

ANGLICAN LIFE

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NEWFOUNDLAND AND LABRADOR • A SECTION OF THE ANGLICAN JOURNAL

OCTOBER 2025

Newfoundland Youth Find Learning and Friendship at CLAY 2025

Article and photographs by
The Rev'd James Spencer

We nearly didn't make it! We had four young people attending the Canadian Lutheran Anglican Youth Gathering (CLAY) from the Diocese of Central Newfoundland, and it really came down to the wire on whether the trip would happen. Thankfully, a flight attendant strike was resolved just in the nick of time, and we were able to depart as scheduled from Gander very early Thursday morning.

Arriving in Saskatoon some nine hours later, we found ourselves still in the early part of the day and made our way to the event sites: the Cathedral of St. John the Evangelist and Knox United Church (with some time at Zion Lutheran Church to the south). The first day was a whirlwind of orientations, displays, worship gatherings, and an opening event involving a frantic run to locate all the important points of interest we would be visiting throughout the weekend (an event that our group, Home Team 126, won).

The days that followed were filled with interesting experiences, learning, and new friends. Most of Friday consisted of a visit to Wanuskewin Heritage Park, a deeply moving place where we learned much about the culture of Northern Plains Indigenous Peoples, particularly their connection to the bison, which they have been endeavouring to reintroduce to the area. Presentations were given showing tools, clothing, and other handmade items



used in the lives of the early Indigenous people, and we were treated to a performance of amazing singing and dancing.

Later Friday we returned to Zion Lutheran Church for supper, a large group gathering, an evening of various fun activities (from sports to board games), and ending the night with a prayer walk back to St. John the Evangelist Cathedral.

Throughout Saturday we enjoyed further large group gatherings, workshops that we chose ahead of time (three of our group did theatre, while

the other did labyrinth praying), a long discussion about the work of the Church, and fun time at a nearby park where the bishops in attendance held a carnival of games. Saturday ended with our team receiving the "pizza party" prize which we won from the opening event. Our team joyously shared this with several new friends.

Unfortunately, that was the end of CLAY for our team. Our flight was rescheduled and was leaving too early on Sunday for us to participate in any of the closing events

or the Eucharist service. We said goodbyes and headed home, exhausted but happy.

Over 300 youth attended CLAY 2025, arriving in Saskatoon from one end of Canada to the other. It was a gathering filled with music, fun, learning, and new friendships. Perhaps the highlight of the event was former Moderator of the United Church of Canada, Jordan Cantwell, who spoke several times during the large group meetings. Her reflections on her formation to ministry really expressed the theme of the event, "Rooted and Rising." She encouraged the young people to continue to grow in their relationship and service to God, noting that there is a place for each and every one of them. One of the most important lessons expressed during CLAY was that the young people were not simply the future of the Church, but its present: having a role to play right now in faith and service, and with things to teach and to learn.

Our Home Team truly enjoyed our time at CLAY, and are very thankful to our diocese for providing us the opportunity and funding to attend. We pray that the lessons we learned there will grow and bear fruit, and that we can help others also become "Rooted and Rising."

The next CLAY gathering will be in Nanaimo, BC in August of 2027.

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Beyond The Treeline: Reflections From Sacred Circle 2025

Article and photographs by
Crystal Payne Bursey,
Canon Tom Mugford, and
Archdeacon Terry Caines

From August 4th-10th, we had the privilege of travelling to Calgary, Alberta, to take part in the 12th Sacred Circle of the self-determining Indigenous Anglican Church. The theme was "Resurgence: Beyond the Treeline," and over the course of a week, more than 150 delegates from across Canada gathered on Treaty 7 territory to pray, discern, and walk in hope.

From the first moments, the atmosphere was unlike any other Church gathering we have attended. This was a room of Indigenous Anglicans, and not simply Anglicans who *happen to be* Indigenous, but people whose faith and identity are inseparable. That distinction shaped every prayer, every conversation, and every decision we made together.

Worship anchored our days, with morning and evening liturgies blending Gospel-based discipleship with ceremony, song, drumming, and dance. We prayed in our own languages, smudged, and celebrated God's



Left to right: Canon Tom Mugford, Crystal Payne Bursey, and Archdeacon Terry Caines at Sacred Circle 2025 in Calgary

presence in ways that were both deeply Christian and deeply Indigenous. In those moments, we saw the Anglican Church at its most beautiful, rooted in tradition, yet fully alive to the gifts of culture and community.

