

# ANGLICAN LIFE

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



NOVEMBER 2025



**They shall grow not old, as we that are left grow old:  
Age shall not weary them, nor the years condemn.  
At the going down of the sun and in the morning  
We will remember them.**

**“For the Fallen” by Laurence Binyon**

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photograph by E. F. Rowe; Bowring Park Caribou



Emily F. Rowe  
Editor

# Our Christian Vocation of Peace

It's November again, and on the 11th, we gather together for Remembrance Day—a solemn occasion with years of tradition and significance. We will wear poppies; we will sing hymns; we will hear the Last Post, and stop, and remember. Through these acts of remembrance, we knit together the memory of those who have made the ultimate sacrifice with our sacred duties as Christians, recalling Christ's words: "Greater love has no one than this: to lay down one's life for one's friends." (John 15:13)

For us as Christians, this act of remembrance is a theological one—a moment to face the costs of our human failure to maintain peace, and work to end violence in our world. And yet we still live in a world of conflicts, and they can escalate with alarming speed. Friends are divided by the current political realities, and we all see horrible wars that continue to drag on with no end in sight. Modern conflict is brutal, and often erases the lines between those who are actually fighting and civilians. When we honour those who have died in world conflicts, we must also remember those countless civilians whose lives were also destroyed, the vulnerable, the displaced, and the silenced victims of war. Of course, we must honour the fallen soldiers, but also these others, casualties in our worldwide inability to be



photo by Gary A. Corcoran Arts; detail from tomb of unknown soldier, Ottawa from shutterstock.com

peaceful.

We must pray for peace, and ask ourselves how we can bring that about. We may not be able to change the world, but we can most certainly make a dent.

Striving for peace is not a passive activity; it demands our participation. We can work to build just and equitable systems, always keeping in mind Christ's words "Blessed are the peacemakers, for they will be called children of God" (Matthew 5:9). This is not an option for followers of Jesus: we are called to come together in this ongoing work, and shared vocation, of conflict prevention, seeking justice and peace for all.

None of this is easy, and I certainly cannot hope to solve it in this simple editorial. But as we gather together this year on November 11th, and we stand around the Cenotaph, we must be careful not to glorify past empires, but seek the Kingdom of God. We must work to dismantle

any system, whether old or new, that perpetuates injustice and pours fuel on any kind of violence and inhumanity. We can best honour those who have given their lives by working to ensure that such a sacrifice need never be made again. They did not fight to be celebrated, but they did fight for peace, for justice, and for freedom from oppression and cruelty.

As followers of the Prince of Peace, we are called to let our remembrances become more than a simple yearly ritual. We have a responsibility to be peacemakers, here and now.

*Almighty God, we hold in memory those you have sheltered, drawing them from war's great tempest to the stillness of your peace. Let that profound peace soothe the anxious spirit, awaken the cause of justice for every life, and knit together all nations in harmony; through Jesus Christ our Lord. Amen.*

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Editor:

Emily F. Rowe  
3 Carpasian Rd.  
St. John's, NL  
A1C 3T9

Email: [anglicanlifeNL@gmail.com](mailto:anglicanlifeNL@gmail.com)

Advertising Rates and other information may be obtained from:

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Bishop Samuel Rose  
Eastern Newfoundland & Labrador

# A Message in A Bottle: God’s Unexpected Answers

Our Christian faith invites us to trust God’s mysterious ways, casting our hopes and prayers into God’s care, much like a message adrift in a bottle. As Isaiah 55:8–9 reminds us, “For my thoughts are not your thoughts, nor are your ways my ways, says the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts.” This scripture underscores the profound mystery of divine providence, where God’s plans unfold beyond our human understanding, inviting us to embrace faith in the unseen.

Recently, I was blessed to witness such a moment of divine connection, a story that began in 2016 with young people in Bay de Verde, Newfoundland, and found its way to a family from Montreal visiting the shores of Nova Scotia.

In 2016, four young girls from the community of Bay de Verde crafted a message together. They sealed their words in a bottle with joy and



curiosity, and entrusted them to the Atlantic’s waves. They could not have imagined that their message would surface nearly a decade later, carrying a spark of connection across time and place.

