

ANGLICAN LIFE

NEWSPAPER OF THE THREE ANGLICAN DIOCESES IN
NEWFOUNDLAND AND LABRADOR

A Section of the ANGLICAN JOURNAL

March 2022



The confirmands on their first successful day of their food drive at Pearson Academy School

Confirmands at The Living Spirit Support Local Food Bank

Article and photographs by
Brenda Lee Goodyear

The Parish of the Living Water, which is made up of the Anglican churches of Badger's Quay, Newtown, and Greenspond, is very proud to have four young, caring individuals this year who are preparing for confirmation. They are Jamie Lee Attwood, Mark Burry, Jayda Goodyear, and Jared Kean. The group meets weekly for their confirmation preparation sessions under the direction and support of Rev'd Renee Easton, rector of the parish. Parents

alternate attendance weekly to support the group in their learning.

Preparation sessions focus on various topics and concepts including holy baptism, belonging, church family, the Holy Eucharist, symbols of the church, types of prayer, and the Bible (of course). Confirmands are asked to take part in various roles or duties during church services such as reading from the scripture, the offertory, handing out prayer books and bulletins,

singing, and lighting the candles. During this Christmas season, with support from their church family, the confirmands beautifully reenacted the nativity scene.

In addition to their studies, Rev'd Renee asked confirmands to take part in two outreach projects. One project would focus on raising money to support an organization, which they will be working on for their remaining sessions. The second project was for a local outreach of their

choosing. After discussing ways that they could share resources within their community, all confirmands agreed to support their local food bank by organizing a food drive.

Confirmands worked together to create posters and design collection boxes for the items they collected. Pearson Academy, the local Grade K-12 school, supported the confirmands' project from the very beginning.

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NEWFOUNDLAND AND LABRADOR



One Day At A Time

News from St. John the Evangelist, Topsail

Article by Louise Smith
Photograph by Sharon Smith

In our cycle of life, we welcome individually all the four seasons of the year in their turn—spring, summer, fall, and winter. Each distinct portion bears particular characteristics relative to respective activities, and dependent on the passage of the sun to and from equinox and solstice.

Here at St. John the Evangelist church in Topsail, prior to March 2020 and the coronavirus, we celebrated each red letter day on the church calendar, symbolizing special biblical events occurring throughout the four seasons. Then after participating in the liturgy of each service, the congregation, together with the priest, always gathered for fellowship.

Often it was for a cup of tea in the basement, served by the ladies of the ACW. Sometimes, was for a three-course meal, prepared by the men of our parish.

For the past two years, however, that coming together with members of our church family has been greatly missed due to the risks of COVID-19. As we now approach the spring season, we are reminded that this month of March, two years ago, marked our first experience with intermittent isolation, and consequent restrictions on those meetings of collaborative fellowship.

But, thanks to present day technology, our clergy, the Rev'd Jotie Noel and Deacon Lisa Cox, are doing a tremendous job

to accommodate the congregation with Sunday morning services and special events, virtually.

Hopefully, this omicron variant wave will be the one to end this virus. But needless to say, there is one important lesson that I, and I'm sure many others, have learned during this trying time, and it is that the two year long wait, and the associated anxiety, have played a major role in strengthening our faith and resolve in this unsettled world, ravished by a deadly virus.

*"Remembering before our God and Father your work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ."
Thessalonians 1:3*



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Faith and Hope in the Midst of a Pandemic

The Rt. Rev'd John Watton
Bishop
Central Newfoundland

It seems today, many of the thoughts that we have been able to push back in our minds have become the loudest voices in the room. We must answer them back—for now we know that if we don't engage in that conversation, we won't be able to move forward in many ways.

I am not going to even try to suggest a list of things we might have in common around that topic, but I feel safe in assuming you know just what I am talking about.

Over the years as a priest in the Church, I always felt a duty to have the right answers, to say the right things at the perfect time and help people work through difficult questions. Most clergy have a host of familiar and formal doctrinal responses ready to go. Like a good number of people, I found comfort in them, or at least that I had a place from which I could say, "time to move on!" Most Christians share these answers too, so I know I am not alone there. To this day I feel a sense of duty to study, share, teach, and provide hope every

day.

Because I am a bishop, it is also my duty to ensure that there are clear pathways to ensure that the ongoing life of our communities of faith can safely journey on, while at the same time calling people to find, as the admonishing funeral prayer of the Book of Common Prayer reminds us: "to be deeply sensible of the shortness and uncertainty of human life and to work for the confidence of a certain faith, so we may rest in the comfort of a reasonable, religious and holy hope".

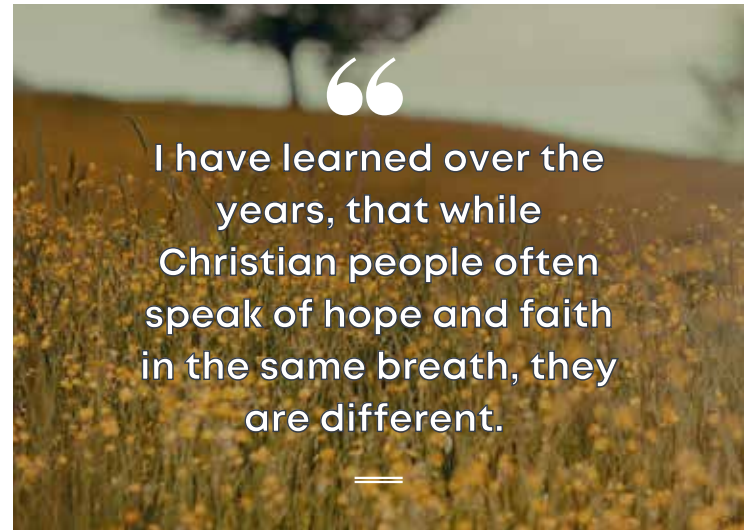
If anything, the realities and shifts we are facing because of the pandemic we are living through have opened a door for some honest thinking. We have to face reality.

Many think that young people have "left the Church" or simply stopped caring. I don't believe it for a second. They are critical thinkers as they travel their roads seeking authenticity and meaning. My experiences, whether socially, academically, or theologically, in which young people share insights and ask questions,

fill me with hope. What kind of questions? "How can life be both beautiful be sad?" "How do we define happiness and security in the midst of loss and ongoing change?" "Where is the hope of going on when we are mourning?" "Why do people hate those who are different?"

Young people don't want doctrinal or traditional answers to questions: they want and need honest hearts, to come alongside and honestly share our doubts and risky personal experiences. We who are older need to be mentored by young people who are living "unprotected" in the real world. We who claim to be people of hope and faith need to learn just what being honest about our own doubts and fears means.

This pouring out of thoughts is to share a few thoughts about hope, faith, heaviness and fear. They are obviously different; however, they are all members of the same "bubble." Sorry! I couldn't resist that term. They are indeed members of the same family.



