

ANGLICAN LIFE

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

MAY 2022



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PRAYERS FOR UKRAINE: On Saturday, March 12th, the Cathedral of St. John the Baptist in St. John's hosted an event on behalf of the diocese called "Peace, Perfect Peace: A Prayer Vigil For Peace in Ukraine." Those who attended the vigil, or who watched it online, were encouraged to make a donation to PWRDF to go towards helping people in Ukraine. The photographs on this page were taken at that event by Sharon Stuckey.

There were several readings, including "Three Friends, a story from the desert," and a poem by Mary Oliver called "The Journey." Music for the evening was provided by Dr. David Buley, and the singers were mostly choral scholars from the cathedral. The readers who took part in the vigil were Bishop Sam Rose, Dean Roger Whalen, the Rev'd Donna Mercer, Jan Buley, and David Buley.

Those participating were encouraged to stand in support of the people of Ukraine, and to join with those who fight to make our world a better place. "We must strive to promote respectful relationships as we search for collective healing and true reconciliation."

Bishop Sam Rose offered prayers, saying that "Wherever we are this evening, we gather as one in prayer and vigil. Our hearts unite with those across the world who are praying for peace, praying for those who are suffering, and those crying out for justice."

The Vigil is available to watch on the Cathedral of St. John the Baptist's Facebook page.

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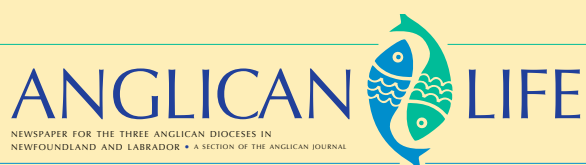
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These policies were adopted by the Anglican Life Committee.



Pictured above, front row, left to right: Kristen Gale-Osmond, Matthew Glover, Karter Richards, and Jake LeRiche.

Back row, left to right: Sequoyah Carter, Landon Bobbett, Allie Osmond, Maddie Simms and Avery Keeping. Missing from picture is Mrs. Gail Northcott, the confirmation teacher.

Confirmation Class in Port aux Basques—Learning About Stewardship and Helping People

Article by Lisa Brown

Photograph by Gail Northcott

The confirmation class of St. James' Church in Port aux Basques just completed their stewardship project, raising a total of \$2230. Each student was given

\$5.00, and was asked to come up with an idea to raise money. The students gave \$100 to the Gateway Women's Centre, \$100 to the Salvation Army Food Bank, and \$2030 to

PWRDF (Primate's World Relief Development Fund), where the money will be used to purchase 2 cows, 2 goats, a whole farm, and a hand pump well in Kenya.

UPCOMING DEADLINES:

June's print issue: 1 May

September's print issue: 1 August

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The Way of Love

The Rt. Rev'd Samuel Rose
Bishop
Anglican East NL

At our recent Diocesan Synod, we were called to refocus on becoming a more missional diocese, and a more missional people. I know that "mission" and "missional" are loaded terms with many different meanings. We can spend countless Synods debating what mission is and what being missional means, but perhaps there is a more straightforward understanding. I thank Archbishop Michael Curry, the Presiding Bishop of the Episcopal Church, who helped me understand the mission when he said, "If it's not about love, it's not about God."

If all of our planning, decisions, actions, and strategies do not reflect God's love for the world, we have ceased being God's Church. If it is about the leaky Church roof more than about the hungry person in the neighbourhood, it's not about love, and it's not about God.

If it's our concern to keep a parish hall open more than those people who are sleeping out in the cold, then it's not about love, and it's not about God.

And if it's just to keep a Bishop in employment while people on minimum wage or less have to use food banks to feed their families, it's not about love,



Photo from Bishop Rose

and it's not about God.

Our mission is not to maintain physical structures at the expense of human lives. Before COVID-19, we had plans to restructure the diocese to free up energy and resources to engage more strongly in missional ministry, and improve efficiency in operations. The pandemic paused this plan. God has called us to pick up this vital work again.

As we have conversations around mission and restructuring, finding a way forward is fruitless unless love is our intention and motivation. And that love has to start with each one of us. At Synod, I directed our attention to an excellent ministry resource from the Episcopal Church called The Way of Love.