This past summer, a person from Montreal,

who was vacationing with family in Nova Scotia, discovered the bottle bobbing along the shoreline. Inside was the note, penned by the young girls, brimming with their hopes and a touch of Newfoundland’s warmth. Moved by this find, the Montreal visitor

reached out, seeking to learn more about the message’s origins. Through Facebook, I had the privilege of helping connect them with the now-grown youth from Bay de Verde, fostering a conversation that bridged years and provinces in a moment of shared wonder.

This story stirs my heart, for it mirrors the nature of prayer. Like a bottle cast upon the sea, prayer is an act of faith, released without certainty of where it will land or when it will be answered. We offer our prayers to God, trusting they are carried by the Spirit to where they are needed most. The girls in Bay de Verde sent their message in 2016, unaware it would wait nearly a decade to be found. So too, God answers our prayers in God’s time, often in ways we least expect, weaving connections that reveal God’s presence.

In our Anglican tradition, we are called to be communities of hope, reflecting God’s kingdom in our openness to God’s surprises. The

bottle’s journey from Newfoundland to Nova Scotia, touching a family from Montreal, shows how God uses small acts to create ripples of grace. It reminds us that our prayers, like that message, may travel far beyond our sight, answered in moments and places we cannot foresee.

As I reflect on this, I hear Jesus’ words in Matthew 18:20: “For where two or three are gathered in my name, I am there among them.” The girls of 2016, the family in Nova Scotia, and the connection forged across time were united not by chance but by God’s hand, crafting a sacred moment of discovery.

May we, like those young girls, continue to cast our prayers and acts of faith into the world, trusting God to guide them. Let us remain open to God’s unexpected answers, knowing that even a simple message in a bottle can carry hope across years and shores, building communities of love and wonder.



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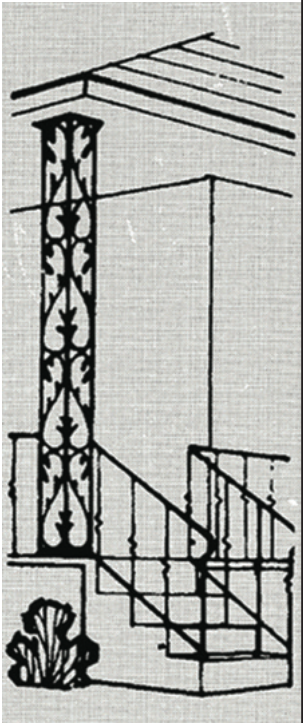
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The Rev'd Cynthia Haines-Turner  
Columnist

# A Holy Answer to A Simple Question

How was Kenya? A simple question without a simple answer. This past June, I travelled with other members of the Board of Alongside Hope to Kenya accompanied by two staff members from Canada, and Church World Services. In part, the visit was meant to give board members greater exposure to the ministry of Alongside Hope; in part it was to give some encouragement to our partners. But in the end, it was so much more.

You land in a country that looks so very different from your own, with conditions you have never seen before, and a reality that is many worlds away from yours—people living in Internally Displaced Persons camps, people struggling to afford uniforms in order to send their children to school, people experiencing



image designed by E. Rowe in Canva

attacks from neighbouring areas, and the effects of sea water intrusion. Some of the challenges you would recognize: cyclical floods, drought, soil erosion, effects of climate change, and rural-urban migration. At some point, expectations and comparisons disappear and you enter into an experience that gives you an insight into community, community that transcends geography and economic

or social status or any other barriers that might exist. It is then that you experience the fullness of our partnerships: communities are taking care of tree nurseries and planting trees, with local businesses and banks purchasing tree seedlings to plant and contributing, communities rallying to support nurseries, and you hear comments like, “we were only able to plant 6000 trees since last year,” “we are custodians

of Creation. But Creation is waning, groaning, what with human beings doing what they do.” It is then that you experience the resilience of people who have picked up and moved to dry land to escape floods, keeping goats and building wells in camps and talking about getting the money for school fees for their kids, keeping bees in what seems to be the middle of nowhere, and all of it giving you a sense of hope amidst extremely difficult circumstances. It is then that you experience the ingenuity of folks who operate a Climate Smart Dairy Cooperative, a model farm that avails of technology to be efficient and, as the name says, climate smart and that teaches modern farming techniques to others. You also get to experience the hope that

comes when a Self Help Group, which includes many members with disabilities or who have children or other family members with disabilities, helps people access government “disability cards” to avail of services and allow their children to attend school. Hearing people speak about how they no longer have to “hide” their children and how the stigma associated with disabilities is decreasing reminds you of how Jesus taught us to value every human being. You become deeply aware of a connection that stretches across continents, the sense that we are all in this together; there are not givers and receivers but people who are living the call to value the dignity of every human being. How was Kenya? Holy.