Over the course of the week, there were also three special days where participants wore colours to mark shared commitments and remembrance:

Orange to remember the former students and

survivors of the residential school system

Black to honour the call to end racism for all
Red to honour and remember missing and murdered Indigenous women, girls, and gender-diverse peoples.

The work of Sacred Circle was not only ceremonial. We wrestled with questions of governance, representation, and how to live into Our Covenant and Our Way of Life.

See *SACRED CIRCLE*,
page 5

CORRECTION: In the September issue of Anglican Life, the article on page 4 entitled "75 Years for St. Swithin's" should have been entitled "St. Swithin's 75th Anniversary, Seal Cove, White Bay." My apologies for having left out part of the title. - The Editor

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Bishop John Watton
Central Newfoundland

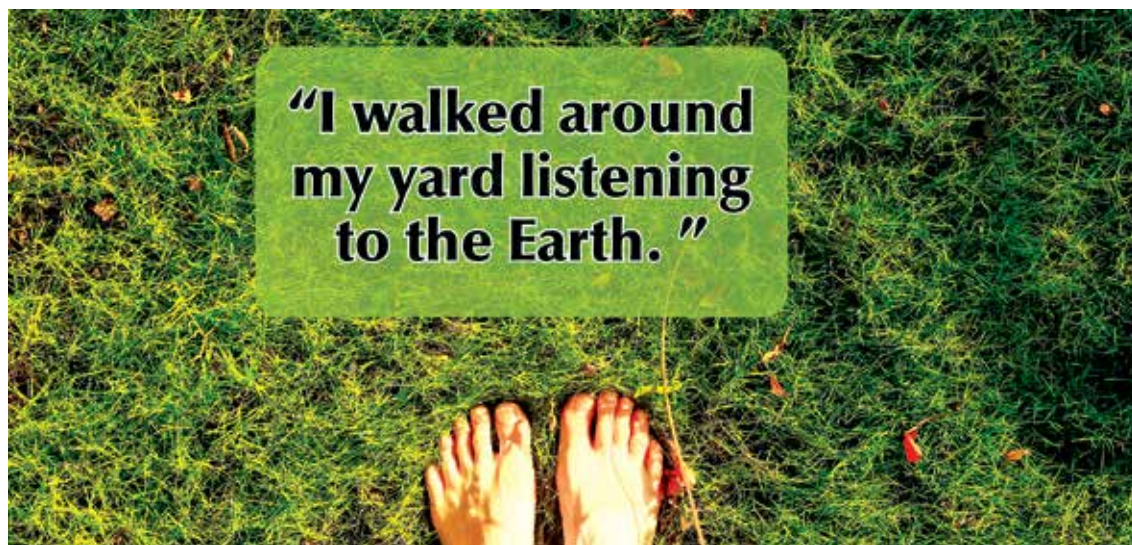
Barefoot Theology

Writing this article was a time of intellectual and spiritual stargazing over a two-month period. I began brooding during the August heat wave. I was trying to get some down days to rest and do some work around my home and yard. It was simply too hot to do anything outside after 10am. I felt helpless and tired. In the midst of that, it seemed that our island was on fire, and so many people were vulnerable, too.

I finished the article at the very end of the month. Things certainly changed in a hurry. Temperatures had dropped and the electric heat had been turned on to get the early morning chill out of my kitchen. It seems we have no choice these days but to live between extremes.

Back in early August, and a 39-degree morning, a friend who is a priest sent me a note in the form of a meditation, suggesting that when life gets full and demanding, it is a good idea to go outside and walk on the ground in your bare feet and listen to the Earth and let it bless you.

I am a "barefoot" advocate, and often walk on the dirt and grass in my yard to do just that: listen to the Earth in my heart. My friend's note reminded



designed by E. Rowe in Canva

me that it had been a while, because of the demands and busyness of my life of late. My feet touched the ground, and they began to burn. The sun was blazing. The heat was overwhelming. I heard the Earth in my heart, reminding me that it too felt vulnerable and tired. The Earth is trying to help us live; the Earth brought us into being.

Standing in the heat, I thought of a portion of Matthew 23:37: "O Jerusalem, Jerusalem, the city that kills the prophets and stones God's messengers! How often I have wanted to gather your children together as a hen protects her chicks beneath her wings, but you wouldn't let me."