Developed by Archbishop Michael Curry, The Way of Love is intended for Christians who wish to grow spiritually and deepen their love of God and neighbour. The Way of Love is a way

THE WAY OF LOVE

Practices for a Jesus-Centered Life



Photo from The Episcopal Church

of life. It is more than a program or curriculum: it is an intentional commitment to a set of practices. It's a commitment to follow Jesus through seven spiritual actions: Turn, Learn, Pray, Worship, Bless, Go, Rest.

1. Turn - Pause, listen, and choose to follow Jesus
2. Learn - Reflect on Scripture each day, especially on Jesus' life and teachings
3. Pray - Dwell intentionally with God each day
4. Worship - Gather in community weekly to thank, praise, and dwell with God
5. Bless - Share faith and unselfishly give and serve
6. Go - Cross boundaries, listen deeply and live like Jesus
7. Rest - Receive the

gift of God's grace, peace, and restoration

To quote Archbishop Curry, "(The Way of Love) is designed to be spare and spacious, so that individuals, ministry groups, congregations, and networks can flesh it out in unique ways and build a church-wide treasure trove of stories and resources. By entering into reflection, discernment and commitment around the practices of Turn-Learn-Pray-Worship-Bless-Go-Rest, I pray we will grow as communities following the loving, liberating, life-giving way of Jesus. His way has the power to change each of our lives and to change this world."

The key to all we are and do is love, explicitly embracing and sharing God's love. When there is fear and worry, God

provides love as the answer. But loving takes practice. I encourage you to look at this resource and consider adopting it in your local setting. It is free and available online with study guides and videos that can be used for Bible studies, vestries, ACW and men's associations, confirmation classes, and so much more. You can find it online at this address: <https://www.episcopalchurch.org/way-of-love>

I hope and pray that The Way of Love can help guide us in conversations and allow us to go deeper into the heart of God's love for us, for God's Church and the world. In all that we do, as Archbishop Michael says, "If it's not about love, it's not about God."



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While My Guitar Gently Weeps

Kevin Smith
Columnist

Remember that song written in the 60's by Beatles member George Harrison? The words convey his dismay at the world's unrealized potential for universal love.

I thought of that song as I watched hour upon hour at the senseless and murderous attack by Vladimir Putin's Russians on the people of Ukraine. Hundreds of civilians—of all ages—have been caught in the crossfire of missile attacks and unconscionable bombing. Certainly there is little universal love on the part of the aggressor. It is heartbreaking to see the millions of refugees fleeing their country. The world hasn't seen this level of catastrophic slaughter in a while, and yes, my heart weeps for the people of Ukraine.

And, the fact that we as individuals can do nothing about it makes it more frustrating and

soul destroying. Yes, we can support the various organizations that are making an effort to provide humanitarian aid but it seems so little. However, it all helps.

Our own Primate's World Relief and Development Fund—a prime outreach funder of the Anglican Church of Canada, is working towards humanitarian aid for Ukrainians. Their website suggests:

PWRDF is supporting Ukrainians forced to flee their homes due to the Russian invasion. The initial grant of \$20,000 issued to an ACT Alliance appeal has been increased to \$50,000. The grants will fund the work of ACT member Hungarian Interchurch Aid (HIA). As the war began on February 24, tens of thousands of Ukrainians fled for safety elsewhere in Ukraine or to neighbouring



countries. HIA has been working in Ukraine for more than 25 years in humanitarian and development projects. It had already shipped 28 tons of food to support those fleeing to Hungary, and their staff has been working with refugees at the Ukraine/Hungary border.

A good reason to support PWRDF!

I am old enough to remember 1956, when the Soviet Army invaded Hungary and thousands of people had to flee their country. Canada accepted

over 37,000 refugees, and many of them had to come through Gander, where I grew up. The call went out then for clothing, blankets, toiletries, or anything that be helpful for these people who had left their homes with nothing but the clothes on their back. We didn't have much, but I recall my mother gathering together blankets and sheets for the refugees. It was awful, and I recall my feeling of despair at the plight of these people.

And, I feel the same sense of despair for the Ukrainian people, and a feeling of outrage at

Russia's inhumanity towards its neighbours. Although it is admittedly difficult, the only consolation I feel is in this quotation by Mahatma Gandhi:

You must not lose faith in humanity. Humanity is an ocean; if a few drops of the ocean are dirty, the ocean does not become dirty.

We Stand for Ukraine.

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



Why Do We Go To Church?