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A few photos from the recent celebration of the Feast of St. Michael & All Angels in Deer Lake, September, 2025

# My Spiritual Journey with St. Michael and All Angels

Article by Canon Jeffrey Petten  
Photographs from Parish of Deer Lake  
Facebook (used with permission)

On Sunday, September 28th, 2025, the Congregation of St. Michael and All Angels in the Parish of Deer Lake celebrated its patronal festival. In the liturgical calendar of the church, the Feast of St. Michael and All Angels is celebrated on September 29. For a number of years, prior to my arrival in the Parish of Deer Lake, they have celebrated their patronal festival on the last Sunday of September, being the closest to the feast day. Not only do we feast spiritually in word and sacrament but, after worship, there is always a feast in the church hall.

This year, in preparing to preach, I kept thinking about the patronage of St. Michael and All Angels in my life. I cannot think of a time in my life where I have not been influenced by St. Michael and All Angels. It goes back to the day of my baptism.

I was baptized at St. Peter’s (Upper Gullies), Conception Bay South. Yet one of my godfathers was a parishioner of the former St. Michael and All Angels in St. John’s. For the benefit of the parishioners of that former parish in St. John’s; my godfather was the late Mr. Cecil Andrews, better known to me as Mr. Cec. He told me stories of how as a young boy he attended worship when the parish was located on Casey Street. He told me of how his mother, who being widowed at an early age and having to send some of her children to the “Church of England Orphanage,” did all she could do to provide for her young family. Mr. Cec’s mother would wash the surplices of the choir, servers, and clergy twice a year—Christmas and Easter—at the price paid to her by the parish, two cents per surplice. This, of course, was back in the

day when washing was done in a galvanized wash tub, a bar of Sunlight soap, and a scrubbing board. I remember the stories of how Mr. Cec sang in the choir in the Casey Street location. When Mr. Cec passed from this life to the life everlasting, his requiem was held at St. Michael and All Angels, then on St. Claire Avenue, in 2008. The late Fr. Chris Snow gave me the privilege of being the Eucharistic Assistant at the funeral.

Fast forward to my own ordained ministry. In 2012, when I was appointed to the Parish of Southeast Labrador, one of the congregations under my care was the congregation in Charlottetown. The name of the congregation in Charlottetown was and still is St. Michael and All Angels. In 2014, I moved to the Parish of Rose Blanche. The congregation in Rose Blanche

is St. Michael and All Angels. In coming to Deer Lake in 2021, the name of the congregation in Deer Lake is St. Michael and All Angels. It is certainly a lot to think about and, whether it was when I was writing my sermon for that day or writing this article, words cannot express the thoughts and feelings that I have in becoming aware of the fact that St. Michael and All Angels has had such an impact on my spiritual journey.

May we each think about the places and people that form us in our spiritual journey. I am certain that if we all think about such things, we will come to the realization that there are places and saints, in the past and in the present, which shape our spiritual journey. May St. Michael and All Angels protect each and every single one of us.

## Battle of Britain’s 85th Anniversary Celebrated

On Sunday September 22nd, a service of Choral Matins was held at the Anglican Cathedral of St. John the Baptist in St. John’s to mark the 85th Anniversary of the Battle of Britain. The service was attended by Her Honour, The Honourable Joan Marie J. Aylward, O.N.L., Lieutenant Governor of Newfoundland and Labrador, and The Royal Canadian Air Force Association 150 (North Atlantic Wing).  
Pictured on the right are: Verger Sharon Stuckey, Church Wardens Cindy Marshall and Laura Cowan, The Rev’d Gail Dick, Her Honour, His Honour, The Rev’d Dr. Robert Rolands, Lloyd Penney, ADeC, Maj. Heather Constantine -submitted with photograph by Cindy Marshall





# New Diocesan Administrator in Diocese of Western Newfoundland

At their Synod Executive meeting on Thursday, September 25th, the Diocese of Western Newfoundland elected The Rev'd Mickton Phiri, of the Parish of St. Michael and All Angels in Corner Brook, as the new Diocesan Administrator. Rev'd Phiri will lead the diocese, working alongside members of the Synod Executive, Archdeacon Charlene Laing, Treasurer Susan Curtis, and other diocesan committees. This appointment began on October 1st and will continue until an episcopal election, which is currently scheduled for March 2026.