The Earth is indeed on fire; climate change is just one aspect of that. Here is

a short list of what I mean: **Fire of Climate Change:** Where we continue to ignore all we have been taught about the fragility of our tiny planet.

Fire of Culture: Which insists that values must be discarded or changed to conform to how those in charge can access every inch of our lives.

Fire of Debt: Where people are told they deserve more, better, bigger, and longer. None of this is free, but it is readily available for a price. You don't want to be left behind, or see people rubbing their new cars, cabins, and trips in your face... on Facebook.

Fire of Nationalism: After all we have learned through studies of world

history, nations still defend their culture, religions, and desire for domination, justifying brutality and extreme violence because of a sense of superiority and power. Nations causing genocide, as the rest of the world looks on in silence as people have everything taken from them, are dehumanized, and then left to starve to death. #FastforGaza

Fire of Religion: Where ecclesial cultures protect structures of power, where people think they have a revelation of the divine denied to others, where buildings and tradition have become God, and love and respect are afterthoughts.

Toward the end of August, I once again

stepped off my patio in my bare feet. The ground was wet with morning dew. I was wearing a sweater against the morning chill. I walked around my yard listening to the Earth. My feet became very cold.

To me, the Earth was saying, "I am feeling vulnerable and tired, but don't be deceived. I am not at all helpless. The laws of nature can provide for life and balance for all. If humanity does not care to participate in that, and continues in your coldhearted ways of being, your time will end."

To me, that was an invitation to become more intentional about the person I am. The Earth reminded me that it is time for all of us to look at all of the fires we have burning out of control, then decide what to do with them. The one fire that truly needs to be kindled, perhaps for the first time, is for us to realize how similar and interdependent we are, and how wonderful we could be together as people of generosity, who have realized what national borders, spiritual and cultural prisons, and selfish ambition have done to destroy our potential of fulfilling God's dream for us all.



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The Rev'd Canon Jeffrey Petten
Columnist

Prayer—Action, Place, Conversation

During this past summer, in the course of the lectionary, we were given St. Luke's account of the Lord's Prayer (Luke 11:1-13). In my time reflecting on that portion of scripture, I came to the conclusion that prayer is not just a thing. Prayer is an action, a place and a conversation.

From time to time, I have said that I do not say prayers. I do not think that we should be saying prayers. Now, before you think I am a heretic of the highest degree, it is not the fact that I do not say prayers but rather, it is the fact that I *pray* prayers. "Saying" prayers is one thing; we can say prayers just like we can say that the sun is shining and give no more thought to it. Yet, if we "pray" our prayers, the act of praying becomes part of our prayer just as much, if not more than prayer itself. If we do it right, we know that our actions speak louder than words, so too, then our praying is more than just the saying of words. Once we

*"Most of all,
it is in prayer
that we can
find God."*

become accustomed to praying our prayers, then it will become second nature, just as natural as our breathing, which itself can be a form of prayer.

We often sing in the hymn "What A Friend We Have In Jesus," the line "Take it to the Lord in prayer." Prayer then becomes for us a place. As much as our church buildings are houses of prayer, prayer itself becomes the place where we find ourselves going when we want and, more

especially, when we need to pray. It is in prayer that we can find shelter from the storms of life. It is in prayer that we can find comfort. It is in prayer that we can find the very things that we are looking for. Most of all, it is in prayer that we can find God. It is not that God leaves us but rather we leave God and it is in prayer that we find God right where we have left God.

We think in some ways that our prayers have to be polished and wrapped neatly with a pretty red

bow placed on the top. Prayer is far from that. If anything, prayer is our conversation with God. Conversation, of course, involves at least two people in which one person speaks and another listens. There are times in which the one who speaks becomes the one who listens and the one who listens is the one who speaks. Thus, for prayer to be conversation, there are times in which we speak and God listens, but there are times in which we need to listen in order for God to speak to us. God speaks in various ways as the writer of the Letter to the Hebrews reminds us, but we need to listen because the Word of God is certainly "living and active" in our prayer.

So, if you are one who has trouble praying because you think it has to be a certain way, in certain posture, in certain words, be assured, treat prayer as action, as place and as conversation and prayer will become what you need it to be—time with God.



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SACRED CIRCLE

from page 2

We discussed structures grounded in our own ways of knowing, being, and doing, the structures that would allow us to be truly self-determining while remaining in loving relationship with the wider Anglican Church of Canada.