I want to start with a conversation that I had recently with a lay person in our diocese. They had recently lost a child. This child was in the middle of building a life, and moving forward in a promising career. The parent said something like: "I have prayed again and again. I have prayed as much as anyone has ever prayed. God answers some prayers, or so they say. But tell me: why did she die?"

I have had that same conversation in many ways with many people over the years.

Perhaps you have too? How many times have you heard someone say: "Prepare for the worst, but hope for the best.?"

So, how might we prepare?

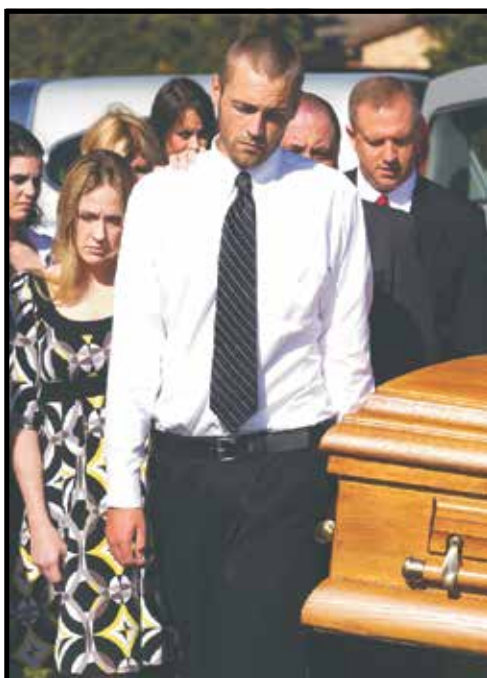
I suggest that there are two ways of approaching it.

First, the traditional "churchy" way is to give the same pat answers: God knows best. There is a bigger reason. When we die, there's a better place. All you can do is believe. You must have faith!

The second is to approach things with hope.

I have learned over the years, that while Christian people often speak of hope and faith in the same breath, they are different. Perhaps we haven't learned this.

See WATTON, page 7



Important Facts About Meaningful Funerals

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Bequests Out of The Blue

Kevin Smith
Columnist

Many parishes have no idea who has a bequest in their will for the church. In my experience, this is indeed the case and we have been working toward reversing that trend. There are many reasons for this mostly around privacy issues and the desire to keep wills and “what’s in them” a secret. There was one donor who showed me his will, but in order to see it, I had to cut through massive amounts of scotch tape. In this case, it was fortunate that I did see the will because there were many concerns. I was able to refer this man to a lawyer who drafted a legal document which satisfied him. Ultimately, that new will held up when he passed several years later.

We in the church have been somewhat slow to encourage our faithful parishioners to get a legal will and to prayerfully consider leaving a bequest for one of our ministries. Other churches have been doing it for decades. One of the goals on my ministry has been to raise the awareness about

planned giving and to encourage our parishioners to seriously consider leaving something in their will for their church.

In the first few months of my employment, I encountered a couple who shared with me that they had wills and were leaving something to their parish. I asked if the rector knew about this. Their response was, “No. Why would he want to know?”

I answered, “Well, if he knew about your bequest, he would want to thank you privately and tell you how much it is appreciated. Furthermore, he might want to use the occasion to let his parishioners know that someone has a bequest for the church which might encourage others to consider doing the same.”

Another issue that might be resolved by knowing about the designation of the bequest: how will it be used? Is it designated for the building, or the cemetery, or is it directed at one of the outreach ministries? Good questions and ones that can be answered if the

“It worked out eventually, but not before we had some serious soul searching and debate with the executor, who incidentally had the final say in this process.”

rector knows about your intentions ahead of time.

A number of years ago, a sizeable bequest came out of the blue for the diocese, and the bishop at the time and I met with the executor to iron out details. It worked out eventually, but not before we had some serious soul searching and debate with the executor, who incidentally had the final say in this process. It would have been nice if we had known about this bequest before the donor’s death, and what her intentions were.

Finally, I have often told the story about the parishioner in



Gander who had made a generous planned gift for her church and I asked her why she was doing this. She replied.

1. The rector asked
2. I read your columns in Anglican Life.
3. And, I would rather give my money to God than the government.

What better justification!

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

CONFIRMANDS

from page 1

Vice Principal Natascha Burry, and Secretary Sheryl Burry, helped the confirmands to prepare their own message, which was then recorded and sent out to approximately 120 families via telephone and email. Parents were given two dates when they could send along non-perishable food items with their children, and all donations were collected in the front lobby. Announcements were also made in church services leading up to the deadline, and with the support of both their church and school families, the confirmands were very successful in their stewardship outreach project.

All food bank items were blessed on December 23rd, 2021, and the confirmands and their parents delivered all donations to the Salvation Army, which is where the local food bank is housed. David Crocker,



Confirmands prepared their message to be sent out to all families. Left to right: Natascha Burry, Mark Burry, Jayda Goodyear, Jared Kean, and Jamie Lee Attwood

representing the Salvation Army, accepted the food bank donation.

There are many families and individuals who struggle with food insecurities every day, more especially during the holiday season, and the local food bank helps to provide for their basic need. The Parish of the Living Water confirmands were very proud of their

project success, as were all who supported them, and we are certain that those who receive help will be truly grateful for their efforts as well. We are reminded in Proverbs 19:17 that God will reward those who are compassionate to the less fortunate: “Those who are gracious to the poor lend to the Lord, and the Lord will fully repay them.”



*Front Row: Rayna McKay, Lexi Oakley, Jared Kean, and Mark Burry
Back Row: Martha Sheppard, Jayda Goodyear, Jo-Ann Attwood, Marilyn Howell, Rev'd Renee Easton, and Jamie Lee Attwood*



My Father's Legacy

Melanie Clarke
Columnist

My father, Ronald Clarke, entered into his eternal rest on January 1, 2022. After Thanksgiving, dad's health took a turn and he didn't leave the house once he returned from the hospital on October 16, 2021. Fortunately, dad didn't have much pain. He had a very high tolerance for pain so thankfully during his months at home, he didn't suffer. Early in the morning on Boxing Day, dad had a pain in his leg and I knew this was serious. I called the ambulance. Dad was moved to Palliative Care on Wednesday. We sat vigil with him until he passed away.

For months I had prayed that when dad's time came to go, I would be holding his hand and there to say good bye. On the morning of January 1, I went to his bedside and wished him a Happy New Year. I held his hand and sang hymns to him for a couple of hours. Dad had not spoken since Wednesday afternoon but I knew he could hear me. My mother and brothers arrived and I left to get

a rest. I returned around 4:00pm to sit with dad. Again, I held his hand and spoke to him. At 4:50pm, he quietly took his last breath and I was holding his hand. My prayers had been answered.

My father was a remarkable man in many ways. He was very much a people person and never let an opportunity pass to try and make someone's day a little brighter. If my mother sent him to the grocery store to pick up one item then he was gone for at least two hours. He had to speak to every person he passed and if there happened to be someone he knew, well, that became a full blown conversation which could last 30 minutes or more!