Melanie Clarke
Columnist

When I was a teenager, I remember having a conversation with my father about why I had to go to church. At the time, many of my friends didn't attend church and so they were left to sleep until whenever they wanted to get up on Sunday morning. Most of them were out late on Saturday night, so sleeping in was expected in their houses. Even in those days, the early 80s, going to church was falling out of favour with young people.

At the time, rumours were rampant about the activities going on in other churches. Teenagers were beginning to rebel against the church because of these rumours...or so they said. Teenagers were beginning to tell parents that they were not going to follow their traditions simply to be like their parents; they wanted to choose their own activities and traditions, not just do what their parents did. Teenage rebellion was alive and well! The fact is, teenage

rebellion is alive and well in every generation.

When I tried to argue with my father about going to church the conversation took a different tone. I was expecting him to argue with me about how important church was, and that God was more important than sleeping in. I was expecting him to say that I should go to worship God because he was responsible for everything I had and I should show him gratitude. I was expecting dad to argue that God gave me life and I should be thankful, and go to God's house to show him I was grateful! But, dad didn't say any of that.

Instead, dad asked me a simple question. He asked me what was something I thought was very important to me and what I would do to get to this activity? I remember thinking for a few minutes. What was the most important thing to me at that time? Was it my family? School? My friends? Was it an activity that

I enjoyed? Before I could answer dad with what I wanted most to do, he asked me another question. He asked me if I would do anything for that activity, why couldn't I spend an hour a week thanking God for giving me the ability to do that activity?

I was stumped!

I began thinking about what I would do for my friends and family. I thought about what I would do for all the activities I thought were essential to my life at the time. I would do anything for the people in my life and the activities I enjoyed. It was then that I realized that if I would do anything to participate in an activity I liked, then why couldn't I give an hour a week to God who gave me the ability to do all the things I loved?

In that one question, my father made me realize that going to church was even more important than all the activities I enjoyed. My ability to do these things was God given and I should at least thank



him once a week!

Many people think going to church is about the minister or the building or the particular service, but really it's about spending time with Our Lord and Saviour in a space where there aren't any interruptions. It's an hour devoted to thanking God for everything we have now, and for the promise of spending eternity with God in heaven. Going to church is our reward for working hard all week with all the noise and trouble of the world. Church is the one space where the noise stops and the focus is on our creator.

God Bless you all!

Imago Dei

The image of God

The Rev'd Michael Li
Columnist

Imago Dei is Latin for “image of God.” It is a theological doctrine common to Jews, Christians, and some Muslims.

The Book of Genesis is not a scientific book. It does not provide us with scientific data to prove or disprove the existence of God. Nobody can prove that God created the universe. Belief in a “Creator God” is, by definition, a matter of Christian faith.

Genesis 1:1-2:4a tells us that God created a good world of rhythm and harmony. It does not detail the physics, geology, or biology of creation. In fact, God created matter from nothing (Genesis 1:1). He created conscious life (Genesis 1:21). Then, at the peak of his creation, God created man in his own image (Genesis 1:27a).

God is the creator; humans are

creatures of God. God is infinite and eternal, whereas humans are finite and temporal. Humans are dependent upon God. Philip E. Hughes wrote: “he has no independent existence apart from God, who is the sole source of his being” (Christian Ethics in Secular Society, 1983, p. 19). Hughes added: “Dignified by his creation in the divine image, man is intended to reflect the excellence of his Creator.” (Ibid., p. 47).

What does it mean to be created in God’s image? First of all, it is the whole of humanity, rather than some part or aspect, that is the image of God. Hughes pointed out that “The image in which man was created, moreover, is specifically that of the Second Person of the Trinity rather than that of the tripersonal Godhead; for the Son is Himself

the image of the invisible God. (Colossians 1:15)” (Ibid., p. 151).

Humans were created to resemble God. We possess knowledge, feelings, and a will. We can reason and make moral choices. We can love and worship. We can commune with God. We can reflect God in thought and action. Here lies true worth: humans are created in God’s image and are therefore valuable to God and others.

God entrusted this world to our care (Genesis 2:15). We continue God’s work. God built rhythm, cycles, diversity, and harmony into God’s world. We are responsible for finding our place in God’s rhythm, for living our lives in harmony with God’s order. For more information, please read “Why Should Christians Care for Creation?” (Biologos, December 7,



2019).