There were moments of hard truth-telling, with stories of hurt, loss, and the long shadow of colonialism, but also moments of joy and laughter. Elders offered words of wisdom. Youth spoke with vision and hope. I was struck by the humility of our leaders, who reminded us that self-determination is not about power for its own sake, but about service and about building a church that nurtures our people, strengthens our languages, and walks alongside our communities in both struggles and celebrations.

As we left Calgary, we carried a renewed sense of what it means to be part of this movement. Sacred Circle is not just a meeting; it is a living witness to God’s reconciling love, expressed in an Indigenous voice. It is a place where faith and culture dance together, where Gospel and tradition strengthen one another, and where the future feels



In the top two photographs are Canon Tom Mugford, Crystal Payne Bursey, and Archdeacon Terry Caines. Below on the right, Canon Tom Mugford assists at the altar



possible.

Back home in Newfoundland and Labrador, we are encouraged to keep walking “beyond the treeline,” and toward a Church that is fully alive to who God has called us to be, here in our own lands and communities.

Sacred Circles are national gatherings for Indigenous Anglicans from across Canada. Hundreds of people gather together at Sacred Circles to take part in worship, prayer, decision-making, and discernment. Typically, they happen every two to three years.



A Jolt To Realization

St. John the Evangelist, Topsail

Article by Louise Smith
Photograph by Jennifer Kennedy

In my last article, I expressed, most vehemently, our most humble gratification regarding accomplishments the team here at St. John the Evangelist engendered through outreach, involvement, and to the glory of God during the Church calendar year just ended.

After creating a harmonious cohesiveness, all looked forward to a short reprieve before the resumption of the fall activities. The weather was ideal—brilliant and hot. It was turning out to be an exceptionally favourable summer. But unfortunately, these attributes do not always enhance our



comfort zone.

So in this journey through life, we sometimes meet with unforeseeable rough passages that often interfere with scheduled plans—as was characterized this summer while experiencing

multiple forest fires here in our province of Newfoundland. Drastic destruction ravaged entire settlements. Family homes that were nurtured for a lifetime were now being sacrificed to the flaming inferno.

This experience was a stark reminder of the fragility of earthly possessions, and how quickly they can be snatched away. We have a tendency to get so involved in catching up with our daily obligations trying to balance in a busy and anxious environment that there is little or no time spared to balance with the path less followed.

Unfortunately, but sometimes it often takes a catastrophic event like this one in our lives to realize the importance of redirecting priorities so that prayer, worship, and thanksgiving to God always take precedence.

As I write this, the province has finally

been blessed with long-awaited rain, providing some comfort to the many volunteers fighting relentlessly in their pursuit of quenching what has spread across our land.

In retrospect upon the weeks just passed, They all persevered to work, to laugh, to pray. And with God’s help gained strength to take, Whatever came their way.

Jesus answered and said to them, “Indeed Elijah is coming first, and will restore all things.” -Matthew 17: 11



The Rev'd Amber Tremblett
Columnist

Youth Are The Present

Why aren't the young people coming to church anymore?

I hear this question so often from faithful Anglicans. It's a valid one that I believe we should be wrestling with. But so often in these conversations, we end up blaming everybody but ourselves. We think that when they started opening the stores and scheduling hockey practices on Sundays, it lured children away from the Church. We think that when they stopped saying the Lord's Prayer in school, it gave children the impression that religion didn't matter anymore. Are families confronted with competing worldviews and activities now that they weren't before?

Absolutely. Do I think they are responsible for the decline of youth in our Church? I do not, because none of these "reasons" has done the hard work of self-reflection. The life of Jesus teaches us that when we see a problem, the first thing we need to do is look at ourselves. We need to embody the humility demonstrated for us by Christ and ask: "What about the Church has taught children that they don't belong there?"

As a priest whose age puts her somewhere in between the young and the old, I have some thoughts on this question. On an institutional level, I believe the intergenerational spiritual harm caused by the Church to various marginalized groups has a lot to do with young people's disillusionment with the Church. As an institution, however, we have started to repent for these detrimental mistakes. So what is it, despite our attempts at reconciliation, that keeps children and families away? This continued absence, I believe, is due to the contradictory messaging given by the majority of our churches.

We need to embody the humility demonstrated for us by Christ and ask: "What about the Church has taught children that they don't belong there?"