Dad was the consummate educator and passed along all his nuggets of wisdom to anyone who would listen. He loved young people and always offered advice on how to be a good person. His messages always contained the word kindness, and he said you could never go wrong with being kind, even to



someone who wasn't so kind to you!

Dad's greatest gift was his devotion to his Lord and Saviour. Dad's deep belief in the Father, Son, and Holy Ghost was the cornerstone of his life. He learned as a small boy, from his grandfather, that God was very important. Those early life lessons made dad into the person he became. Dad's day began with prayers and ended with prayers. He attended church multiple times a week. He volunteered with Sunday School, The Lion's Club and he had over 200 blood donations. Dad tried to live his life with Jesus Christ at the top of his mind every day.

By now you must think I thought dad was a saint but I don't want to leave you with that impression.

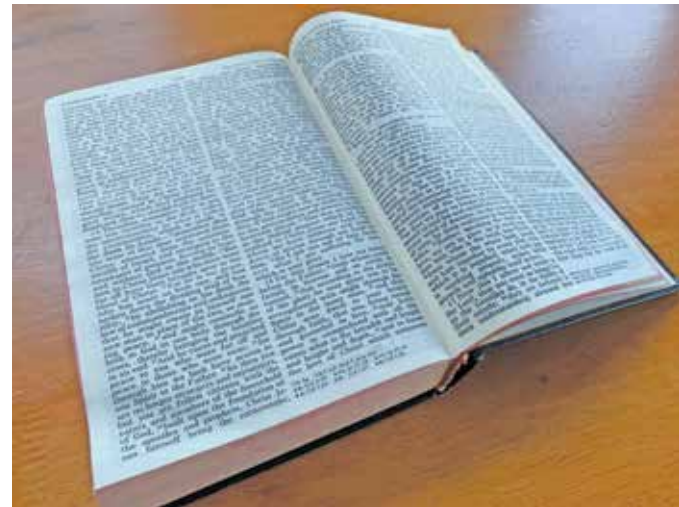


Photo by E.F. Rowe

Dad wasn't perfect. I'm sure some people who knew dad didn't have great experiences with him because everything is about perception. My point is that dad tried to be the best person he could, following the teachings of the Bible and the lessons learned in church. He never wanted to do harm. He wanted to encourage people to believe as he did in the Lord, and to live their lives dedicated to our Saviour.

My father, Ronald Archibald John Clarke, will be dearly missed by our family. We miss his sense of humour. We miss his kind soul. We miss his big smile.

As a final request, dad asked me if I would continue to write for the Anglican Life magazine. As you know I have been helping him with his articles for years. I have asked the editor, Emily Rowe, if I can finish out this year as dad's legacy. The articles for this magazine were very important to dad. He started writing "to fill in space" during the 1970's and never stopped! I will try to continue with his personal style 'of messages from his heart'... only this time, from my heart.

Dad, we will see you in heaven! God bless you all.

“ Suddenly nothing made sense anymore... ”

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How Youth Are Changing The Face of The Cathedral in St. John's

Claire Donnan
Guest Columnist



For years, programs like Canada summer jobs or provincial grants have enabled employers to easily get in touch with youth for seasonal positions in different places. The Anglican Cathedral in St. John's has sought out these positions for several years, seeking youth to act as tour guides; this year, a new virtual position was created. But how does the program work? What do the tour guides do, and why is it so important to have youth working in the church? These are the questions that Donna Hamilton, tour guide coordinator, and the tour guides themselves were able to answer.

"I really wasn't sure what to expect when I took it on," says Hamilton. "At first we had...what, three guides? Then we were lucky enough to get two more and then including [Claire], it was six". These numbers made the scheduling a lot easier this year. Says Hamilton, "Having the benefit of three extra guides made

things a lot easier, and changing the format [helped]." This change in format was the decision to open later in the day enabling more people to visit the building in the evening, especially on days when the pedestrian mall is particularly busy. When it comes to the guides' work, Hamilton describes it as being the church's welcome committee.

"They welcome visitors into the church, and show them around if they wish—give them some basic information on the church, and answer any questions that come up". The job also has a cleaning aspect. "Also the presentation of the church—making sure things are tidy and well kept," says Hamilton.

As for the students themselves, there are five who worked in the building: Eric Steele, Shelby Marshall, Michael Steckley (not interviewed), Liam Butler, and Blaine Pretty. They all had their own interests in the work, their own specialties, and their own favourite parts.

When they weren't making bunny ears or faces behind each other's heads, they talked at length about their interest in the building, education, and community.

When asked what drew them to apply to be a tour guide, responses varied. Some, like Shelby, Liam and Eric, were already working as musicians in the Cathedral quartet due to their love of music, and were interested in learning more about the history and design of the building. Others, like Blaine, appreciated the opportunities that came with a job that was full of history. "I would choose this job over another job because it gave me an opportunity to one: learn something new, and two: I get to share that new knowledge with other people," says Pretty, which everyone immediately agreed with. Shelby concurs, saying "I'm excited about [the visitors'] interest in something I've put a lot of time into learning".

This question was

followed by a similar one, "What's your favourite part of working here?". Again, the responses were varied. Eric Steele enjoys telling people about the stained glass. Liam Butler enjoys talking about the organ, because "I find most of the time when people come in they are taken aback by [it]". Personally, I've always enjoyed shocking people with fun facts and weird information about the building, while Shelby really enjoys learning about the use of music in the church.

Finally, when questioned about some atypical aspects of their job, responses were fairly cheeky, which I suppose is justified. "It's a building that's cold, downtown" says Marshall, while Pretty chimes in with "Our uniforms [purple academic gowns] are certainly atypical". Marshall also described the atypical way that the tour guides could learn from each other. "Listening to anyone else give a tour, they always touch on different stuff

than I do, or that I don't know".

After all of this, the importance of the summer tour guide positions as a way to engage youth and a very important part of the modern day church culture is plain to see. The Cathedral is very fortunate to have gotten so many positions this year, to the point that the program could even be expanded, including a virtual position where tour information was put on YouTube and Facebook for the public all around the world to enjoy (my position!). Although the tour guiding season is done for the year and the guides are no longer working in the building, their impact and work will continue to have an impact on the Cathedral well into the fall. Our tour program is a very important part of our outreach and ministry, and every student adds more fascination, interest, and heart to our building.

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WATTON

from page 3

Perhaps we have built walls around ourselves so that we don't have to explore some tough unbearable questions about tough unbearable realities. It does not have to be that way.

Faith is a belief that there is a greater power in charge of things. To many it is God. To us who follow Jesus, faith has to do with our connection to heaven that was made through God becoming one of us when Jesus was born. It stands to reason then that the relationship we have with the person of Jesus is described as individual, intimate, loving, and concerned.