*-written by Emily F. Rowe with information and photograph from Bishop John Organ (used with his permission)*



The Rev'd James Spencer  
Columnist

## Beyond The Moral Mess: Reclaiming Love As The Only Law

I've watched a lot of movies in my time. A lot of television, too. I've read a good number of books... heard political speeches and educational lectures. And I fear to think about how much of the internet I've scanned in the past twenty-odd years. Most of it is a confusing mess: stories, ideas, opinions, and policies, usually fighting against one another. I've watched films where mass-murderers are portrayed as the heroes of the story. I've listened to completely reasonable arguments supporting two sides of intensely divisive issues, and seen people flock to one or the other in droves. I've seen individuals and groups condemned as "the enemy," and the very same raised up as champions of all that is good. And so, I've learned an important lesson: there is no moral and ethical standard in any of it that we can follow effectively. And the same argument can be made about the Bible.

At face value the Bible is not a guide



photo by KieferPix from shutterstock.com

to good ethical and moral behaviour. It just isn't. The Bible, in its much-cherished pages, promotes slavery, the treatment of women and children as property, punishments which are far worse than the crimes, genocide, and many more things which most people would consider to be horrible if presented from any other source. And yet we as Christians continue to hold up the Bible and proclaim to everyone who listens that this is the ultimate guide for living a good, righteous, and holy life. We assert that

"This is sinful!" or "This is God's will!" because of the words we read therein. And no one can argue otherwise. Except of course, for the fact that we do often argue otherwise in the case of those passages which we personally disagree with. We make excuses and note exceptions to cover over those things which don't fit our own ideals and constantly repeat those things which support our own righteousness. Isaac sends away Hagar and Ishmael to die in the desert, but God told him

***"I hold to just one thing: love God and love your neighbour as yourself. Jesus gave us those words, and with them the wrestling with Scripture stops."***

that's okay, so no harm done. Joshua invades Canaan, slaughtering every man, woman, and child... but they were bad people, so God wanted them all dead. Slavery is okay according to the Bible... oh, wait, never mind, turns out it's not. Homosexuality... well obviously God hates that, and it must be stamped out. We negotiate with the text all the time to agree with our own ideals and the ideals of our society and then declare that this was always what God meant and anything else is sinful and corrupt.

And, as a cleric, I get very tired of it. I don't see the Bible as a moral text, and I grow increasingly weary of the apologies and negotiations. And so, I hold to just one thing: love God and love your neighbour as yourself. Jesus gave us those words, and with them the wrestling with Scripture stops. I read a passage and ask the question, "Is this an example of loving behaviour toward both God and neighbour?" If not, then I strive not to do it. Because love is the only answer. It's the only way to make sense of our often contradictory and confusing Scripture; the only way to make sense of a senseless world. And it always works... not just in the Bible, but in all things: movies, TV, politics, and the actions of our daily lives.

Love is the key... the only key. Through it we find the safe path forward, in as much as we ever can in our broken and complicated world. Let us know all things through love, and we grow closer to God each day.



# Block Party on Gower Street!

On Sunday September 14, a block party was held by the Anglican Cathedral, Gower Street United, St. Andrews's Presbyterian, and the Roman Catholic Basilica. The street in front of our Cathedral was blocked from traffic to allow for fellowship between the churches, and also with the surrounding neighbourhood. It was a wonderful afternoon of dancing, entertainment, a bouncy castle, hotdogs, and popcorn. *-article and photographs by Cindy Marshall*





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# Big Weekend in The Big Land

Article by  
Archdeacon Julie Brace

The Labrador Planning and Strategy Conference (LPAS) is an annual gathering of clergy and lay people of the Archdeaconry of Labrador to focus on faith and ministry in our parishes, territory, and our part in the Diocese of Eastern Newfoundland and Labrador. The archdeaconry is composed of the five parishes of Labrador West, Churchill Falls, Lake Melville, Rigolet, and Southeast Labrador. Spread across 1,000+ kilometres from Lab. West to Lodge Bay, with some areas only accessible by plane, ferry, or skidoo during winter months, we do not take the opportunity to be together in person for granted.