Here is a short, non-exhaustive list of examples of this messaging:

- *We tell young people they are welcome in our churches, but when they show up we do not make an effort to know them. We tell young people we want them to be themselves, but then we try to fit them into what we do instead of letting them express themselves in ways that are honest to them.*
- *We ask young people to conform instead of letting them belong.*
- *We express great desire for young people to become part of our Church families, but then when they come through the doors we separate them from us.*
- *We expect young people to meet our need for a younger demographic, but we do not ask about or meet any of their needs. We want young people to come to us, but we are unwilling to go to them.*
- *We declare young people have a lot to teach us, but we don't give them opportunities to use their voices.*
- *We tell young people we love them for who they are, but then we see them only as symbols (of hope, degeneracy, change).*
- *We have high expectations for how young people should behave, but we do not demonstrate mature,*

responsible behaviour in return

I hope you felt uncomfortable reading some of these observations. They should be confronting. They should make us question what we truly value in our faith communities. These observations aren't just true now. They were true long before the children disappeared. If we want to see youth in our churches we need to do the work. If it didn't require work, if it didn't require change, then our pews would be full of young people already. We need to be intentional about our desire to see young people in our churches again.

Not least because Anglican youth do, in fact, exist. They are alive and well. In June I went to General Synod where there was a large youth delegation from across the country. These youth didn't just attend Synod; they played a major part. They were instrumental in the election of the primate.

They brought forth several motions regarding youth involvement in the National Church. They were engaged in discussions on all topics. And they brought joy to worship and prayer. I was impressed and proud to be amongst them as they left their mark on the Anglican Church of Canada.

Just because there are no youth in your own church doesn't mean there are no youth in the Church as a whole. Youth across this country, including right here in Newfoundland and Labrador, are doing amazing things. They care about the future of the Church because it is their Church too. They are committed to the life of Jesus. Their faith is alive and vibrant and active in exactly the way Jesus asks it to be. As one young person said at General Synod, youth are not the future of the Church, they are the present. They are here right now loving God just like you and me. We would do well to start acting like it.

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WALKATHON IN GRAND BAY: Members of the vestry and other members of the congregation who attend St. Paul's Church in Grand Bay, in the Parish of Grand Bay, held a walkathon on June 14th. The walk was from St. Paul's Church to the beautiful Grand Bay West beach and back. Thank you to all of the walkers and to everyone who sponsored the walkers. At the end of the walk the participants had a time of fellowship with a luncheon.
-submitted with photograph by Eileen Keeping

Discovering God's World of Wonders

Article and photographs by
Canon Deborah Pantin

Twenty-two enthusiastic children between the ages of 3–10 years had a whale of a time at VBS this summer. From July 2–4 we gathered at St. Augustine's in New Harbour and learned about this amazing universe we live in and all the plants, animals, and people we share it with.

We made sunflower crafts and painted rocks, planted pumpkin seeds to be ready for Halloween, ate dirt cake and shortbread people, and played silent ball and musical lily pads. We even wrote a letter to the Earth telling how we planned to change the way we treated it—and received an answer back!

On the Friday we had an awesome tea party to which we had all invited one special person, like our Nan or Pop. It was fun to show them one of our action songs.

The next Sunday, we brought our families to church to celebrate and give thanks for all the fun we had learning about God's World of Wonder and how we are called to care for it and for one another. We played our rhythm instruments and sang our special songs: "Praise Him, Praise Him," "Who Put the Colours in the Rainbow," and "God Made the Chickens and the Cows and the Bees." And we made the promises from our letter to the earth into our Intercessions that day, to ask God to help us keep them.

Our little homegrown VBS was a time of wonder, fun, and caring for one another. Our young learners were examples for all of us to follow of how to work and play together with kindness and cooperation and love—just the way God intended it to be.



Former Chancellor, Ernest Reid, Passes Away

Obituary and photographs submitted by
Ellen Reid (daughter of Ernest Reid)
and other members of the Reid family

Anglican Life is sad to announce the death of Ernest Reid, former Chancellor of the Anglican Diocese of Eastern Newfoundland and Labrador. We extend condolences to his family at this time. May he rest in peace and rise in glory.

Ernest George Reid , KC

April 17, 1943 to July 19, 2025

Ernest George Reid, aged 82, of St. John's, Newfoundland and Labrador, passed away peacefully with family by his side on July 19, 2025, at the Health Sciences Centre after a brief illness.