That is what we expect it to be. We long for it. It's not unreasonable for anyone to expect or "hope" that our prayers will be answered. If we are being honest, we will admit that we are a people who look for hard and fast evidence.

We spend a lot of time praising God for goodness and mercy, but we don't spend a lot of time remembering Jesus' cry on the Cross: "My God, my God, why have you abandoned me?"

In my life as a priest, I have been asked to join in prayers of thanksgiving for blessings received as an answer to prayer, and also hear cries of anguish and anger when prayers seem to have been ignored. People want to have blind faith in God, but when things go wrong, how can we continue to hope? What is hope anyway? Can faith and hope exist as separate realities?

There are loads of opinions about that.

St. Paul, in Hebrews Chapter 11, provides as challenging a definition of faith as you can find anywhere: Now faith is the substance of things hoped for, (based on) the evidence of things not seen.

People who are hopeful and outwardly optimistic often become targets of those of us who tend to be more cynical in our outlooks. By the

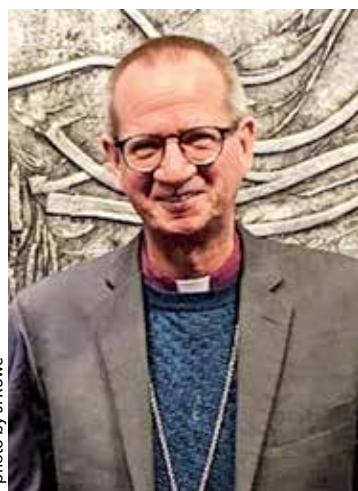


photo by J. Rowe

way, some of those cynics are those who identify as people of faith. You have heard many who say it's silly and naive to be hopeful and optimistic in the midst of cold hard facts and grim realities of life.

I'm on a roll now, so because we are being honest I'll add this tough observation: There are many people of faith (as well as those who do not profess to be religious in any way) who feel that pessimism, sarcasm, fear, and anger seem like much more effective and useful responses in dealing with a crisis than just being "hopeful." All you have to do is browse around social media and read a few comments. You will see that this is true:

1. There are people of faith who have hope.
2. There are people who have little time for blind faith who also have hope.

In my life, I have met many people who are faithful and committed to the community and doctrines of Church, who have told me they have faith, but no hope. In contrast, I have met people of faith who told me that it was through the testing of belief (their faith), that they moved on to find hope.

What's the difference between faith and hope?

Every hopeful person I have ever met has some narrative of hardship that includes ways that they have worked things out and how their hope grew in, and through a time of hardship.

These stories of hope and wisdom come to us as a gift through journeys taken by fellow pilgrims.



photo by E. Rowe

It's important to patiently listen when they are being shared. There is a peace when one realizes that difficult things and times come to us all without exception. That can only be learned through experience. When I hear people saying "why shouldn't it be me?" I listen, because I know some honest and experienced insight is going to be offered.

Let me suggest a framework for a definition of hope.

- Hope is that which enables us to keep going through times of upheaval, difficulty and uncertainty.
- Hope requires a desire in your heart to move forward.
- Hope requires us to be humble enough to accept that we do not have all the answers.
- Hope requires effort to move forward in the face of reality.

In other words, hope requires action. Hope takes work.

Sorry, I am not able to give you a list of the types of action you specifically need to take. If we were having a one-on-one conversation, or you were with a group, insights would probably come to you. That's one reason why we gather our community of faith for study, fellowship, or worship.

Not everyone is free to act in the same way.

The type of action I am suggesting depends on your circumstance and context. Think about:

- People in prison,
- People who are in devastating relationships,
- People who have illness that cannot be cured.
- People who live in poverty.
- People overwhelmed emotionally and physiologically, who cannot find a way through.

I find hope in community. Jesus resides here as one of us, in our broken, stubborn and dysfunctional Church. Jesus reminds us over and over how in the context of community we can create an environment of hope. Even if we can't fix things, everyone can still take hope that we are not alone. Loving and unselfish actions of others give us hope that our faith is not in vain. When we are together in heart and mind as honest pilgrims, who care for each other no matter what, hope can help us all move forward as individuals and as a people. Imagine this: we take a small step because we hope things will work out. When we see it working, even a little, our hope increases even more. Hope, once a flickering ember, can become a growing flame. In the flame we see how faith becomes a substance of things hoped for. Give it a try!

My life experience has called me to hope in love. Love's hope has gifted me with faith. I have both faith and hope that we will always be able to move beyond fear.

I know that this requires effort, but we have the tools we need for this. We have the spirit of creation's light inside us. We do have each other; we do have love. We do have our sacred narrative of a God who became one of us.

It's important to make an effort to hope every day not to abide in fear and darkness. Why? Because we know that to choose to abide in darkness, is to miss countless opportunities in the midst of hardship, confusion and difficulty, to have our hearts and minds...our very lives transformed by grace, faith, love and hope.

Let's work at it together! I pray we can.

From the Epistle to the Philippians, Chapter 4: *In every situation, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus.*

No More Volunteers

The Rev'd Jonathan Rowe
Columnist

It's time for the church to stop relying on volunteers. That sounds like a harsh thing to say. More than ever before, the work of the church is being done by lay people, and by people who are not getting paid. Many people have found their sense of belonging more from the time and effort they put into the church than even from worship. But we need to stop talking about and relying on volunteers, because when we do, we make it clear that we don't understand what the church is about, or why people are giving their time and talent.

The invitation that Jesus offers us is not just to *receive* the care and attention of the church, but to *follow* him. In John's Gospel, Jesus reminds us that servants are not greater than their master, and messengers are not greater than

the one who sent them. We are called to be the disciples of Jesus, who came not to be served but to serve. That means that sooner or later, if we are serious about that calling, we are going to be expected to stop *being served* and to start *servicing others*.

There are no volunteers in the church, only ministers. We all have different gifts, and will be expected to put those gifts to work in different ways, but God expects all of us to use those gifts. Some of us have more time that is free to serve, and others have less time, but God expects all of us to serve. The service that we offer to God, to each other, and to the wider world is something more than 'volunteering'. It is ministry. It is the way we take the good things God has given us and put them to good use. It's

what humanity has always been meant to do, all the way back to the Creation stories in the Garden of Eden.

The church also gives opportunities for others to offer their time and talents, and sometimes people begin to 'volunteer' for ministry and outreach in the church. But we can't stop there! In the Great Commission, Jesus didn't tell his disciples to 'go into all the world and recruit volunteers.' He told them to 'make disciples.' I remember a thought that Bishop John Watton once shared in his Facebook feed that said, in effect, that 'a disciple is someone who has stopped receiving the church's ministry and started contributing to it.'

The volunteer opportunities that we give to people should not be the main way we expect the ministry to get done.



“
Jesus didn't tell his disciples to 'go into all the world and recruit volunteers.'”

