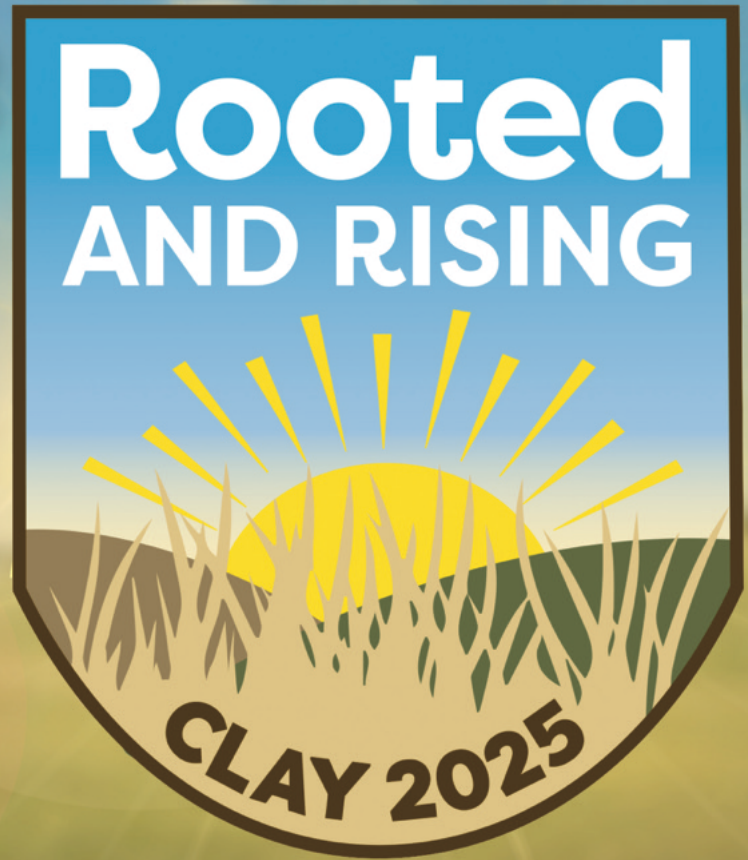
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