Throughout his wonderful life, 'Ernie' shared many "experiences" that became memories with a wide circle of loving friends and family. His love of life and of those around him was undeniable. His loving charm and infectious wit were unavoidable. He saw the good in everybody that he had the pleasure to meet, and the world was truly blessed to have known him.

Predeceased by his wife Margaret "Peggy" (Grant) Reid, parents Ernest and Irene (Rose) Reid, sisters Phyllis and Elizabeth (Reid) Gibbons (Henry) and brother-in-law Roy "Sonny" Grant.

Leaving to mourn with happy memories his children Ellen Beth (Mark), Charlotte, Andrew (Andrea), and granddaughters Joni and Lexi (by whom he was affectionately known as "Grumpy"). Also sister-in-



law Patricia "Patty" Fowler (predeceased by Frank), brothers-in-law Dr. Kenneth Grant (Heather) and Thomas Grant (Laura). Also leaving to mourn a large community of extended family and friends.

Born on April 17, 1943 to doting parents and big sisters, Ernie had many stories of growing up in post wartime St. John's, including summers spent at C.L.B. camp. He attended Bishop Feild College and Bishop's College before

attending Memorial University (B.A. 1964) and Dalhousie Law School (LL.B., 1967). During his time in university he served in the Navy (Lieutenant RCR(N) 1968), forming many friendships that lasted throughout his life.

Ernie found much success in his career as a partner in the law firm of Stewart McKelvey.

He served as Chancellor of the Anglican Diocese of Eastern Newfoundland and Labrador, President of the Newfoundland Branch of the Canadian Bar Association (1977-1978) and President of the Law Society of Newfoundland (1982-1983).

Very much involved in community endeavours, Ernie was active with the Rotary Club of St. John's Northwest, The Newfoundland and Labrador Branch of the Naval Officers' Association of Canada (NLNAC), the Baden-Powell Guild and was a proud member of the Crow's Nest Officers' Club, amongst countless other groups and committees.

All throughout, Ernie enjoyed travelling and exploring with his beloved wife of 50 years, Peggy, spending time at his cottage with family and friends, brewing wine and growing exquisite roses. In later years he enjoyed staying active with the Newfoundland and Labrador Cardiac Fitness group.

The family would like to thank the wonderful staff of 4 South at the Health Sciences Centre for their care during Ernie's brief illness.

“Suddenly nothing made sense anymore...”

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The Rev'd Andreas Thiel
Columnist

A Sacred Gesture

On Sunday, June 29th, St. Paul's Cathedral in London, Ontario was filled with worshipers who gathered for the installation of our new Primate, Archbishop Shane Parker. By now, many people will be familiar with the unexpected turn of events regarding Parker's election: his name was brought forward as late as the day of the vote.

While the liturgy itself was beautiful, what moved me most happened outside the cathedral doors. The congregation was filing out of the service to the strains of glorious organ music. Seeing the Primate standing near the front steps of the cathedral, I approached him and offered my best wishes. "May I have a blessing?" I asked. He reached forward,



designed by E. Rowe in Canva

traced the sign of the cross on my forehead, and spoke just four words. Such a brief moment might seem forgettable, yet it lingers in my mind, returning at unexpected times. These reminders have led me to reflect on the ancient practice of making the sign of the cross.

Anglicans approach devotional practices in different ways, as they do with many theological topics. Some will appeal to the Reformation-era principle of *sola scriptura* (only those practices that

are mentioned in the Bible are to be adopted).

Interestingly, Martin Luther – a Reformer himself – instructed his followers with these words: "In the morning, when you rise from bed, sign yourself with the holy cross and say, 'In the name of the Father, the Son, and the Holy Spirit. Amen.'...At night, when you go to bed, sign yourself with the holy cross and say, 'In the name of the Father, the Son, and the Holy Spirit. Amen.'"

Luther was affirming a basic devotional act

that can be traced back to earliest Christian times. A number of theologians from that era encouraged making the sign of the cross, including Cyril of Jerusalem in the 4th century, who wrote: "Let us not be ashamed to confess the Crucified. Let the cross, as our seal, be boldly made with our fingers upon our brow and on all occasions over the bread we eat, over the cups we drink, in our comings and in our goings, before sleep, on lying down and rising up, when we are on the way and when we are still."

The medieval church carried this practice forward, and the 1552 edition of the Book of Common Prayer features this note: "As touching, kneeling, crossing, holding up of hands, and other

gestures; they may be used or left as every man's devotion serveth, without blame."