Instead, volunteering should be a chance for people to get their feet wet, to explore how God may be calling them to contribute to the ministry of the church. But as long as we rely on 'volunteers', we are relying on guests and visitors, and people who have not yet committed themselves to the kind of ministry that is expected of disciples.

It's time for those of us in leadership positions to stop trying to recruit volunteers. It's time for those of us who work without getting paid for it to stop thinking of

ourselves as volunteers. When we do either of these things, we're often focusing on the need and the work to be done, rather than on the gifts and abilities of those who are available to do it. There's good news: God has already given us everything we need to do the work he has given us to do. And when we have done the work given to us, we should say, as Jesus tells us to, 'We have only done what we ought to have done!' (Luke 17:10)

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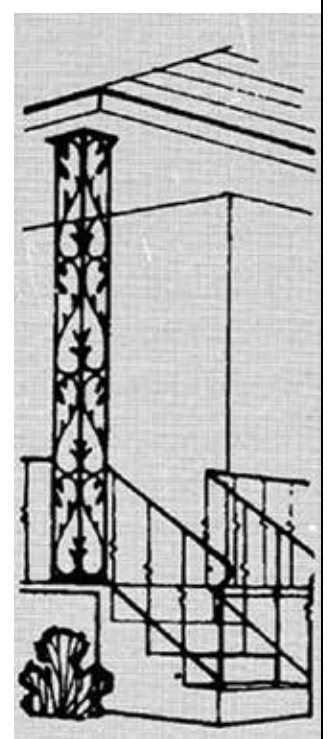
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News From Margaree - Fox Roost

Article and photographs by Karen Simon

On December 19th, 2021, St. Augustine's Church in Margaree - Fox Roost held a program of the "Story of Christmas." It was a lovely service.

The Rev'd Ed Coleman spoke to children and used his paintings in the discussion. The other photographs are the children who took part in the program, and at the lectern, Sarah, and Sophie (narrators), and Zion (who sang a song).



The ACW of St. Augustine's Church, in Margaree - Fox Roost, again this year prepared and delivered fruit trays to seniors in the communities. Thank you to everyone who helped!

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Home Again Furniture Bank Benefits From AFC's Movement For Youth

Submitted by
Michelle Hauser

Beginning in January 2022, the work of making childhood dreams easier will get a boost from the Anglican Foundation of Canada (AFC) thanks to a \$15,000 grant to the Home Again Furniture Bank.

"We are so grateful for this grant," says Maureen Lymburner, Director of Development, Home Again, "because we will be able to provide beds to children and youth who have been sleeping on floors, sofas, air mattresses or other makeshift beds." Lymburner says too many families and youth-headed households on the Northeast Avalon are living without basic furnishings, including beds.

The grant was awarded in November as part of AFC's Say Yes! to Kids campaign and Request for Proposals (RFPs), which was the largest one-time investment in youth-focused ministry the Canadian church has seen. Seventy-nine projects received a total of \$470,000 in funding, pushing AFC's 2021 grant total to the \$1 Million milestone.

"We were so pleased to be able to support Home Again for the second year in a row," says Dr. Scott Brubacher, AFC's Executive Director. "It was particularly meaningful because of the way the people of Newfoundland supported our Say Yes! to Kids campaign." Last spring, Newfoundlanders

joined the movement to grow a brighter future for young people by raising nearly \$12,000.

"A gift of \$5,000 from the Anglican Charitable Foundation for Children was matched by another gift of \$5,000 from the Diocese of Central Newfoundland," says Brubacher. A team effort championed by loyal AFC supporters in Eastern Newfoundland raised another \$1,700. "This was AFC's first community-based peer-to-peer fundraising campaign," says Brubacher, "and we would not have been able to make our goal, and say yes to so many worthwhile projects, without that incredible generosity."

"We are closing in on two years since the onset of the pandemic," says Archbishop Linda Nicholls, Primate of the Anglican Church of Canada and Chair, AFC, "and we know our churches continue to face challenges. But the entire Board feels so energized by our capacity to fund these innovative, missional projects and to support Canadian Anglicans in their vision for an engaged, compassionate church. There are creative, visionary projects from across the country here and we are praying for all of them."

This year AFC will step up its commitment to young people across Canada yet again with an



A bed provided by Home Again Furniture bank for a person who needed it.

even more ambitious plan to fund youth-focused ministry and outreach. "Our hope is that Say Yes! to Kids 2022 will be both empowering and energizing," says Brubacher, "enabling our churches to grow sustainable revenue streams for youth programs, while connecting them with other churches across Canada, as well as diocesan and national ministries."

Michelle Hauser, AFC's Development and Communications Consultant says, "Any

Anglican parish in Canada with a vision for outreach to young people is eligible to apply to form a fundraising team and campaign alongside like-minded parishes nationwide from April 1 to June 30." Hauser says teams will be able to set their own fundraising goals, and they will receive support with communications, case development, and training from AFC throughout the campaign. "Teams will also benefit from an AFC-led leadership giving campaign that will boost their efforts,

including matching gifts."

Those who wish to learn more about Say Yes! to Kids should visit anglicanfoundation.org/say-yes-to-kids to register for an upcoming webinar and download AFC's campaign FAQs sheet. "I also encourage anyone who has questions to reach out to me directly," says Hauser, who can be reached at: mhauser@anglicanfoundation.org.

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and youth.

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higher!
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Reasonable and Probable Grounds to Believe

An introduction

Ford Machim
Columnist

During the 40 days of Lent our principal would start the school day standing between the doorways of our two classrooms and read a gospel chapter. He would follow up with plain talk on what it all was supposed to mean. From this early exposure to Christian theology, at the age of 10, my faith and belief in God got seriously underway.

Our principal was a kind and gentle man, honest and full of integrity, and everything he said about God and Jesus the Son of God had such a ring of truth to it. From these early days of listening and reasoning and pondering the pros and cons of it all, the practice of praying to God, for me became a lifelong experience.

At 9 years of age, I was longing to reach 10 so that I could join the Church Lads Brigade (CLB). Most of my school buddies being slightly older than me were already members. The CLB turned out to be everything I imagined it would, a well-disciplined organization with sharp looking uniforms, and real rifles to take on parade. Marching proudly on parade in the company of fellow brigade members opened up a new and exciting period of growing up. Brass had to sparkle, boots had to be

spit-polished, and uniforms pressed and spotless. "By-the-right-quick-march" the command to get on parade, and march around a huge armory. Rifles shouldered, arms swinging, the blaring and banging of bugles and drums, the drill sergeant barking out "left-right-left-right", all combined to produce a pronounced tingle up my spine. I felt as though I was one of those "Onward Christian soldiers, marching as to war..."

Our school principal was also the Commanding Officer. Even though we were boys he talked to us as adults, leaving the clear expectation that we were to behave accordingly. His closing addresses, standing in front of the platoon, would include topics flowing from the CLB motto "Fight the Good Fight", and the parade finale would end with a boisterous singing of the brigade hymn Fight the good fight with all thy might / Christ is thy strength and Christ thy right / lay hold on life and it shall be / thy joy and crown eternally...

