

ANGLICAN LIFE

NEWSPAPER OF THE THREE ANGLICAN DIOCESES IN
NEWFOUNDLAND AND LABRADOR

A Section of the ANGLICAN JOURNAL

April, 2018

ALLELUIA!



Image from National Cathedral, Washington DC; photo © Evodah_spd/Shutterstock.com

JESUS SAID TO HER, "WOMAN, WHY ARE YOU WEeping? WHOM ARE YOU SEEKING?"
SHE, SUPPOSING HIM TO BE THE GARDENER, SAID TO HIM, "SIR, IF YOU HAVE CARRIED
HIM AWAY, TELL ME WHERE YOU HAVE LAID HIM, AND I WILL TAKE HIM AWAY."

JESUS SAID TO HER, "MARY!"

SHE TURNED AND SAID TO HIM, "RABBONI!" (WHICH IS TO SAY, TEACHER).

JOHN 20: 15-16

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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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On The Third Day He Rose Again From The Dead . . .

The Most Rev'd Percy Coffin
Archbishop
Western Newfoundland

A teacher of mentally challenged teenagers looked at his students' capabilities rather than their limitations. The students learned to play chess, restored furniture, and repaired electrical



Photo Emily F. Rowe

appliances. Ultimately he taught them to believe in themselves. One student proved that he had learned that lesson well. He brought a broken toaster to repair. He had the toaster tucked under one arm and a loaf of bread under the other.

On one hand, the Gospel writers give vivid accounts of the resurrection of Jesus. On the other hand, they tell stories of disbelief. Having seen an empty tomb, Mary Magdalene thought someone had stolen the body of her Lord (John 20:13). Matthew tells us that

the idea of the body of Jesus being stolen was "widely circulated" (Matthew 28:15). When the women who had come to anoint the body of Jesus told the disciples what they had seen "they did not believe it" (Mark 16:11). Luke takes that same notion a step further: "They did not believe the women because their words seemed to them like nonsense. (Luke 24:11) And then there was Thomas.

Although they were scorned and scoffed at for their beliefs by the religious authorities, the first apostles held their ground. Paul gave a legal defence when Festus said, "You are out of your mind" (Acts 26:24). Peter denied the accusation that he had preached, "a cleverly invented tale." (2 Peter 1:16)

Recent detailed court cases in this province show that evidence and good argument will only get you so far. Paul felt his testimony was true and reasonable, while others thought it was corroborated. Somehow, from empty tomb to physical appearances to changed attitudes, to glorious results from preaching on the power of resurrection and the growth of Christianity across thousands of years, we are secure in our conviction. In truth is it not enough to believe simply because Jesus said, "I am the resurrection and the life"? He had promised that

he would die and rise again on the third day. Death could not hold him captive.

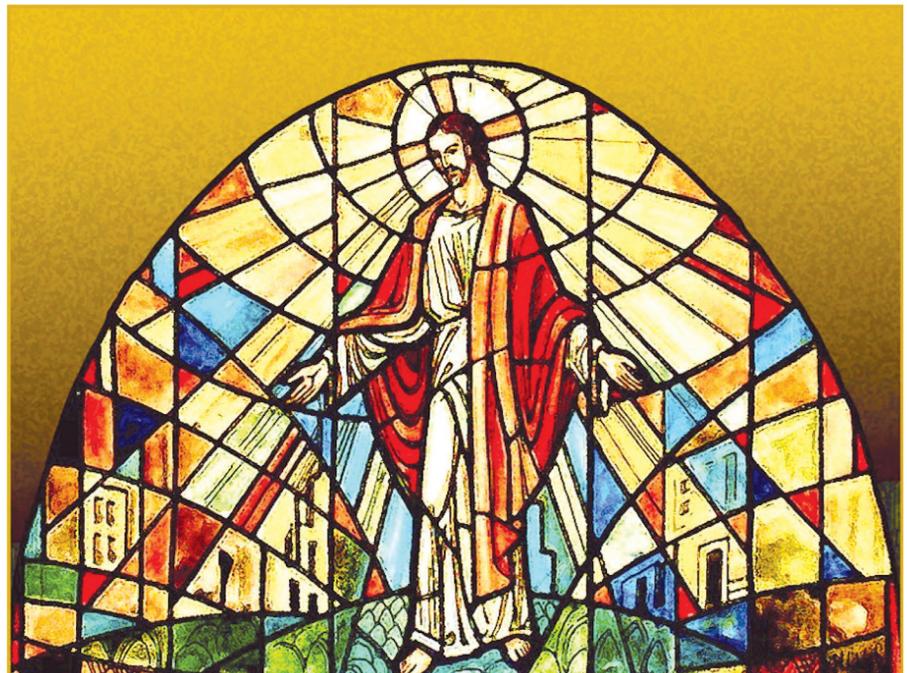
Foolish hearts, why will you scatter like a crowd of frightened sheep? Fainting souls, why will you wander from a love so true and deep?

Common Praise # 606

Holy and Happy Easter,

+ Percy
Western Newfoundland

P. S. As things stand in the Diocese of Western Newfoundland this will be my final submission to Anglican Life. I am grateful for the privilege afforded me by the editors to share my faith among the faith communities throughout Newfoundland and Labrador. By your prayers, the Diocese of Western Newfoundland will experience new life as the Spirit leads in an Electoral Synod on April 28th, 2018. I trust I will be likewise led to green pastures more commonly known as golf courses.



"Jesus Light of the World" by Waiting for the Word on flickr.com

Editorial—Which Mary? Mary Magdalene

Emily F. Rowe
Editor

On the front cover of this month's Anglican Life we see Jesus, newly resurrected, encountering his friend Mary Magdalene. This mosaic is in the National Cathedral in Washington DC, and I especially like the expressions of their faces—total joy at seeing each other. Mary wouldn't have been expecting to see Jesus, and this is the pure joy that is felt when seeing a dear friend who you did not expect to see. Pure joy. Pure friendship. It is a glorious and moving image of the resurrection.

There seems to have been a fascination with Mary Magdalene for a long time. In 1970, the rock opera "Jesus Christ Superstar" pushes Mary to a main supporting role. She sings the song "Everything's Alright," which actually made it onto the Billboard top 100—Mary Magdalene in with the pop stars of the day!

In 1988, Martin Scorsese directed the film "The Last Temptation of Christ." In that movie, Jesus is visited during the crucifixion, and one who claims to be his guardian angel takes him down from the cross with the assurance that God wants his son to be happy. Jesus then marries—you guessed it—Mary Magdalene, and they have a family together. It is later revealed that this was not a guardian angel, and that this escape from the crucifixion is the last temptation (as the title of the film suggests) that Jesus

must face.

In 2003, Dan Brown wrote the novel "The DaVinci Code," and again, we encounter the fascination with Mary Magdalene. Now we read that The Holy Grail is not in fact the cup from which Jesus drank wine at The Last Supper, but is in fact a tomb that contains the bones of Mary Magdalene. In the novel, it is speculated that Jesus married Mary, and that they had children whose descendants are still alive today.



While all of these are entertaining stories, we must remember that they are all works of fiction. But because of their popularity, there is a feeling that we somehow know secret things about Mary Magdalene, or that possibly, there is more to her story than we thought when we were in Sunday School. What's in the Bible though? What do we know for sure?

There are a lot of Marys in the New Testament, not least of which is The Blessed Virgin Mary, mother of Jesus. There are a lot of

Marys, and it's easy to get confused, or to think that two different Marys are the same one. For a long time, the Church mistakenly conflated Mary Magdalene and the unnamed woman who anointed Jesus, and Mary of Bethany. People mix up these three women, and it isn't any wonder since for years, the Church taught that they were the same person!