Signing oneself with the cross can signify many things, including that through the physical gesture the believer recalls – and proclaims – the source of salvation. It can provide a way of entering a state of worship which includes not only heart and mind, but also the body. In this way, it becomes an affirmation of the Incarnation. And it links us to a vast family of Christians – Protestant, Catholic, and Orthodox – scattered across the world, most of whom we will never meet. Yet we are united with them by this shared, sacred gesture.

Saying YES! to Kids in Eastern NL with AFC

Article by Michelle Hauser
Development and
Communications Consultant for
the Anglican Foundation

Say Yes! to Kids: Record-Breaking Campaign

The Anglican Foundation of Canada's 2025 Say Yes! to Kids campaign has been hailed as its most successful yet, with 30 teams across the country raising more than \$160,000. This achievement surpassed the national goal of \$150,000 and marked the first time since the campaign began in 2021 that every single team met or exceeded its target.

From coast to coast to coast, parishes and dioceses found creative ways to engage their communities, launching fundraisers that inspired generosity and strengthened connections between congregations and young people. Since its launch, Say Yes! to Kids has provided nearly \$900,000 in funding for youth-focused ministry across Canada. These grants have supported dozens of programs in areas such as mental health,



Bishop Rose talks to members of the CLB at the Cathedral in St. John's; photo from ACF

food security, arts and music, and outdoor recreation.

The Anglican Charitable Foundation for Children (ACFC) provided a significant boost to this year's national results with a generous \$5,000 gift. This is the second time since the launch of Say Yes! to Kids that the ACFC has supported this growing national effort.

Anglican East NL Team Surpasses Goal

While only one Newfoundland and Labrador team participated, the results were inspiring. Branded as "Anglican East NL Says Yes! to Kids," the team represented the Diocese of Eastern Newfoundland and Labrador under the leadership of Bishop Sam Rose.

Together, the diocesan team raised \$7,780 on a \$5,000 goal—a remarkable achievement made possible by wide participation across the Diocese.

Funds raised locally will contribute to a variety of initiatives. Some of this support will make it possible for young people from our Diocese to attend CLAY (Canadian Lutheran Anglican Youth Gathering), while other funds will bolster long-standing programs such as the Church Lads' Brigade. In addition, the campaign creates space to explore new and emerging opportunities for

ministry with children and young people—ensuring the Church continues to grow alongside the needs of its youngest members.

A Vision for the Future

Reflecting on the impact of this year's campaign, Bishop Rose emphasized the importance of youth ministry in shaping the Church of tomorrow. "When we say yes to our youth, we are investing in a vibrant future for the Church," he said.

The success of the Anglican East NL team demonstrates the power of generosity and a shared vision. Even with just one team representing the province, the campaign has helped plant new seeds of hope, reminding us that the Church's future depends on how we nurture, support, and celebrate its youngest members today.

The Story of A Camino Pilgrimage

From St. James' in Carbonear to Santiago de Compostela, Spain

Article and photographs
by Maxine Drover

On July 25th, the Feast of St. James, St. James' Anglican church in Carbonear celebrated with food and fellowship. Everyone enjoyed a presentation by the Rev'd Maxine Drover about her recent trip to the tomb of St. James in Santiago de Compostela, Spain. According to tradition, James traveled to Spain to preach the Gospel before being martyred. This tradition also claims that his body was taken by boat to Galicia, a region in northwestern Spain, and was buried there. In the early 9th century, his tomb was purportedly discovered and a church was built on the site of his tomb. Since the middle ages, the relics of St. James have attracted Christian pilgrims from all over the world. Rev'd Maxine was delighted to share her experiences with us in a slide show of many pictures of her travels, which included a bus tour to the Northern Coast of Spain, and her pilgrimage from Sarria to St. James' tomb. It was as if we had walked the 120km trek with her!





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Faithful Servant Becomes Lay Minister

Submitted with photographs by
Maxine Drover

In April of 2025, St. James' Anglican Church in the Parish of Carbonear celebrated the licensing of long-time Eucharistic Assistant Genevieve Babb, who became a licensed lay minister. Genevieve has been a Eucharistic Assistant for 20 years! Under the direction of the priest-in-charge, the Rev'd Maxine Drover, Genevieve serves as an active lay minister, rector's warden and holds several other parish roles. Blessed we be!



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