Some 10 years later, the CLB experience served me well in adjusting to life as a new recruit in the Royal Canadian Mounted Police. That pronounced tingle up my spine experienced

on CLB parades, was activated over and over whilst on recruit marches at the RCMP Academy.

At the Royal Canadian Mounted Police Academy, Regina, Saskatchewan, in 1961, one of the early sessions on the Criminal Code of Canada included the procedure of laying a charge against someone on behalf of the crown. I Ford Matchim, a peace officer, have reasonable and probable grounds to believe, and do believe, that John Doe, on or about the 16th day of October, 1961, in the town of Anywhere, in the province of Saskatchewan, did unlawfully assault Jane Doe, contrary to and in violation of Section 000(1) (a) of the Criminal Code of Canada...

The phrase reasonable and probable grounds to believe meant that if you provided the investigational information you had acquired, say to four or five ordinary people, and sat them down and had them discuss the whys and wherefores of your information, then after a reasonable period of pondering the matter, they too would conclude like you, that reasonable and probable grounds were present to believe that the person was responsible for committing the offence.

So, then for me after spending a life time of pondering and reasoning whether or not there is a God, and concluding that there is, it is in this context that I present reasonable and probable grounds to believe.

Even when we believe there is a God, to prove or disprove there is, befuddles all of us. Faith is believing without proof. When I say I believe in God, it means there is a divine essence that pervades everything that exists, that is ever present and real. Faith is an experience perhaps more from the heart than the mind, and to logically conclude anything spiritually is beyond ordinary comprehension. There is no rational justification for a final leap of faith, and if I am looking for proof of God's existence, I am engaging in something other than faith.

I am mindful of other mainstream religions that do not believe in a single, all-powerful God. Believers in God who are in the Abrahamic faith tradition include those world religions of Judaism, Christianity, and Islam. Other religions—which are not God centred—are Hinduism, Buddhism, Sikhism, Jainism, Daoism, Confucianism, Shintoism, Zoroastrianism, and so



on. It is difficult to group religions under one or even a few common labels. To find a single meaningful definition to encompass the various faith-based traditions that would be acceptable by all is simply not doable.

One does not need proof to have faith. To those of faith, the need of so-called facts to support their belief may well be looked on as shallow and irrelevant, not to mention irreverent, and that a claim can justifiably be made it is religiously improper to attempt to explain faith by rational argument. Perhaps the most scientific proof that there is a God comes from the simple fact that so many people believe that indeed there is a God. In essence then, for me to embark on a "reasonable and probable grounds" approach to believe there is a God flies in the face of our common senses. Nevertheless, I shall try and sally forth.

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“She Thinks All People Are Equal!” PWRDF and Gender Equality

Dr. Doreen Helen Klassen
Diocesan Representative for PWRDF
from Western Newfoundland

While conducting storytelling research in rural Zimbabwe in the early 1990s, I was approached by a woman who said, “Look at me! I’ve worked all day in my fields! There’s a baby on my back, another in my belly, a hoe on my shoulder, and now I have to cook dinner for my husband, who sits in front of the house all day making important decisions!”

Women’s daily workload is only one of the issues the Primate’s World Relief and Development Fund (PWRDF) attempts to address in developing countries through its “Empowering Women” programs. Programs range from ensuring local access to clean water so girls can easily continue their schooling, to providing family planning education, offering instruction for women farmers, providing micro-finance programs that allow women to earn a respectable livelihood, and teaching women to advocate for themselves on issues such as land ownership and community-based decision-making. These, and many other PWRDF-supported programs, address the injustice of gender-based gaps as they seek to ensure physical, psychological, and economic equality.

But, gender is an issue not only for women. Men and non-conforming genders also need to be part of this discussion for gender equity to occur.

PWRDF Communications and Marketing Coordinator Janice Biehn provides an insightful example from Mozambique of one man’s growing understanding of parenthood. She writes that when Amina Bente was pregnant with her first child, husband Janiero Alberto did not want her

to visit a health centre, so she visited a traditional healer. For the next two pregnancies, Bente went to the health centre alone. After Amina and Janiero became involved with the PWRDF and Government of Canada supported (with a 6 to 1 match) All Mothers and Children Count (AMCC) program that teaches gender equity, they began to take the children to the clinic when necessary, they learned to prepare more nutritious foods that improved their children’s overall health, Alberto began sharing the housework and childcare with Amino, and the couple now discuss issues and make decisions together.

Although most of the world is currently focused on COVID-19, HIV and AIDS are still a daily reality and site of stigmatization for many in the developing world. In a 2019 report on HIV and AIDS work in El Salvador, PWRDF Fundraising and Donor Relations Facilitator Mike Ziemerink demonstrates how PWRDF partner CoCoSI (Committee Against AIDS) offers practical assistance, support groups, and drama therapy to those with AIDS, but also teaches gender equality, even to children, to mitigate the gender-based violence and hate crimes too often experienced by those with this disease.

The emphasis on gender equity in these programs—“Empowering Women”, the AMCC program in Mozambique, and the work of CoCoSI in El Salvador—is not merely a byproduct: it is intentional. Consequently, gender workshops led by and for local partner staff offer pathways toward a greater understanding and practice of gender equality and inclusiveness. Perhaps we should all be guilty of a friend’s criticism



In El Salvador, César Gàmez of PWRDF partner CoCoSI leads gender workshops with young children.



Above: Amina and Janiero have a happier partnership now that they have taken part in the All Mothers and Children Count program training in Mozambique.

On the right: Men in the Diocese of Masasi, Tanzania, where PWRDF’s All Mothers and Children Count program has been operating, are taking a more active role in parenting.



of his teen-aged daughter: “She thinks all people are equal!”

For further reading, may I suggest the following:

<https://pwrdf.org/our-work-impact/empowering-women/>

<https://pwrdf.org/gender-program-changes-fathers->

too/

<https://pwrdf.org/teaching-gender-equality-from-the-beginning/>

Ministry During The Pandemic in Long Term Care—Pleasant View Towers

Article by
The Rev'd David Pilling

As the COVID-19 Pandemic began in March of 2020, hospital chaplaincy dramatically changed. Until March 2020, I had served as chaplain for St. Clare's and Waterford hospitals, the Miller Center, palliative care, Veteran's Pavilion, and Pleasant View Towers. With the pandemic, all chaplains were assigned to provide pastoral care at a single site. Because of my existing ministry at Pleasant View Towers, I was assigned as the chaplain for that facility and its 460 residents.

Prior to COVID-19, ministry at Pleasant View would have been focused on visiting Anglican residents who were on each of the 16 units. In addition, with the assistance of St. Mark's and St. Thomas' congregations, we provided worship opportunities to residents. These monthly services, all projected on screen for ease of worship, were conducted in each Tower in the Chapel area. As chaplain, I had also initiated Godly Play on a number of the units. With the onset of the pandemic, all worship opportunities ended as did the support from our volunteer teams.