This year's meeting was held from September 19th -21st at St. Andrew's Anglican Church, in Lake Melville. Friday was a travel day, as some had to drive over 500 kilometers to get there. We gathered in prayer Saturday morning to share and learn together from and among our parishes, through guest speakers and activities, and then to end the weekend officially with Sunday worship. In addition to our bishop and executive archdeacon, we were thrilled to welcome several guests this year. The Rev'd Kudzaishe Alois Manenji, a fellow priest



LPAS guests, clergy and delegates

Left to right: Paula Brinson, Angela Woodward, Rev'd Jean Shears, Pauline Brown, Rev'd Nellie Thomas, Rev'd Paul Saunders, Jennifer Michelin, Rev'd Jennifer Rumbolt, Rev'd Rowena Payne, Rev'd Doug Kean, Arch. Charlene Taylor, Bishop Sam Rose, Tracy Harper, Archbishop Chris Harper, Canon Tom Mugford, Arch. Julie Brace, Father K. Photo from J. Brace



Canon Tom Mugford: "Mapping The Ground We Stand On." Photo by J. Brace



Archbishop Harper viewing Trapper Tilt at Net Loft Museum, Rigolet. Photo by S. Rose



Bishop Sam, Miss Shania (Inuktitut teacher), Tracy, and Archbishop Chris. Photo J. Brace

in the parish of Forteau, a part of the diocese of Western NL, accepted the bishop's invitation to join us in fellowship. He serves the parish there across the communities of Forteau, L'Anse au Clair, L'Anse au Loup, and Capstan Islands. Only 140 kilometres away from Lodge Bay and closer to Southeast Labrador than any parish within the archdeaconry, it was nice to meet our neighbour, "Father K," and learn of his ministry and experience of Labrador.

Our other guests helped us to grow and learn more about the work of the Indigenous Church, and how we can support and encourage each other in our shared faith and ministry. The Most Reverend Christopher Harper, our National Indigenous Anglican Archbishop, joined by his wife, Tracy, was a source of inspiration and had us weeping with laughter and tears as he shared the story of their life, his ministry, and the story of our Indigenous brothers and sisters, their faith, and identity within the Anglican Church of Canada. He told stories with humour and grace to endear and to challenge, to educate and question, to call us to prayer and to action in reconciliation.

➡ continued on the next page

“Suddenly nothing made sense anymore...”



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The congregation in Rigolet. Photo by J. Brace



Worship leaders in Rigolet: L-R: Jean Tooktoshina, Bishop Sam, Archbishop Chris, Rev'd Sarah Baikie, Jennifer Michelin, Archdeacon Julie Brace. Photo from S. Rose



Archbishop Chris, new Deacon Paul Saunders, and Bishop  
Photo from S. Rose



Archbishop Chris, and Bishop Sam help Jennifer Michelin  
prepare lunch at Northern Lights Academy. Photo J. Brace



Outside Northern Lights Academy  
photo by J. Brace



Archbishop Chris and Tracy and the twin otter airplane in Rigolet. Photo J. Brace

Tom Mugford, Canon for Indigenous Ministries and Advocacy, helped us reflect on our time with Archbishop Harper, and on our place within God's creation exploring the history of Indigenous presence and Settler arrival in Canada through "Mapping the Ground We Stand On," a workshop from Alongside Hope.

Saturday ended with a reflection on the Gospel using the Gospel-based discipleship pattern of prayer from the Indigenous Church. Our weekend ended officially with a call to action from our Archbishop in his Sunday sermon: a call to love and action in serving each other as part of God's family, and celebrated through the ordination of Paul Saunders, who was made a Deacon. The hospitality of St. Andrew's through the use of their space and hosting us for lunch and nutrition breaks on Saturday, and a parish lunch following worship on Sunday, was a gift to

us all. Being a part of their joy in celebrating their new Rev'd Paul was a blessing.