It is important to remember that the Gospel stories are not typically believed to be eye-witness accounts of Jesus' life, and were probably written well after his death (possibly 40-60 years after), and so what we get from them is more like oral traditions that have been written down. Memories can be shaped by time and retelling, which is why they can sometimes disagree, or seem to look at things from different points of view. Sometimes, this varying views can cause people to assume that there is a conspiracy afoot, and that the Church is trying to hide the truth, but I don't believe that to be the case.

As it is Easter, it is perhaps a good time to examine the story of Mary Magdalene and her role at the time of Jesus' death. This is one of the things that we know to be true about her. It is a case in which all four of the Gospel writers name her as present at the tomb—in John's Gospel, she is also the first to see Jesus after his resurrection.

If we are going to remember Mary Magdalene, then this is what we should remember her for: she did not run, and she did not desert Jesus. She did not betray him. The women stayed with Jesus, and always mentioned among them, by name and perhaps their leader, was Mary Magdalene.

It is only human nature to have over the years constructed some kind of romantic relationship between this Mary and Jesus, and so it has been a great source of material for fiction writers. Right from the beginnings of the Gospels as oral tradition, we can suppose that this was possibly the case. Jesus taught radical things about the equality of women—he treated them with respect, and is shown to be a man who talked with and listened to women. That was highly suspicious.

But the story of the friendship between these two just serves to make the person of Mary Magdalene more human and someone

with whom it is easier to identify. Who can really identify with John the Baptist, out eating locusts and wild honey and running around in a shirt made of camel hair? Mary is real to us, and she is close to Jesus. She is so close to Jesus that he asks her to spend the word of his resurrection!

And for the record, there is nothing in the Bible to say that she was a "redeemed prostitute," and therefore this model of Christian repentance and forgiveness; all of that came about much later, and was perhaps nothing more than a rumour started by powerful men to further their need to be in charge of women. As we begin to, as enlightened Christians in 2018, dig ourselves out from under that cloud of oppression, we need to give Mary Magdalene a chance. Read the fiction, but understand that it is just that. See her smile and greet her friend. See him smile to see her. Rejoice with her in the resurrection of Our Lord.

Correction from the Editor:

I recently received an email to let me know that the photographs from March's article, The Gift of Joy and Wonder..., from the parish of Pasedena/Cormack had a mistake in the photograph credits. The pictures that were taken in Cormack were credited to Kitty Rice, but were actually taken by her granddaughter, Cassidy Rice. Thank you, Cassidy, for contributing your work to Anglican Life—we really appreciate it!



Important Facts About

Funerals & Finances

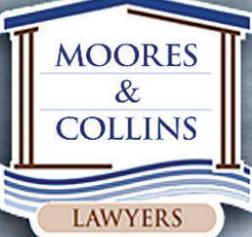
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The Word Is: Generativity

The Rt. Rev'd John Watton
Bishop
Central Newfoundland

I want to share a word that I hope will create an image in your mind as you invest some time reading this message. It will probably not be one you expect would be used to engage a chat about Easter, but here goes: "Generative".

Now, hang in there.... First a basic definition. "Generative", or as an action "generativity" is defined as mature concern for, and commitment to promoting the well-being of future generations. I first encountered this concept in a first year psychology course. For many, this was just one of many terms to remember for the midterm exam, and; I had a personal and deeper experience with this study. For me it was a natural step to try and connect what I was learning to what God was trying to direct me to become in my vocation.

All professional disciplines acknowledge that generativity involves the life journey of people which encompasses things like the raising and nurturing children, the education processes, mentoring, activism, leadership, and social activities aimed at leaving a positive legacy of the self for future generations.

How cool is that? There I was studying for a midterm, going through a long list of technical terms, and being reminded that God connects the dots between what we learn and who we are to become. The passage from Jeremiah 29:11 is reflected here: "For I know the plans I have for you," declares the LORD, "plans to prosper you and not to harm you, plans to give you hope and a future." I can't tell you how many times I wished every young person had that passage imprinted on their hearts. Nor can I tell you how many times I have quoted it to older folks who have been wearied by the changes and chances of our fleeting and venerable lives.

Now let's move on. Professional purveyors of

positive purposes point out how it is inherent in our nature to be generative. As we get older, at some point we will unconsciously begin an assessment of what our lives have meant. The proper term is "generativity versus stagnation". There is much evidence to show that this is a central well-being and self-esteem issue of middle age to senior years. It has been proven that adults who have focused on making positive contributions to future generations enjoy better psychological and spiritual health and are better able to deal with the inevitable arrival of unpleasant health concerns.

What does generativity have to do with Easter?

We live in a time where knowledge and self-awareness relentlessly challenges every cultural, religious, scientific, and community value. One thing that hasn't changed is the human desire for Truth and Meaning. This generation, especially young people, continue to ask: "Where do we go to find that? Which one of the over forty thousand established 'churches' in North America has the right answer?"

In the sixth chapter of John's Gospel, Jesus speaks to his disciples who have realized that many people who have followed Jesus have been abandoning his way. He asks them:

"You do not want to leave too, do you?" Simon Peter answered him, "Lord, to whom shall we go? You have the words of eternal life."

Simon ...gets it. He believes that God loves us, and that somehow in the midst of human existence which will always be confusing, violent, turbulent, sinful...and yes, beautiful Our Creator wishes to make love and hope known. Simon is convinced that Jesus is the only way, and his only hope. He surrenders to Jesus, as we all must.

The whole New Testament affirms the hope of hearts totally given, and sums it up well in Ephesians Chapter Three: Glory to God whose power, working in us, can do infinitely more than we can ask or imagine: Glory to him from generation to generation in the Church, and in Christ Jesus for ever and ever. Amen.

Sisters and Brothers, God does not have to worry about a mid-life examination of whether or not He is generative. That is not open for interpretation! Our Creator is passionate about the well-being of the people he loves, and the world in which we live. (John 3:16) Welcome to Easter! Halleluiah!

Easter is not about a God who needed to watch his Son die as an obedient slave so that he could forgive the people he created.

- Easter is about an Omnipotent Father (who can do anything he wants) who became one of us, and died on the cross by choice to reveal his perfect love for us.
- Easter is about an invitation to be transformed and transferred to a new Life.
- Easter is about God's helping us discover that the transformation of those who choose to follow Jesus involves being filled with a longing for the well-being of others, and a desire to be part of equipping and enabling the next generation to be filled with hope, because we believe in resurrection power.
- Easter is rejoicing in the knowledge that the Resurrection of Jesus from the dead is not just an event that took place in the historical past, but one that takes place in the hearts of believers every day.
- Easter is about doing all we can, as followers of our risen Lord, to help brand new believers in every generation discover the Joy of knowing him as the One, from whom all life flows.



Photo: Emily F. Rowe

Lord of life and power,
through the mighty
resurrection of your Son,
you have overcome the old
order of sin and death and
have made all things new
in him.

May we, being dead to sin
and alive to you in Jesus
Christ,
reign with him in glory,
who with you and the Holy
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one God, now and for ever.

Amen.

Easter blessings,

+John
Central Newfoundland

“Suddenly nothing made
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The Great 50 Days of Easter

Cynthia Haines-Turner
Columnist

Easter has arrived! Hallelujah!