In the new role, I provided pastoral care to all residents, regardless of their religion. This involved one-on-one conversations and a time of prayer. The visible presence of a cleric spending time with residents and staff offered a beacon of hope. In a place where people often do feel forgotten, seeing a cleric, provided a reminder that God is with them. The simple smile, the pleasant greeting, and not being in a rush often led to some deep conversations about God and his presence in the midst of our uncertainty. This ministry of presence has led to some truly

interesting conversations not only with the residents but also with a number of the staff throughout the building who (like all of us) are struggling with the changes this pandemic has wrought.

There is a passage of scripture that, in my mind, best describes ministry in Long Term Care homes; Isaiah writes, *"Can a woman forget her nursing-child, or show no compassion for the child of her womb? Even these may forget, yet I will not forget you. See, I have inscribed you on the palms of my hands; your walls are continually before me."* Isaiah 49:15 – 16. The pastoral presence offered in our hospitals and in long term care homes is a visible reminder to all concerned, that we are not forgotten by God.

As the pandemic's lockdown continued, on the majority of units, there was an overall decline in unit mental health. This decline in mental health correlated to the elimination of all organized activities and all external stimuli. From discussion with the Pastoral Care Manager, Paul Grimes, and with assistance from the Music Therapist and Recreation Therapy, we proposed (to the administration) initiating worship services on each unit. These services were short, lively and very interactive and have been extremely well received by the residents. Since the services' inception, other Chaplains (Salvation Army, Roman Catholic, Pentecostal and an Eastern Health Pastoral Clinician) have begun to provide pastoral care at Pleasant View and they now share in the leading of these worship opportunities.

In June 2021, Bishop Rose and Archdeacon Taylor accompanied me for one such service; 25 of the 28 residents from that



Bishop Sam Rose (left) and the Rev'd David Pilling (right), at the service at Pleasant View Towers in June of 2021.

unit were in attendance, 9 of whom were Anglican. While people's memories had begun to fail them, they had not forgotten the joy of worship. Prayers were offered, praises sung, and the spoken word was valued. These are people who had been in our pews for years, who now find themselves in a new home—they have discovered that their spiritual needs are still important to the Anglican Church as their pastoral care continues in a new way.

In December 2021, I was able to conduct Holy Communion services on a number of individual units. Distributing communion and seeing residents raising their hand(s) to receive it was deeply heartwarming. It appears that, for some memories may disappear, it is often the resident's relationship with God that is the deepest rooted, and thus not forgotten. The Lord's Prayer and receiving Communion are some of the deepest religious experiences, and seem

to be what we remember best even in times of memory loss.

As this article is written, I was back to serving the five sites of St. Clare's, Veteran's Pavilion, Miller Centre, Waterford Hospital, and Pleasant View Towers. But because of the omicron variant outbreak, I am once again serving as the Ecumenical Chaplain to all residents at Pleasant View Towers. The changes, necessitated by COVID-19 and its variants, have remained in place. The ministry we provide is one of affirmation and recognition. Affirmation that a living faith is important and recognition that God does not forget us, even when many can feel forgotten.

Chaplaincy work would be much more difficult without the support from a number of people: Rev'd Canon Ed Keeping, whom I talk to daily, is a true encourager and a true pastoral presence; Paul Grimes, Pastoral Care Manager at Pleasant View, has keen spiritual and pastoral insights; Rev'd Dr.

Jacintha Penney, Pastoral Care Director for Eastern Health; Susan Cummings, Pastoral Care Manager at the Waterford Hospital; and the chaplains I work with at Pleasant View Towers: Major William Hopkins (Ecumenical Chaplain), Father John Costello (RC Priest), Captain Lynette Barrett (Salvation Army Long Term Care Officer), Pastor Shawn Bowers (Pentecostal Hospital Chaplain), Rev'd Denine Morgan (Pastoral Care Clinician), Rose Powers (Music Therapist) and a number of recreation therapists, all of whom are a delight to work with.

And of course the prayerful support I find through the ministry and encouragement of Archdeacon Charlene Taylor and especially Bishop Sam Rose, is deeply appreciated.

As Jesus said, *"Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me."* Matthew 25:40

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Ordination

The Rev'd Christine Hoffe Ordained Priest



The Diocese of Central Newfoundland is pleased to share that on December 8th, 2021, the Rt. Rev'd John Watton ordained Christine Hoffe to the priesthood at St. Margret's Church on Change Islands. The vestry provided a catered meal prior to the ordination. Homilist for the ordination was the Rev'd Gail Thoms-Williams. Rev'd Christine represents the growing energy of the many visions of sustainable and missional thinking in the Diocese of Central Newfoundland. The parish and diocese are excited about her ministry. (Submitted by the Ven. Terry Caines; pictures by Heather White)

A Day For Us All To Be A Bit Irish

Emily F. Rowe
Editor

The saying goes: "We are all a little bit Irish on St. Patrick's Day." It's a convenient way to excuse the desire for a good Irish reel and a few beers (possibly dyed green, possibly just Irish in origin), and it's a reason for a party in Lent. After all, we don't count saints' days as Lent, right? If you're me, it's an excuse to sing one of my favourite hymns, St. Patrick's Breastplate, though I don't really need much of an excuse for that. I sing hymns around the house a lot. But what do we really know about St. Patrick?

Patrick was a 5th-century Christian missionary and bishop in Ireland, and was of Roman descent, born in Roman occupied Britain some time in the 4th century. Tradition (most of which comes from a supposed

autobiography) says that he was kidnapped and taken to Ireland when he was 16 years old, and was a slave and a shepherd there for some time until he escaped and went back to Britain, guided by God. He went on to be ordained a priest, and later returned to Ireland to spread the gospel of Jesus, and to convert the Irish.

There are lots of legends of St. Patrick, including the one that says that he drove all of the snakes from Ireland. There is a pretty good chance that, like our own island of Newfoundland, Ireland had no snakes to begin with, but the story does no real harm.

One of my favourite things about St. Patrick is his explanation of the Holy Trinity using a shamrock. The shamrock was already considered a sacred plant

in Ireland, believed to announced the arrival of spring. So, in the way that was Christianity often has a habit of taking over local customs and putting a new spin on them, Patrick used the humble shamrock to explain how God could be three persons (the Father, the Son, and the Holy Ghost), and yet be only one God, just as the three leaves were part of the one plant. It's a beautiful, simple, and clear illustration, and whether Patrick himself came up with it, the symbolism continues to be useful to us today, and has aided generations of faithful Christians.