While our clergy and delegates made their way home that afternoon, Bishop Sam, Archbishop Harper, Tracy, and I prepared to travel to Rigolet. Rigolet holds a unique significance within the Diocese of Eastern Newfoundland and Labrador: though there are many Indigenous people in our diocese, it is the only Indigenous parish here, and is situated within the settlement area of the Labrador Inuit Land Claims Agreement and a member of the Anglican Council of Indigenous People. We flew into Rigolet on Monday morning where we toured the community, making a special visit to the local K-12 school, Northern Lights Academy, and spending the afternoon there, joining the combined Kindergarten to Grade 4's in their Inuktitut class, and then the grade 7's in their religion class. It was a delight to be with

such friendly and inquisitive young people and watch them learning about their culture and history. The evening was spent with the community as we shared a pot-luck meal and worship, the service of Holy Eucharist being especially blessed through Archbishop Harper's preaching and a holy time of prayer, including the laying on of hands in prayer by both bishops. It was a gift for all those in attendance to then invite our bishops and Tracy to allow us to circle them, and pray for them in their ministries.

Tuesday in Rigolet included some home visiting, a tour of the local women's shelter, Kirkina House—of which St. Timothy's is a partner in its operation under "The Rigolet Partnership Against Family Violence"—and a stop at the Strathcona Museum and Net Loft historic site where artifacts, records, and displays are kept. The craft shop was a popular stop along the way

to see the handiwork of local craft producers. Helping at the school through the local school lunch programme was a hands-on activity that day, as hairnets and gloves were donned and we assisted in preparing honey-garlic ribs and vegetable rice in take-out containers to be distributed to all children—a twice-a-week programme ensuring all children have access to a hot, nutritious lunch.

A 30-minute flight on a Provincial Airlines Twin Otter took us back to Happy Valley-Goose Bay that evening, and early flights for the bishops and Tracy took them all home on Wednesday. Archbishop Harper's first trip to the Archdeaconry of Labrador was jam-packed, and it did indeed include bakeapple and partridgeberry jam. Whether it was the jam or the people, or maybe both, he's looking forward to his next visit with us...and so are we.

# Do Numbers Matter?

## News from Alongside Hope

Article by Dr. Doreen Helen Klassen  
Alongside Hope Representative  
Diocese of Western Newfoundland

### What Do the Alongside Hope Numbers Say?

Some people like math and numbers, and some don't. Numbers, however, can tell a story of what an organization values and accomplishes. They can reveal the scope, effectiveness, and vision of a charitable organization like Alongside Hope (formerly called PWRDF).



### Magnitude of Alongside Hope Ministry

Statistics of Alongside Hope's work listed in its 2024-2025 annual report reveal the extent of the organization's work. In that fiscal year, Alongside Hope

- worked with partners in **30 countries** internationally and in Canada on **53 projects**
- improved the lives of **288,292 direct participants** through training and by providing access to resources such as clean water

**Number of Direct Participants**

Direct participants who benefited from Alongside Hope partnerships included:

- 342 Indigenous midwives in Mexico, Peru, and Ecuador were supported to improve health service delivery and reduce maternal mortality
- 593 adolescents in Zambia attended weekly group meetings focused on safe sexual behaviours, alcohol and drug abuse, and children's rights
- 5,015 families in Cuba received training to increase their resilience to natural disasters
- 18,205 patients have been treated at Gaza's Al Ahli Hospital since the beginning of the current conflict
- The Ecclesiastical province of BC/Yukon received a \$50,000 grant to respond to wildfire emergencies

### Effectiveness of Programs

While the sheer number of participants is impressive,

the 2024 report for Charity Intelligence Canada also cites the effectiveness of individual programs.

- programmes in Guatemala resulted in improved food security for 375 Tzeltal Indigenous families, with half of the families achieving self-sufficiency in producing grain, vegetables, and fruit
- the Goat Seed project in East Africa improved the retention rate of community health workers to 97%

### Doubling Alongside Hope's Fundraising Efforts

Alongside Hope has long had ways of doubling donations, often through an anonymous donor. Two recent examples are matching of donations up to \$250,000 for the Resilience Fund (in light of substantive USAID cuts) until June 30, 2025, and matching of donations up to \$150,000 for the recent Solar Suitcase project until October 31, 2025.