During the season of Lent, we were provided with many opportunities to come closer to God through 'self-examination, penitence, prayer, fasting, and almsgiving, and by reading and meditating on the word of God.' (BAS p. 282) If the forty days of Lent (not counting Sundays)



seemed long, rejoice—we have 50 days of Easter to celebrate! (If you think it's hard to remind people that there are 12 days of Christmas, try convincing them that Easter has 50 days.) In those 50 days, we see Jesus appearing to his disciples showing them that he was indeed risen, comforting them and sending them off to continue his mission. 'This is my commandment, that you love one another as I have loved you.' John 15:12, Jesus tells them in this reading set for the Sixth Sunday of Easter. And then, we have the Day of Pentecost, which we have come to call the birthday of the Church.

Celebrating is fun and the tone of the Easter season is one of joy and delight. 'Abide in me, bear much fruit, love one another, you are witnesses to these things, I have called you friends, peace be with you, I have loved you' are all feel-good terms and I believe, meant to be so. Jesus wants us to know that we are loved, cared for, protected and guided by God's Holy

Spirit. But we are fooling ourselves if we think that's where it stops. Being loved and redeemed by God is not an end in itself but a beginning—a beginning of our call to be the hands and feet of Christ. That starts with ourselves and moves outward. Unfortunately (or fortunately, depending on where you stand), Jesus' mission was to the whole world, not just to his own people. This makes being Jesus' followers a daunting task. One might almost say impossible, except that for God, all things are possible. And the truth is we don't do this on our own but in the community of a Church that is worldwide, that embraces the Marks of Mission as a faithful response to God's call on our lives. A branch of that community that is dear to my heart is the Primate's World Relief and Development Fund and the many partners who work with us throughout the world. Ranging from providing secure access to food for a family to sustaining language in a two-year Mohawk immersion course, this ministry embodies Jesus' promise that, abiding in him, we will bear much fruit. Just before Christmas, our congregation contributed enough to fund 1½ wells in Tanzania. Providing a well does so much more than just bringing fresh water to a community. Instead of spending their time fetching water, women are freed up to care for their families and young girls can attend school knowing that education can secure their future.

My Father is glorified by this, that you bear much fruit and become my disciples. John 15:8. The Lord is risen indeed! Hallelujah!



Group from the parish gather to distribute funds collected to "World of Gifts" (PWRDF)

Parish of Gambo Contributing to those in need through "World of Gifts"

Article and photograph by
Hannah Dicks

In a Christmas Outreach project, the Parish of Gambo collected \$1785. Through "World of Gifts" they gave \$500 to help feed malnourished children, \$150 to help fund a vaccination clinic for a community in Burundi, and \$550 to stock 10 medical kits for community

health workers for the "All Mothers and Children Count" program at EHALE in Mozambique. They also gave \$200 to provide 200 treated mosquito nets to protect people from malaria and other mosquito borne diseases in Mozambique, and gave \$375 to support

Indigenous youth mental health initiatives in Canada, to help prevent suicide in teens. The remaining funds was given to PWRDF. Thanks to all who gave to our Christmas Outreach project: when we pull together, we can do good ministry to help those in need in our world.

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A Year of Coincidences

When the secular and the holy meet

The Rt. Rev'd Dr. Geoff Peddle
Bishop
Eastern Newfoundland & Labrador

This year has brought with it the most surprising coincidences in dates. Ash Wednesday fell on Valentine's Day, and as if that wasn't quirky enough, Easter Sunday falls on April Fools' Day. I noticed that our secular world and media (and especially the retail world) took little notice of Ash Wednesday but sure highlighted Valentine's Day. I suspect there will be less attention on April Fools' Day due to its lack of great commercial value, but I do wonder how the world will treat Easter Sunday, the greatest of Christian festivals. At some risk, I will suggest a curious overlap between the two that we might want to consider.

April Fools' Day, as you know, is about practical jokes and hoaxes. We can all give examples of trying to fool somebody else or examples of others trying to take us in. I still remember arriving at an airport check-in counter with Kathy on a sunny and clear April 1st some years ago only to be told by the stern-faced ticket agents that all flights that day were cancelled. They burst into laughter when they saw our disappointed looks.

The Good News of that very first Easter, 2000 years

ago, must have struck the followers and friends of Jesus like the cruelest of hoaxes. Not only was Jesus' body missing, initially with no evidence that he had risen, but Mary Magdalene and others then claimed they had seen him. You will

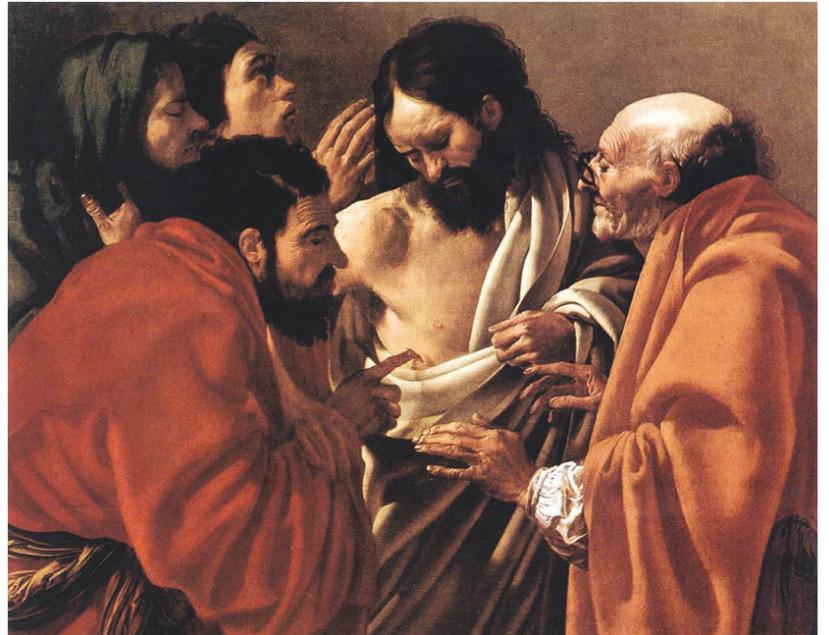


Photo Emily F. Rowe

understand that this was hard to believe by those who would have witnessed Jesus' crucifixion, death and burial. We, who live on this side of that first Good Friday and Easter Sunday, with the benefit of 2000 years of Christian proclamation, may not easily understand the incredulity of those early Christians that first Easter. And even when they encountered the risen Christ, some still

refused to believe. Thomas, for example, would require tactile evidence before he could suspend his disbelief and respond in faith. "Have you believed because you have seen me?" Jesus asked Thomas, "Blessed are those who have not seen and yet have believed (John 20:29)."

The resurrection of Jesus Christ from the dead is, for me, the heart of Christianity. Without the resurrection, and its confirmation of God's ultimate mastery over all things in earth and in heaven, all things flesh and all things spirit, there can be no Christianity for me. I remain one with St Paul, who stated that if Jesus did not rise from the dead, Christians are most to be pitied (1 Corinthians 15:12-19). That is not to say I don't wrestle with it all, and I too have my doubts some days. My faith is not a mindless, unquestioning, blind certainty but continues to mature with every passing year. As I grow older I no longer believe in the same way some of the things that once seemed so important to me, but the things I still



"The incredulity of St. Thomas" by Hendrick ter Brugghen, circa 1662
image from www.commons.wikimedia.org

believe, I believe all the more strongly.

And so, on this Easter Sunday I invite you to engage in a deep and honest way with the message of Easter and its proclamation of new and abundant life. I invite you to consider the disbelief of those first Christians, transformed into faith by an encounter with the risen Christ. And I invite you to your own encounter with Christ. Please hear the Easter story all over again for the first time this year as you join with Christians in your local church and with Christians all around the world in proclaiming that

most ancient of Christian proclamations once more:

The Lord is risen, He is risen indeed, Alleluia!