After the fall (Genesis 3:1-6), God’s image in us is distorted. We have often failed to govern the earth in accordance with the will and purpose of its creator. Today, we still bear the image of God (James 3:9), but we also bear the scars of sin. When God redeems an individual, he begins to restore the original image of God. At the second coming, Christians shall be like Jesus (1 John 3:2).

On The Word “Place”

Written and submitted by
Eileen Colbourne

Where do I place in someone’s heart? As a sister, a wife, a mother or a friend? I may never really know.

What about changing places? Places to live, places to play games or music, place to sit at the kitchen.

Growing up we sat in our own place to eat.

Have you ever tried “sit where you like”?

We have started sitting where we want in church but seats get used by the same people every Sunday. It’s not easy to change your place...try it, be brave and see what happens. Sometimes we are accepted; sometimes we get an odd look.

What about putting things in the proper place...in boxes, on a shelf, in an envelope, in folders.

And in sewing, right sides together most of the time.

What about being “put in one’s place?” Does anyone have the right to carry that through? What emotions erupt?

Places need to be found

...for people who are hard to love

...for kindness amid strife

...for joy amid stress

...for things too good to toss

Places need to be found for my treasures now that it is time to downsize. Is it time to give now, the items listed in your will? One would see the joy of the person who received the gift.

A resting place must be found for my ashes and my last wishes.