### Doubling Your Tax credits: Two Tax Advantages for One Gift

Alongside Hope also welcomes legacy gifts and reminds donors of two tax advantages when they donate stocks or mutual funds: first, you don't pay taxes on the capital gains, plus, you receive a charitable receipt. For further information, contact planned.giving@alongsidehope.org.

### The Power of One

Big numbers in and of themselves don't necessarily change the world for the better. Contributions by a single individual can also make a significant difference: e.g., the two paintings by Bishop John Watton of Central Newfoundland, for this year's Alongside Hope Christmas cards. *It Happened in Bethlehem* represents light and hope, but also the violence that pushes grace into the shadows, while *Winter Light* recalls the beauty of farming in Central Newfoundland. And if the postal workers' strike is over by the time you read this, there will still be time to send these cards to family and friends.



Above image from Alongside Hope's website

# Bishop Watton's Cards for Alongside Hope

Article by Janice Biehn  
Communications and Marketing Coordinator  
Alongside Hope

When you order Alongside Hope Christmas cards, your donation goes to programs all over the world. But you're also letting your friends and family know more about Alongside Hope. This year, you're also sharing original artwork painted by the Rt. Rev'd John Watton, Bishop of Central Newfoundland and Labrador, adding up to a trinity of reasons to update your address list.

Bishop John was elected Bishop in 2016, but has been painting for 25 years. "I started painting when my wife encouraged me to 'stop talking about trying to paint, and try it!'" he says.

Most of his paintings are done in oils and acrylics, but Bishop John also uses water colour techniques of pulling colours from berries and grass, and even did a painting that incorporated mud from the River Jordan.

For Alongside Hope's Christmas cards, Bishop John offered up several options, all widely liked by staff. The two selected images are titled *It Happened in Bethlehem* and *Winter Light*. Both images call to mind the everlasting light of Jesus.

"*It Happened in Bethlehem* is one of a series that has much to do with my relationship with people before and after a pilgrimage to Jerusalem," he says. "On one hand this painting represents light and hope in the sky over Bethlehem. Bethlehem is of course in the background as there was no room in the inn. On the other side, it represents (in a very deep way for me these days) explosions of violence that push grace into shadow."

*Winter Light* is a "mental composite painting," says Bishop John. "In central Newfoundland there are several small farming communities. These are beautiful spots, some inland, some by the sea. What you see here are both places. I carry them in my heart."

Bishop John's subject matter ranges from Newfoundland seascapes dotted with colourful dories, to local wildlife and still life. "I choose a wide variety of colours, and pay attention to value and tone. Colour then can come alive and speak through the eye then into the imagination and hopefully...the heart."

"I constantly explore new genres and types of painting and paint in as many styles as I can. My art comes from places and people that have affected and still affect me. Peaceful, frantic, light, dark, heartbreaking, inspiring and hopeful. Some [images are] painted with confidence, others with a tentative heart; just like life where each story, tear, laugh and encounter contains beauty, truth, challenge and possibility."

You can view and purchase Bishop John's paintings online at newfolkart.ca. He has participated in four public exhibits with each one selling out. Money raised from these sales has been primarily given to charity and outreach. Proceeds from the sales of Alongside Hope's Christmas cards will support families and communities around the world in need. Support the work, and spread the word!

To order your cards, visit the Alongside Hope's website at: [alongsidehope.org/Christmascards2025](https://alongsidehope.org/Christmascards2025).

# A Sister's Journey

## A Story of Advocacy and Alzheimer's Disease

Article by Kiana Sedarati  
Alzheimer Society Community  
Engagement Coordinator, NL

When Genevieve “Gig” Dooling noticed subtle changes in her sister Regina’s routines—unfolded laundry, dishes washed and left out, and a growing number of Post-it notes—she never imagined dementia could be the reason. Regina, affectionately known as Jeannie, was in her mid-40s, a mother of teenage twins, and a respected architectural engineering technologist with the Government of Newfoundland and Labrador. Initially, the family attributed the changes to stress.

After several years of uncertainty, a diagnosis of young-onset dementia came as a shock. “Since there was no family history, it was so unbelievable,” Gig said. “She was just one year older than me.” Regina’s first concern was how to tell her elderly parents and teenage children about her terminal illness.