May you and yours have a truly blessed Easter!

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Anglican Dairy Farmers, Gary and Ron Weir—West Carleton Growing Project

Partnerships Can Change The World

PWRDF News

Article by The Ven. Charlene Taylor
 PWRDF Representative Diocese of Eastern
 Newfoundland and Labrador
 Photograph by PWRDF

When the early followers of Christ were sent out to preach, teach, and baptise all believers, they were sent out two by two. In doing this, Jesus taught us the importance of partnership in ministry. Jesus, the Son of God, could have done all his ministry by himself but he didn't. He called people from varying backgrounds and with various gifts to share in his ministry. Jesus is our example of how partnership enables ministry to happen and grow. The Primate's World Relief and Development Fund (PWRDF) emulates Jesus' calling into partnership to do the work and ministry they do locally, nationally and internationally.

PWRDF has been partnering with Canadian Foodgrains Bank (CFGB) for

ten years! CFGB partners with 15 Canadian churches and church-based agencies working together to end global hunger by:

- Supporting international programs to meet immediate food needs, reducing malnutrition, and achieving sustainable food security.
- Influencing improvements in national and international policies that contribute to ending global hunger.
- Increasing and deepening the engagement of Canadians in efforts to end global hunger. (foodgrainsbank.ca).

For this partnership to work and to have the financial resources to end global hunger there are local Canadian Anglicans answering the call to work in partnership.

Gary and Ron Weir are dairy farmers in Ontario and members of St. George's Anglican Church in Fitzroy Harbour, who in 2009 began sharing proceeds of their farm. They donated money to CFGB, designating it to the PWRDF's account for its work in reducing world hunger. Since then their partnership has grown! They wanted to do more and started the West Carleton Growing Project. They rented 25 acres of land and began planting, tending, and harvesting a crop. Once harvested, the growing project sells the crop and donates the proceeds to PWRDF's account at the Canadian Foodgrains Bank. The growing project receives support each year from the local Parish of Fitzroy and Christ Church, Bells Corners. Through offerings and various events, the partnering parishes raise funds to help cover costs of inputs like seeds and fertilizers. (pwrdf.org)

This is an incredible story of how partnerships locally, nationally and internationally are working together to address the issue of global hunger....partnership truly can change the world!

A School of Love

The Rev'd Canon Gerald Westcott
 Columnist

In 2010, John Bowen asked me to write an article for the Institute of Evangelism's Good Idea Newsletter after I presented the Parish of the Resurrection's journey of "Re-Creating Community" at the Diocese of Toronto's VCP Conference. Revisiting the article eight years later, I can still hear the Spirit's wisdom in that emerging church – but that living church is no longer the same yet continues to emerge. Since 2010, we have now come to terms with the reality that we are a small, rural parish, with limited resources. Our programming, still important and prevalent, has lessened, and our hospitality ministry has become more focused.

"Sunday" participants who would still consider the Resurrection their spiritual home. One such community within the community is our Bereavement Support Group. We run a five week course in the fall, and then facilitate monthly meetings throughout the year. Most of the people in this group are not Sunday participants, but consider the Resurrection their spiritual home and contribute financially to the parish. One other area of community building is our monthly Saturday Buffet Breakfast. Although this is a revenue generator for us, it has become what I refer to as "Saturday Church." We serve over 100 breakfasts at this monthly event, and 80% are non Sunday church-goers. They come not just for the food, but for the warmth, love and attention they get. Many of these people also would refer to the Resurrection as their spiritual home.



Community Building in the School of Love

What has emerged since 2010, and is most important to us, is intentional and widening experiences of community building – which we refer to as our School of Love. Sunday is our main community gathering day with three meals – breakfast and bible study at 9 a.m.; Scripture and Eucharist at 11 a.m.; community lunch at noon and Christian meditation in the evening. Wednesday is our other community building day which includes yoga, Christian meditation, afternoon tea, and a knitting group.

"Non-Sunday" participants

There a number of other areas of community building that have become important to us. These are with "non-

Going forward

Going forward, we have also realized through our lived experience, that having a new and nice Church House is not enough to attract people and to grow hearts in love with God. In the coming months we will be looking at Alan Roxburgh's "Joining God, Remaking Church, Changing the World – The New Shape of Church in Our Time." God is very far from being limited or contained to our House, where we have at least some idea and experience of how to be church. We hear the Spirit inviting us to listen more deeply for what God is doing outside of our building – in our neighbourhoods and regional communities and other caring organizations. It is time for the church to learn to join God in what God is already doing "out there" – with or without the church.

continued on page 13

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NEWSPAPER OF THE THREE ANGLICAN DIOCESES IN NEWFOUNDLAND AND LABRADOR

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The Diocese of Newfoundland and Bermuda

Part 2—Bishop Feild's Cathedrals

Article and photographs
by Jennifer Murray

In 1844, Bishop Spencer was succeeded as Bishop of Newfoundland and Bermuda by the energetic Bishop Edward Feild. Spencer warned that his successor "should be prepared to endure the conditions of Iceland, be impervious to seasickness, ready to walk great distances, and sleep on a board." Feild was more than equal to the task. During his 32-year tenure, he more than doubled the number of churches and clergy in Newfoundland, established a school for boys and another for girls, which would be named for himself and his predecessor, and travelled extensively around the island in the church ship *Hawk*. He was no less unstinting in his duties to the southern part of his see, and the *Hawk* travelled regularly to Bermuda. In his first year as bishop, he visited Bermuda and preached in every church, visited every school, and delivered a charge to the clergy of Bermuda.

Bishop Feild was

instrumental in the construction of two significant churches in the capital cities of Bermuda and Newfoundland. He pushed forward the building of the Cathedral of St. John the Baptist, begun by Bishop Spencer, sourcing funds and an architect from England. In Bermuda, he drove the effort to complete the Church of the Most Holy Trinity in Hamilton, begun in 1844. One of Feild's first acts as bishop was to donate £200 (a 6th of his annual income) to Trinity, where construction had stalled due to lack of funds. He also sought and obtained additional donations from England.

Architecture and Architects

St. John the Baptist in Newfoundland was designed in the gothic revival style by renown English architect Sir George Gilbert Scott. Scott dispatched his junior associate William Hay to oversee construction.

However, before Hay's arrival in Newfoundland, Bishop Feild brought him to Bermuda to consult on construction there.

Trinity church, designed by William Cranston, was well underway by 1846 but encountered structural difficulties due to unexpectedly soft

local limestone. After modifications by Hay, construction of Trinity's chancel and transepts was completed and the structure consecrated in 1847. Hay would be consulted on other occasions during later phases of construction until final completion of the church in 1869.