Here in Newfoundland, we have lots of people who have a connection to Ireland—you can hear it in the way that we talk, and there are plenty of Irish traditions that were



brought here and adopted as our own. It seems perfectly in order then for us to enjoy a little break in our Lenten fasts, to wear our green, and to enjoy some good tunes. As I said, I love St. Patrick's Breastplate, the words of which are said to have been written by Patrick himself. There are a few tunes out there for it, and it might feel a bit "all over the place" with the tune changing as the hymn verses vary, but I promise you that it's wonderful. If you don't know it, give it a



shamrock photo from commons.wikimedia.org

try this year. I'll leave you with the last verse:

*I bind unto myself the name,
The strong name of the Trinity,
By invocation of the same,
The Three in One and One in Three.
By whom all nature hath creation,
Eternal Father, Spirit, Word:
Praise to the Lord of my salvation,
Salvation is of Christ the Lord.
Amen.*

Lenten Fasts

The Rev'd Cynthia Haines-Turner
Columnist

If it's Lent, which it is as of March 2nd, for me that means giving up sugar and often other indulgences. I know it's not fashionable these days to take on a Lenten fast, and that the conversation is often about taking up something positive. That is, of course, a good thing. But I still plan on giving something up.

Last year, someone shared this prayer:

“Fast from judging others; feast on Christ in them.
Fast from wanting more; feast on being thankful.
Fast from anger; feast on patience.
Fast from worry; feast on trust.
Fast from complaining; feast on enjoyment.

Fast from negatives; feast on positives.

Fast from stress; feast on prayer.

Fast from anger; feast on forgiveness.

Fast from self-concern; feast on compassion for others.

Fast from fear; feast on truth.

Fast from discouragement; feast on hope.

Fast from gossip; feast on silence.

Fast from fighting; feast on peace.”

There are other variations on that prayer—they all encourage good behaviours and habits and that is good. But I still plan on giving something up. In the first place, it's a habit

that has been with me since childhood when we gave up candy during Lent. It was a competition between me and my siblings to see who could last the whole 40 days (actually if you count Sundays, it's 45 days), so it brings me back to my roots. There's also something concrete, something measurable about giving up something. You know when you don't eat sweets. You don't have to wonder if you have done what you intended.

On a more serious level, it's what Jesus did. He went into the wilderness and fasted. It was a time of self examination and prayer. It prepared him for what was to come. Okay, giving up sugar is a pretty frivolous

equivalent. However, it is a reminder: a reminder that sometimes, we need to deny ourselves. Every time I look at a chocolate bar or a cookie or my favourite candy and I say to myself that no, I will not eat it, I am reminded of why I am doing this, I am reminded that this season of Lent is a time of preparation, a time to draw closer to God, a time to be more intentional about prayer, a time to remember that this Jesus whom we follow, spent time in fasting and prayer to prepare himself for the ministry that was to come. He would emerge from the wilderness to serve God, to care for others, to teach and to heal—and to preach



the gospel.

If giving up something helps remind me that my call—our call—is to be disciples of Jesus, to follow his example, then it is no longer frivolous, even if it appears to be such at the outset. It really is a discipline and one discipline has the potential to lead to another, for example to the discipline of prayer or the discipline of service—and they are anything but frivolous.

God As “Us”

The Rev'd Michael Li
Columnist

God himself stands behind his creation. He stands behind everything.

In the Hebrew of Genesis 1, the name for God is Elohim. This is a plural word. God says in the plural, “Let us make man in our image, in our likeness” (Genesis 1:26a). Elohim is used as if it were singular to indicate that there is but one God only. The word “us” can mean any number over one. The use of the plural ending in the Hebrew text suggests that there are plural dimensions to God's being.

Genesis 1: 26a may suggest the doctrine of the Trinity. The word “Trinity” means “tri-unity” or “three-in-oneness”. It was first used by Tertullian (c. 155-230). The doctrine of the Trinity is commonly expressed as “One God, three Persons”. It means that there is one God who eternally exists as three distinct Persons—the Father, Son, and Holy Spirit. God is one in essence and three in person.

God declares that he was alone when he created everything “by myself” (Isaiah 44:24). Yet Jesus was the instrument of God's creation (John 1:1-3), in company of the Holy Spirit who was hovering over the primordial waters (Genesis 1:2b). Only the doctrine of the Trinity can explain it all. God exists as an eternal Trinity.

The Father, Son and Holy Spirit are distinct persons. The Bible speaks of the Father as God (Philippians 1:2), Jesus Christ as God (Titus 2:13), and the Holy Spirit as God (Acts 5:3-4). The Father is distinct from the Son because the Father sent the Son into the world (John 3:16). Later, the Father and the Son sent the Holy Spirit into the world (John 14:26; Acts 2:33). Thus, the Holy Spirit must be distinct from the Father and the Son. They are different persons, not three different ways of looking at God. Each person has a distinct centre of consciousness.

Each member of the Trinity is completely and fully God. Each person has the whole fullness of God's being in himself (Wayne Grudem's Systematic Theology, 1994, p. 252). The Trinity does not divide God into three parts. Each person is not “one-third” of God. Wayne Grudem writes, “When we speak of the Father, Son and Holy Spirit together we are not speaking of any greater being than when we speak of the Father alone, the Son alone, or the Holy Spirit alone” (Ibid.). They are all identical in attributes. They are equal in power, love, mercy, justice, holiness, knowledge, and all other qualities. “No one

Person has any attributes that are not possessed by the others” (Ibid.). The distinction between the persons is not a difference in “being,” but a difference in “relationships”.

There is only one God (Deuteronomy 6:4-5; Isaiah 45:21-22; 44:6-8; Exodus 15:11; 1 Timothy 2:5). In Matthew 28:19, the Father, Son and Holy Spirit are distinguished as distinct persons. We baptize into the name of the Father and the Son and the Holy Spirit. Each person must be deity because they are all placed on the same level. We are baptized into their name, not names. The three persons are distinct, yet only constitute one name. This can only be if they share one essence.

The persons of the Trinity have different primary functions in relating to the world. Wayne Grudem writes, “In the work of redemption there are also distinct functions. God the Father planned redemption and sent His Son into the world. The Son accomplished redemption for us. After the Son ascended back into heaven, the Holy Spirit was sent by the Father and the Son to apply redemption to us. He empowers us for service” (Ibid. , p. 249). Alister E. McGrath writes, “every person of the Trinity is involved in every outward



action of the Godhead” (Christian Theology, 2001, p. 326).

There are many differences in doctrine between today's various mainstream Christian denominations, but the doctrine of the Trinity is not one of them. All true Christians believe in one triune God. Millard J. Erickson writes, “We do not hold the doctrine of the Trinity because it is self-evident or logically cogent. We hold it because God has revealed that this is what he is like. As someone has said of this doctrine: Try to explain it, and you'll lose your mind; but try to deny it, and you'll lose your soul” (Christian Theology, 1998, p. 367).

The doctrine of the Trinity is still unfathomable. We cannot fully understand the mystery of the Trinity. When someday we see God, we shall see him as he is, and understand him better than we do now. Yet even then we will not totally comprehend him.

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