Determined to understand the disease, Gig joined the Alzheimer



Society’s First Link® Program, connecting with staff and other care partners, including Roseanne Leonard, whose journey resonated deeply. Shirley Lucas, CEO of the Alzheimer Society, explains that First Link’s® Learning Series is a 15-week program designed to help families navigate dementia. The education program includes information about understanding the dementia diagnosis, legal and financial planning, and accessing community care.

Regina quickly turned her diagnosis into advocacy and joined the IG Wealth Management

Walk for Alzheimer’s. Additionally, in 2017, she formed her own team—Regina’s Roses—with a vision of unity and awareness. “I want my team to be big, I want us all to have the same colour t-shirt, and I want them to know there are young people with dementia,” she told her family. Her goal was to show that dementia affects people of all ages, and to inspire others to speak up.

Since then, Regina’s Roses has walked every year, with family and friends rallying under her banner. For Gig, continuing the team’s efforts is about transforming hardship into hope. “Jeannie would be proud that we didn’t give in and become angry,” she said.

Regina’s legacy is one of courage and compassion—encouraging others to seek support, breaking the stigma around dementia, and advocating for dementia-friendly workplaces and

health care settings. “There’s still a lot of stigma associated with a dementia diagnosis,” Gig said. “We need to change that.”

Through her advocacy, Regina showed that even in the face of a devastating illness, it’s possible to move forward with purpose—and to inspire a community to do the same. Her story reminds us that dementia doesn’t discriminate by age, and that awareness, education, and compassion are powerful tools for change.

Now it’s our turn to carry that torch.

Whether you’re a care partner, a friend, a business owner, or simply someone who wants to make a difference, the Alzheimer Society of Newfoundland and Labrador is here to help. Their free educational sessions, support programs, and community initiatives are designed to empower, inform, and connect.

Join the movement.

Break the stigma. Be part of the solution.

*-photograph of Regina Dooling used with permission from her family*

*As a Church newspaper with many older readers, I recognise the importance of education when it comes to the realities of Alzheimer’s disease and other forms of dementia. While this article is not directly related to the ministry of the Church, when I was asked if I would consider including it in this issue, I spoke with the Anglican Joint Committee officer, and we both agreed that it is valuable information for our community. Understanding dementia not only helps us support those who may be living with the disease, but also fosters compassion, awareness, and preparedness within our congregations and families.*

*- Emily F. Rowe  
Editor, Anglican Life*



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ANGLICAN LIFE Newfoundland&Labrador

# Structural Downsizing of Anglican Church Governance Bodies

Article by  
Louise Smith

Albert Einstein died in 1955. That’s seventy years ago. But before he died, he made a bold statement: “We must accept that the day will come when technology will surpass human interaction.”

Most of us today might not have any knowledge of his prediction, but the expectation has become an overwhelming truism. This progression has allowed individuals to technically expand their horizons globally, but at the same time, it may divert attention from a lifetime of individual

customary practices.

I’m not suggesting that this advanced branch of science has somewhat influenced a large number of our citizens to shift interest from regular church service attendance. Neither am I using the same hypothesis to claim that banning prayers from the school curriculum system has a similar negative effect on Christian worship amongst the younger generation.

Then, of course, modifications had to be considered in the church community

when COVID-19 hit our environment. That’s when online church services were introduced. Some parishioners became so comfortable using that technique that it prevailed even when churches returned to regular in-house worship.

But the reality, for whatever reason, is obvious: today’s church attendance and support are largely dependent upon a more senior group of parishioners. In the meantime, many prominent and lifelong churches here in

Newfoundland have been closed, forced to sell, or combine with others.

Here at St. John the Evangelist, Topsail, and at neighbouring churches, we have so far survived that fate—not solely from the collection plate, but through fundraising efforts such as takeout dinners, flea markets, fairs, and renting our facilities when available.

The situation is not just relevant to our local and community places of worship. The Anglican Journal magazine has been reporting publicly

for some time of General Synod’s worries about the future of the churches. The latest Journal news is that the situation has reached emergency levels where they need to make cuts in the size of the church’s governing bodies.

To quote Archbishop Anne Germond, from September’s edition of the Anglican Journal: “We need to act now... transforming these structures is necessary to empower and support parishes in proclaiming and living the gospel.”

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