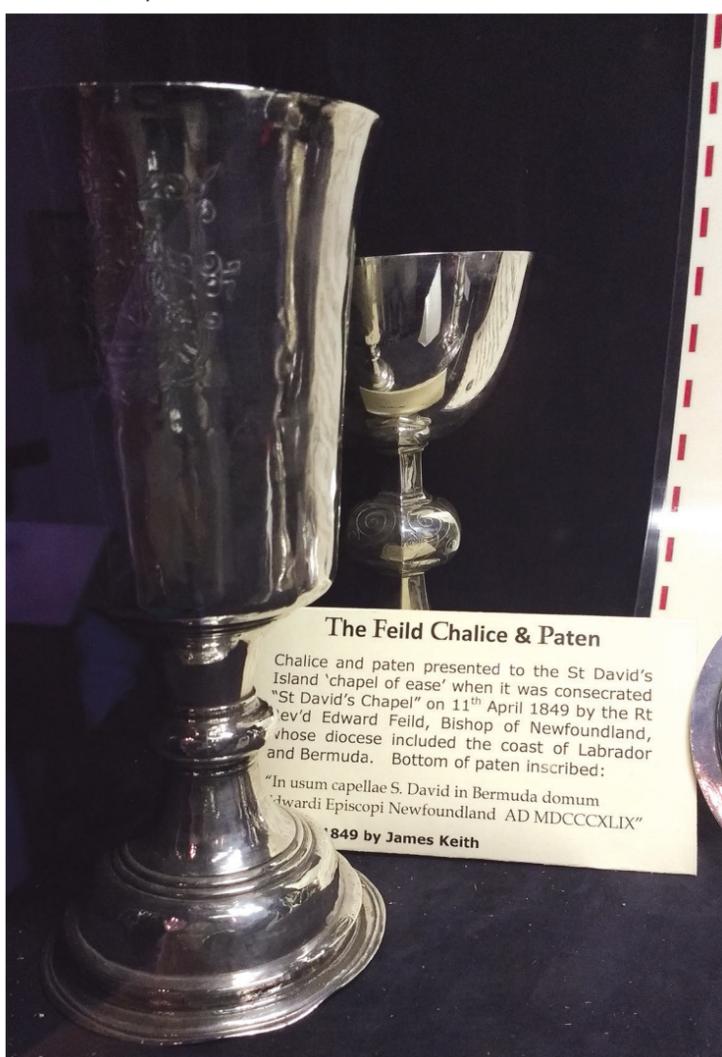
Hay arrived in Newfoundland in 1847 with his wife and supervised construction of the nave of St. John the Baptist. The nave was consecrated in 1850 and used as the church for the next 35 years.

The Church of England in both Newfoundland and Bermuda weathered several blows in last few decades of the 19th century. Bishop Spencer died in England in 1872. Bishop Feild retired to Bermuda in 1875 but died and was buried there the following year. Devastatingly, in 1884 Trinity Church was destroyed by arson. In Newfoundland, construction of St. John the Baptist was completed in 1885. However, that church was also destroyed, along with most of St. John's, in the Great Fire of 1892 only seven years later.



On the left: Trinity Cathedral has double columns down the nave for added stability during hurricanes.

Below: Bishop Edward Feild's grave in the churchyard of St. John the Evangelist, Pembroke parish, Bermuda.



Chalice and paten donated by Bishop Feild to St David's Chapel of Ease, Bermuda



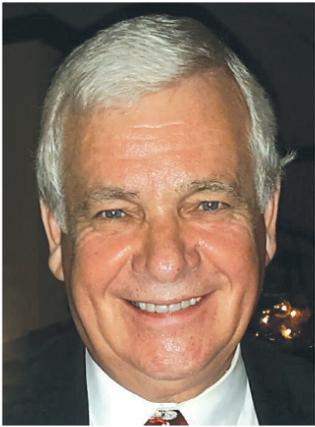
Believe It Or Not!

Kevin Smith
Columnist

I recently heard a story about an estate gift that is almost too strange to be true.

Well, the story goes like this:

A woman had a son from a relationship, and she named that son as the sole beneficiary to her bank investments and RRIF account. A while later, someone mentioned to her that she should have a will. Following up on that suggestion, she had a lawyer draw up a legal document. In that will, she named the son as well as a niece and a nephew as the beneficiaries for her estate.



She eventually passed away and her will was approved in probate and the executor was about to divide her estate according to her wishes in that will.

That is, until the bank stepped in and said, "Hold everything!"

The story goes that in the bank's records, the son was the sole beneficiary for her investments and RRIF account, and it was their opinion that those documents superseded the

legally drafted will. In other words, the son was entitled to all of her estate that was registered with the bank, much to the annoyance of others who were named in the will.

I double checked this information with a lawyer who commented that this scenario was a bit complicated and he had two opinions. He allowed that this situation could occur: if the bank account is a true joint account where both parties put funds in and operate the account, then the bank document is ok and the survivor will be the beneficiary. However, he suggested that if the account is one of convenience for the older person, and the person named does not contribute to the account, then upon death the funds belong to estate, and the will speaks as to distribution and not the bank documents.

Bottom line: please ensure that that your bank documents and your will are in synch with each other so there is no confusion.

By the way, according to the story, the end result turned out positively because the son's response was, "Well, whatever Mom wanted is ok with me."

Kevin Smith is a gift planning consultant for the Anglican Church of Canada. He can be contacted at 709 739-5667 or by email: kevin.smith709@gmail.com

Margaree-Fox Roost ACW Installs Officers

Submitted with photograph by Karen Simon



Back row (left to right): Carol Ann Keough, calendar; Bernice Sweet, secretary; Roberta Warren, president; Krystal Cousins, family & Youth; Mildred Park, altar guild president
Front row (left to right): Lorena Kendall, worship education; Shirley Osmond, mission & outreach; Jessie Meade, 2nd vice president; the Rev'd MaryRose; Julie Spencer, vice president; Joyce Clevett, treasurer

Old-Fashioned Concert Brings Good Times In The Cold Winter

Submitted with photograph by The Rev'd Shaun O'Connor



Members of the Parish of Bonavista Youth Group get ready back-stage for their act, "The Church Moose," as part of the Old-Fashioned Concert put on by the parish at the Garrick Theatre each February. A chance to make people laugh in the middle of winter, the comedic act touched on tithing and blessing our community, as well as poking a bit of fun.

Upcoming Anglican Life Deadlines:

May - 2 April

June - 1 May

September - 1 August

Photograph Submissions:

Very large, high resolution photographs (minimum of 300 dpi). JPEG or TIFF format.

Please include the photographer's name.

What Is Confirmation Anyway?

Allison Billard
Columnist

I was confirmed at 12. I then spent the better part of my teenage years totally disgusted with the Church and everything it stood for (sorry about that, by the way!). It wasn't until my late teens that I started to experience a change inside myself, when a real faith started to grow and I was on my way to becoming the "ordinary Christian" I am today.



I participated in my husband's confirmation, when he was 32. To me, at a point 10 years past my own confirmation, it seemed so much more meaningful, and to be frank, I was sorry that I hadn't appreciated it when I did it 10 years earlier.

At St. Mark's parish in St. John's, we are taking a year of discernment around confirmation—to try to find a way forward that is true to the sacrament and to the members of the parish. I have noticed that many people agree that confirmation is about transition, accepting responsibility, commitment,

and affirmation. There is less of a consensus around how we prepare for confirmation and who is eligible. Honestly I believe the idea of "Confirmation Class" is outdated.

I have taught several groups of confirmands, and the participants were aged mostly 11 and 12, and tried to help prepare them for confirmation. I do not feel that it was a successful venture, but try I certainly did. While I know there are kids out there who are absolutely ready to take on the vows made at confirmation, I didn't see many of them in my classes. Generally, the kids were there because their parents told them they had to be. It was just time to get that done.

We are supposed to be taking on the vows made on our behalf at our baptism. It is a "confirmation" of our faith. Confirmation has certainly evolved over time, just like many other things (including baptism!). As it is now, confirmation is not really about Christian education, disciple making, conversion, graduation, or initiation. Those things are the work of the Church as a whole. Confirmation is a sacrament, an "outward physical expression of an inward spiritual grace."

We have to have that inward spiritual grace, in order to make the outward physical expression. The

only way, as far as I can tell, to experience that is to be actively involved in the work of the Church. What does that mean exactly? Well there is no one size fits all solution.

Active involvement is many things, often things that we take on from a very early age. We have to live our faith, and do as Jesus instructed us: feed the hungry, clothe the naked, care for the sick. Only by witnessing God's love in the world, and in God's church, can we really be prepared to seek confirmation. No curriculum, or gimmicks, or videos, or study can teach us that. We have to DO it. After all, how can we affirm a faith we haven't experienced?

I would (and do!) argue that at 11 or 12, most (but certainly not all) kids have not experienced faith in that way, and to force them through confirmation defeats the purpose of the sacrament. We need to approach confirmation more intentionally and with the support and encouragement of those who are interested in pursuing it, no matter their age. But that's just my opinion: what's yours?



Mrs. Mary Pope, Valentine Queen

Valentine Queen of Port Aux Basques Crowned

Article and photographs by
Lisa Brown

On February 13th, the ACW of St. James' Anglican Church in Port aux Basques held their Annual Meeting. Approximately 50 ladies came out to enjoy a

potluck dinner, followed by worship. Next we crowned our Valentine's Queen, Mrs. Mary Pope, and ended the night with a card game.



In the two pictures above, the ladies of the St. James' ACW gather together for their dinner and Valentine's Day celebrations

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Change and Decay

Ronald Clarke
Columnist

Recently I visited a young relative's home. It was on a Saturday, so everyone was at home. And they were, in just about every way, a "typical" modern family.

The father was "very busy" preparing for their "Sunday outing", a day in their "cabin in the woods." The mother was making sure that everyone would be well fed. The children, busy with their modern devices, scarcely noticed anything at all.



Obviously nobody would be in church on Sunday.

We, the "old people," so frequently compare and contrast the situation today with what we would be doing when we were young. Our preparations for Sunday were so drastically different.

My father would have been busy preparing for Sunday. Wood had to be prepared for our stove, for example. All "work" had to be done for the Sabbath, which we considered God's day.

Mother was busy preparing food for Sunday. The big Sunday dinner was all readied, even the potatoes were peeled. She too left no "work" for Sunday.

Sunday morning, father took the children to church at 11 o'clock. The "priest" was

the local school teacher. Most men would be early, so they could catch up on the local "news".

After the special Sunday dinner, we children all had to go to Sunday school. The same teacher, since he was the only teacher in the village, took charge of the Sunday school and he usually made things interesting.

At seven o'clock, everybody in the whole place went to the evening service. All the women who were preparing the Sunday dinner in the morning would be there at seven. So were the men, and we children. Again, the "priest" would be the teacher.

Our real priest had several churches to visit, and since there were few transportation facilities (mainly by boat), depending on the weather, he could only visit us once a month, and often on weekdays instead of Sundays.

On weekends we were usually "calm" and "godly", concerned mainly with each other and our neighbours.

God seemed very real to us in those days. None of us were "rich," and making a living was sometimes very dangerous on the mighty ocean. Very often we depended on God and each other.

The outside world was basically very little known. We had no phones in our houses. A single radio came when I was eight years old. Our community was really a big "family" of close friends.

Sunday for us was really "God's Day". If I were able to bring back my grandfather for next Sunday he would be horrified!



Photo: Emily F. Rowe—Christ's Resurrection, window in the sacristy of the Anglican Cathedral of St. John the Baptist, St. John's

Cathedral To Hold Festival Of Lessons and Carols For Easter

Article by
Emily F. Rowe

The Cathedral of St. John the Baptist (St. John's) has a plan to celebrate Easter—they are hoping to fill their building with music from all over the diocese of Eastern Newfoundland and Labrador. For the first time, all church choirs and church singing groups from across the diocese, and their congregation members too, are invited to the Cathedral on Sunday, April 8th at 4pm to take part in a Diocesan Festival of Lessons and Carols for Easter. Junior choirs, senior choirs, and other singing groups are all welcome to take part.

The Ven. Roger Whalen, Rector of the Cathedral, said that, "I am extending this invitation to all parishes in our diocese. I understand that it is quite a distance for some of you to travel,

but if any of you happen to find yourselves in the St. John's area at the time, we would be delighted to have you join us." There will be a piano available as well as the pipe organ.

Any church choirs who wish to take part with their own anthems, hymns, or other pieces of music should contact the rector by email at: whalen_roger@hotmail.com and make the proper arrangements. Anyone wishing to join a mass choir can plan to be at the cathedral at 2:45 for a rehearsal.

There will be a reception following the service for the choirs who have participated, and everyone is welcome to come to the Cathedral to be present at this beautiful service. Please consider attending

this celebration to share in the joy of the resurrection with other members of the diocese and to enjoy lots of beautiful music.

While we tend to associate the word "carol" with Christmas, that is not at all necessarily the case. Many carols, such as "Tomorrow Shall Be My Dancing Day" are as appropriate for Easter as they are for Christmas. The word "carol" itself is probably from the Greek-Latin "chorus," though there may also be links to the word "coraulare," which means to tread or to dance. Carols are generally joyful in content, though even those that we traditionally hear at Christmas can have hints of the darkness of Lent.

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For Everything There Is A Season

St. John the Evangelist, Topsail

Article by Louise Smith
Photograph by
the Rev'd Jolene Peters

The Random House dictionary defines “time” as the indefinite continued progress of existence and events. This concept is exemplified in our Anglican Church calendar, as each holy event is marked and celebrated in accordance with its respective time and church season throughout the year.

Here at St. John the Evangelist, Topsail, the new year was ushered in on a relatively quiet note, while we gained our composure after organizing and participating in the many joyous activities symbolizing that wonderful Christmas story of the Baby Jesus, born to the Blessed Virgin Mary in a stable in Bethlehem.



Needless to say, as soon as the tree was dismantled and the decorations were carefully packed away for another season, our Anglican Church Women were heard rattling knitting needles, busily completing 58 “preemy” hats for the neonatal unit of the Janeway. These hats, red in colour in recognition of heart and stroke month, were donated to the hospital in loving memory of our recently deceased members Millicent Morey and Joan Brophy.

At the same time, on February 4th Rev'd Jolene graced us with the presentation of the annual Christingle service, celebrating Jesus as the Light of the World, after which we assembled together for a time of fellowship and food.

By this point, Lent was

approaching, so on the eve of Ash Wednesday—Shrove Tuesday—we gathered in the church hall for a delicious sausage and bean supper with pancakes for dessert.

On Ash Wednesday, at our 7pm service, Rev'd Jolene marked us all with the sign of the cross with ashes, reminding us that “dust we are and to dust we shall return.” Also, at this time, she mapped out our expected commitment for the forty days of Lent. This included a mid-week Lenten series concentrating on objects related to the Crucifixion. They are namely: the Thorn; the Robe; the Nail; the Spear; and the Sword. These services are scheduled to take place every Wednesday from February 21st to March 21st.

For the second

consecutive year now, as a prerequisite to the busy forty days ahead, we enjoyed a winter carnival weekend, which concluded with a bowling party on Sunday afternoon. But not before the men of our parish hosted a pancake breakfast at 9:30am. Sharing this time of food and conversation with us was Dr. Rick Singleton, Provost of Queens College. And we were further honoured to have him as special guest speaker at our 10:30 service, which gave our parishioners an opportunity to support the Queens College Appeal.

“For everything there is a season And a time for every matter under Heaven.”

Ecclesiastes 3:1

Between The Lessons—Saul Caught With His Pants Down

The Rev'd Jonathan Rowe
Columnist

David has been on the run, fleeing from Saul's jealous paranoia. In all this story, David has done nothing wrong, but has nevertheless fallen afoul of Saul, who realizes that the



people love David more than him. For that matter, Saul is even coming to realize that David stands in greater favour with the Lord than he does. He has realized that he will not last much longer as king, and that David will

be his eventual successor. Like so many others who face the end of their own power and influence, Saul has been trying desperately to maintain it. If eliminating his rival is the cost of clinging to power just a little longer, Saul will gladly pay it, even if it means leading his army against his own people and besieging any city where David has taken refuge.

In chapter 24 of 1 Samuel, though, something significant happens. Saul and his army have been hunting for David in the mountains, when Saul slips quietly into a cave to use the bathroom. That's what the Bible says! (Literally, the Hebrew says that he went ‘to cover his feet,’ which was a popular euphemism, much like we might say he went ‘to powder his nose,’ despite the fact that what he's doing involves neither the nose or the feet.) What he doesn't

know is that David and his men are hidden in the very cave that he's chosen to use as an outhouse!

Saul is about as vulnerable as he can be. He's on his own, in a dark cave, and he doesn't even know that he's completely at David's mercy. David has a whole gang with him. It would be the easiest thing to just reach out and kill Saul—the job could be done before he even screamed. Saul is figuratively, if not literally, caught with his pants down. One quick thrust with a sword could end the conflict and David would never need to worry again.

But David does something unexpected. Even though his companions urge him to kill the king and be done with it, he refuses. He asks, ‘How could I do such a thing, to attack the Lord's anointed?’ Instead, he cuts a piece off

the edge of Saul's clothing, and even that gives him a guilty conscience. It's a shrewd move, though. Now he has physical proof that even though Saul was at his mercy, David's intentions towards him are not violent.

This story reinforces the fact that Saul has a grudge against David, but David is completely innocent in his dealings with Saul. The Book of Samuel is setting up David as the greatest king Israel had ever known; it would hardly do to portray him as a scheming usurper planning to violently steal the crown!

David reiterates that his intentions are completely honourable. But at the same time, he also has an opportunity to demonstrate the high esteem that should be shown to the king as ‘the Lord's anointed.’ Saul might be unstable and a very bad king, but David cannot overlook the fact that he is

anointed by the Lord. Don't forget that Samuel had also anointed David as king. Killing another anointed king would set a very bad precedent for his own future subjects!

So here we see David and Saul in a bit of a dilemma. Saul sees David as the biggest threat to his reign, and David cannot be king as long as Saul is alive. But although in his weaker moments, Saul would not hesitate to kill David, David cannot bring himself to treat Saul so harshly. If he is to become king, he will have to wait for Saul to destroy himself, or wait for someone else to destroy him. But that's another story, for another time.

Love...

continued from page 7

Looking Back—Alpha, Lectio and Three Cups of Tea (written for the October 2010 edition of the Institute of Evangelism Good Idea E-Newsletter—with some editing)

The Church's prayer in every generation is always for the people of God to be renewed. When our hearts and minds are renewed it opens us up to the unifying love that is Christ, brings the desire to serve others, and offers peace and hope to our families, communities, and to the world. This, of course, is the Church's mission and *raison d'être*.

In order for the local church to be effective in its mission in every generation, its pastors need to be intentional and systematic in guiding its people—and ultimately its whole region. The people of God need to be loved, cared for, and shown

In the fall of 1999, the parish was a four point charge with small, diminishing, and tired congregations. It was evident that we would have to become one congregation, with all the heartache that would entail or we would die. This is how we managed, with the grace of God, to recreate ourselves into one vibrant congregation.

Becoming One Congregation

We began experimenting by pooling all the human resources from the four congregations in such a way that we would function administratively, liturgically and catechetically as a one point parish. Liturgically, we had one main service on Sunday mornings that moved each week around the parish. The music was more contemporary, and the children's church was worked into the liturgy. Those who appreciated the contemporary worship and

those already in the pews to learn more about their faith, and to deepen their spiritual practice.

Our first Mission Mandate

So, at the same time that the administrative and liturgical changes were happening, we introduced the Alpha Course to the parish. All four vestries and others from the congregations were challenged to take part in that first Alpha course. And, thank the Lord, most vestry members responded. This first Alpha was life changing for a number of those who participated, not only by deepening their experience of God, but also by building new relationships across the boundaries of the four congregations. This was a major factor in bonding together in faith and friendship those who hardly knew one before.

The Alpha Course in the fall of 1999 was only the beginning of the catechetical evangelization of the congregation. A Sunday Breakfast Bible study and a weeknight Bible study began right after that first Alpha. In addition, we dedicated two nights each week to Christian Education. Thursday nights was set aside for Alpha, and Monday nights for other Christian education opportunities such as After Alpha, various other programs, and guest teachers who would come to speak on selected themes.

The Move to One Building

As the faith of the congregation was deepening and maturing, many were being prepared to make the hard decisions to become constitutionally a single congregation with one vestry, to sell our old buildings, and to construct a new House for the Church. During this interim between the old order (with four buildings) and the move to the new House for the Church, the Alpha and other various courses, including Bible studies, continued to renew and transform our people. The Sunday homilies, strategy and visioning workshops, and special lectures also became very important in educating the congregation about the liturgical principles that our

new Oratory would embody, and the ideas of hospitality that would direct our new "Emmaus Café."

After moving into our new community home in 2006, we added to our Christian Education menu a Wednesday afternoon Spiritual Reading Group. This group meets after the Wednesday mass and lunch, and has read and discussed books including such classics as Augustine's *Confessions* and *The Autobiography of St. Teresa of Avila*, and popular works such as *The Shack*. During the fall of 2010, the Spiritual Reading Group read and reflected on *Three Cups of Tea*, the popular story of one man's encounter with the Pakistani tribes high in the Himalayas, and his response to their great kindness to him.

Outreach into the community

Another strand of catechesis we've been developing over the last four years has been outreach to the wider community: courses on marriage, parenting, bereavement, divorce and separation courses (using resources available through Alpha Canada) and relevant support groups. We've moved into this area for a number of reasons: we want to be seen as a resource to our region for people who are not members of our parish; we discerned a need in this area for our region; and there is potential that when folk participate in the outreach programs that we run out of our café, they may decide to

explore faith issues with us as a parish.

Continued Growth within the Congregation

Finally, for those interested in learning the disciplines of meditation and contemplation, and early in our process of recreating our community, we introduced the practice of Lectio Divina, which has become an important aspect of our catechetical evangelization. This has developed into a regular corporate practice on Sunday evenings, and, when we moved into our new House for the Church, on Wednesday mornings also.

Our schedule for catechetical evangelization in the fall of 2010 was full: the new seven week Alpha course; a Bereavement Course; the Spiritual Reading Group discussing *Three Cups of Tea*; Sunday morning and Tuesday evening Bible studies; corporate meditation on Sundays and Wednesdays; Sunday and Wednesday Mass; and a Parenting Course and a Divorce and Separation Course on request. The winter schedule was similar, except that we added the Marriage Course.

As we have sought to develop a mission focused parish, we have discovered that ongoing, intentional, and planned "catechetical evangelization" needs to be a regular component of congregational life. The results, by the grace of God, can be remarkable.



The Emmaus Café

compassion and mercy. And the people of God also need to be well instructed in the Christian life.

In our Canadian context we are living in a predominantly un-churched society, where perhaps only 10 to 15% of the population is affiliated with organized religion. Moreover, the influence of our secular society on that 15% is substantial.

Here is our story :

In 1999, recognizing the church's mission mandate, and well aware of this societal conditioning, the Anglican Parish of the Resurrection in South River, Newfoundland, began a process of renewal, educating our Christian community and re-creating ourselves.

children's church would "move" to a different building each Sunday morning. Administratively, all four vestries met and worked as one body responsible for the entire parish; and a single financial team was put into place to manage all parish finances.

These "experimental" changes made the running of the parish more efficient and the liturgy more life giving. But the factor that gave the process deeper roots and the desire to persevere was the intentional, systematic, and ongoing catechetical evangelization of the congregation. If the parish was going to survive, to be renewed and to be made effective in ministry and mission, it was evident that we needed to challenge

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Candlemas At Sunday School

St. David's Celebrates The Feast of the Presentation

Article by Tim Spicer
Photographs by Woody King

February the 2nd marks 40 days after we celebrated the great festival of the birth of our Lord Jesus Christ. Candlemas, the Feast Day of Presentation, is that holy day on which Mary and Joseph brought the infant Jesus to the Temple where he was received and recognized by Simeon and Anna. In response, Simeon recited a song of praise now known as the Nunc Dimittis, which foretells that Christ is to be

a light to lighten the glory of the people of Israel.

Candlemas was dramatized by the candle procession. St. David of Wales Sunday School children, carrying candles into the church, led the procession of servers, the choir, the lay minister and the Reverend Steven Maki, all holding lit candles. Our congregation too, had lit candles.

Equally important on that

day, Rev'd Maki taught the children about the spirituality of the Eucharist. In the Spirit, we welcome the Lord in his work and sacrament and recognize him in the breaking of the bread and the drinking of the wine. At Sunday School, the children watched "The Last Supper" chapter of the Holy Moly video series, and took part in a discussion of how to receive the bread and the

wine at the altar. They sampled a loaf of bread: in big chunks! Rev'd Maki spoke about the Eucharist being bread, but a different kind of bread. Then the children drank apple

juice instead of wine. Rev'd Maki explained to the children that the bread and wine carry with them the

understand the significance of the Eucharist they were about to receive, as well as that of the brightly lit



hidden presence of Christ.

During story time at our 10:30 Service, Rev'd Maki and the children stood at the front of the church with lit candles as they told the congregation about Candlemas and the Holy Eucharist.

Did the children really

candles? On Candlemas, we taught them about both receiving the Eucharist and Christ's intention to illuminate the church and through it, bring us out of darkness into his most marvellous light.

102nd Birthday Celebrated in Corner Brook

Article and photograph
by Shirley Balsom

Some of the members of the Outreach Committee of All Saints' Church in Corner Brook took a basket of goodies and joined with family and friends to extend best wishes to Annie Russell on the occasion of her 102nd birthday on February 19th. Mrs. Russell is the oldest member of our congregation, and she resides at the Lohne's Complex on O'Connell Drive in Corner Brook. Mrs. Russell is very alert, and she is in good health.



Standing are Shirley Noseworthy, Shirley Balsom, and Sandra Piercey.
Kneeling next to Mrs. Annie Russell is Ann Marie Turpin.

Learning To Live In Community: An Opportunity For Women

Article by the Rev'd Frances Drolet Smith, Rector of St. Alban's Anglican Church, Dartmouth, N.S. and Oblate of SSJD

Today many Christians are seeking fresh ways to express ancient truths. The Sisters of St. John the Divine (SSJD), an Anglican order based in Toronto, is planting new seeds of community life and mission, renewing the monastic life both in the church and *for* the church.

Another participant, Christine Stoll, and mathematics teaching assistant, found the Benedictine balance of the Sisters' life formative. "Living here, for me, has been good and healing," she said. "In terms of discernment, I

can feel increasingly disconnected from others. While the internet offers an on-line community for every interest, it lacks tangible, in-depth human interaction. Though products such as Facetime and Skype offer visual community in real time, the warmth of human

sisters, I have been able to see God's love for me in a way I never saw it before. I am learning to be more vulnerable, open and honest with myself which has been healing."

Alice Chiu, another participant, appreciates the convent as "an oasis in the

Description, application and further information from the Companions' Coordinator, Sister Constance Joanna, by e-mailing cj@ssjd.ca or phoning 416-226-2201, ext. 316. Applications will be considered anytime before June 15.

The Sisterhood of Saint John the Divine is a contemporary expression of religious life within the Anglican Church of Canada, founded in 1884. The SSJD is a prayer and gospel-centered monastic community bound together by the call to live out the baptismal covenant through the vows of poverty, chastity, and obedience.

For more information about being a Companion, visit <http://ssjdcompanions.org/> and these social media sites:

Facebook:
SSJDCanada

Twitter:
SSJDCanada

Youtube:
SSJDCanada

Flickr: SSJD



Companions in class

Companions on an Ancient Path, an 11-month program begun in 2016, invites women of any denomination, age 21 and up, to spend a year in spiritual formation, learning to pray, serve others, and study while living among the Sisters in intentional community.

Why would anyone, much less a woman in her twenties or thirties, want to embark on such an adventure? The experiences of those who embraced the program in its inaugural year bear witness to the program's value.

Amanda Avery, a Companion last year and a director of a program for low income children in Halifax, described her time in the Companions program as "exciting, stressful ... yet joyful". She went on to say "The experience has changed me and has given me new insights and new ways to look at not just God, but myself and my community and the people that are in my community."

wasn't expecting to have everything all figured out at the end of this year, but I think I have a clearer sense of what it is I need to do."

SSJD's community life is based on the 6th century St. Benedict's Rule which has guided individuals and groups of people to live well in community by engaging in a balanced life of prayer, work, study and leisure. Benedict invites his readers to "listen with the ear of your heart," an invitation welcome in a noisy world. This early monastic rule is part of the Wisdom tradition of Christianity and is firmly rooted in and inspired by the Scriptures. Despite its antiquity, it remains fresh for our time for it is primarily a guide to daily life lived in Christ, and is a call to live such a life extraordinarily well with others.

Living is an often hectic existence. Despite our being instantly connected to people and events half way around the world through an assortment of technologies, individuals

proximity remains illusive. Living in an intentional community provides that face-to-face contact.

Those who engage the Companions program step into a challenging daily rhythm of prayer, study and service, and no doubt, participants will be surprised by what they discover about themselves. Alongside their personal spiritual quest, a key aspect to being a Companion is committing to a life lived fully, faithfully and authentically with others. Community life, both inside a Convent or out in the world, calls us to be our best selves. Where better to discern gifts and explore call than within a community already engaged daily in those very things and whose members have insights to share.

Maria Potestio, currently in the Companions program and formerly a Customer Relations Co-ordinator for a bank, has found the program to be a life-changing experience. "Through the acceptance and love of the

peace. It is in the silence and stillness that I feel God is really near me. Spending time in nature, in the garden or the labyrinth, also grounds me, and makes me feel more able to give myself to my work."

The 2018-2019 cohort begins in September. A woman interested in exploring the Companions' program may request a detailed Program



Companions learning music

Annual Dinner Theatre in Port Aux Basques

Article by Lisa Brown
Photographs by Patti Munden

On February 24th and March 3rd, the ACW of St. James' Anglican Church in Port aux Basques held their annual dinner theatre. This year marks ten years of having a dinner theatre. The evening started with a hot roast beef dinner followed by dessert. We had two great nights of entertainment and music. A thank you to Patti Munden who provided these pictures.



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