Places can provide

...peace

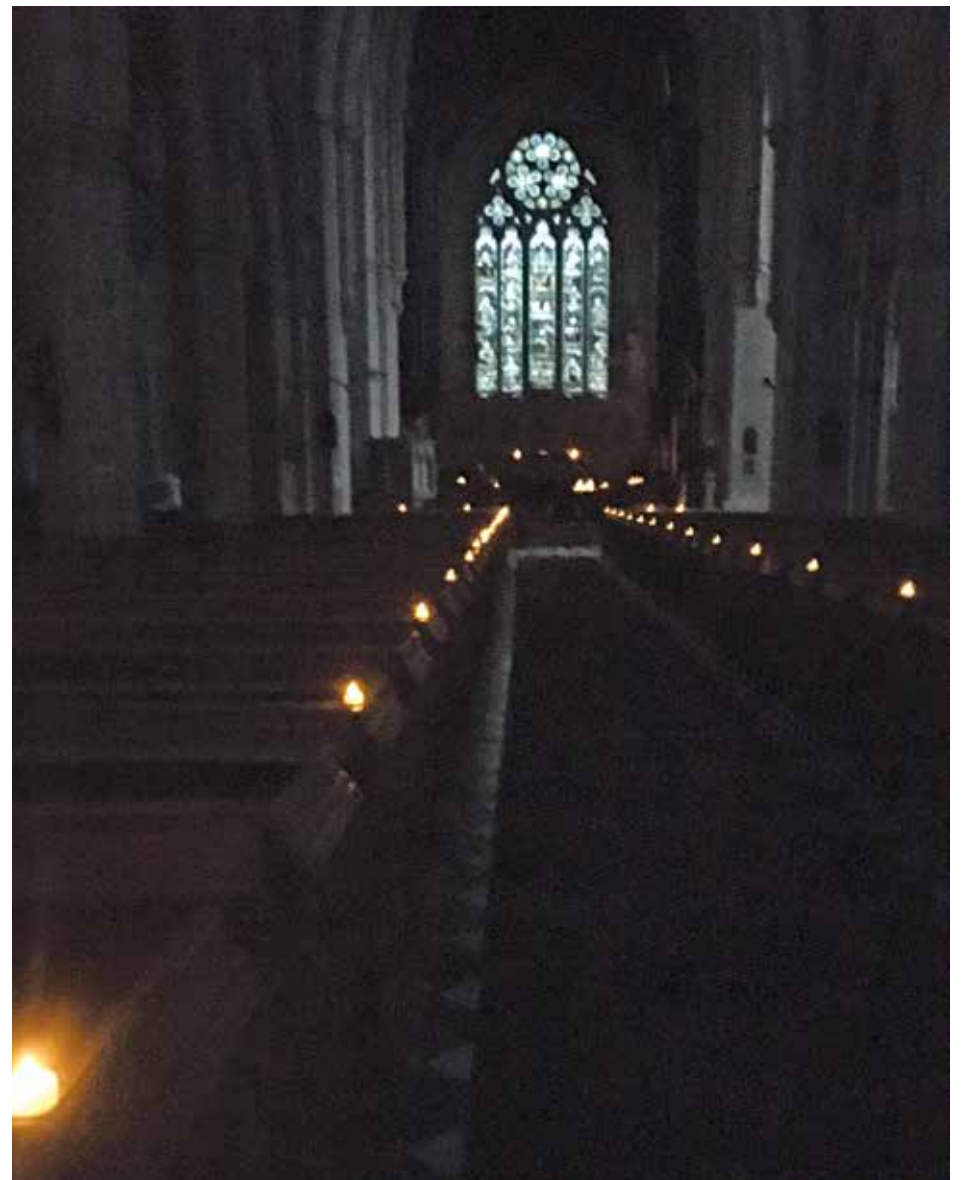
...a spot for a rocking chair

...a quiet time

...a spot in my heart for a new friend

What will fill the place left after losing a friend?

For a tidy home, a good work area, or a peaceful mind, one must find a place.



A picture is worth a thousand words,

they say, and that is true of this photograph. It was taken by Ellen Reid at the Cathedral of St. John the Baptist in St. John’s on March 27th, 2022.

The cathedral was all lit by candles for a beautiful and inspiring Lenten contemplative setting, a performance by John Hurley.

Agricultural Education Initiatives to Address Hunger and Fight Climate Change

News from PWRDF

Sheila Boucher
Diocesan Representative for PWRDF
from Central Newfoundland

In our part of the world, springtime is the season of new birth; the earth reawakens after a long winter's sleep, as we walk outside everything seems fresh, clean, and new. Here, we plant seeds in the ground and rely on rain, sunshine, and maybe a little fertilizer, to help them grow. For most of us, however, growing food is merely a hobby, and our lives do not depend on a good harvest. When the produce from our gardens runs out, we can go to the grocery store and buy what we need, but that is not the case in many parts of the world. In far too many places they either do not have a grocery store or market to go to, there is no food to buy or they do not have the money to buy it. Most of those people are in developing countries and are small holder farmers. The effects of climate change are acutely felt in many of these communities where people cannot farm the land and feed their families in the way that they had for centuries.

Did you know that harmful agricultural practices are second only to fossil fuels as the main drivers for climate change? I find it ironic that our farming practices, the equipment and inputs that we use to produce food, are a major contributing factor to climate change, which is a major cause of food insecurity in the world today.

Many PWRDF partners engage in a wide variety of agricultural training to increase the quantity and quality of food produced in ways that do no harm to the environment. And project participants are happy to pass on knowledge gained through participation in those PWRDF-sponsored training programs to other members of the community.

PWRDF-funded projects include education, training, and mentorship in raising awareness on the short and long-term consequences of using pesticides, herbicides, synthetic fertilizers, growth hormones, genetically

PWRDF Ugandan partner St. Jude Family Projects grew into a centre of excellence from practically nothing, thanks to the amazing determination of its founders, Josephine and John Kizza Aliddeki.



photo by PWRDF

modified organisms (GMOs), and heavy farm machinery. Care is taken to ensure our projects use agricultural inputs that do not harm the land or pollute the air. PWRDF sponsors food security projects in North, Central, and South America; Cuba; Africa; Bangladesh, and Sri Lanka. St. Jude Family Projects in Uganda is just one example of such a project. People come from Africa and other

parts of the world, to learn about organic farming, food security, income generation, environmental management, tree planting, water harvesting, and soil fertilization. The holistic approach which is used in this kind of education emphasizes that all of these things are connected.

Here is some food for thought: if you are someone who likes to grow their own food, or

even someone who grows flowers, please consider using environmentally friendly practices, such as composting, to nourish your gardens. If you do not grow your own food, why not consider planting some trees or shrubs to help remove pollutants from the air?

Happy Spring! Thank you, and God bless.



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On March 18th, St. James Anglican Church in Port aux Basques held a Wake-a-thon. The evening started with a meal, and was followed by many games: charades, bingo, cards, and other fun activities. It was a wonderful evening of fellowship. Thank you to all the people who sponsored our ladies in making this fundraiser a great success.

Port Aux Basques News

Articles and photographs by
Lisa Brown



On Friday, March 4th, St. James' Church in Port aux Basques hosted the 'World Day of Prayer'. There were approximately 29 ladies attending from different denominations. The theme this year was "I Know the Plans I Have For You." It was a beautiful evening of worship.

Online Worship Is Real

The Rev'd Cynthia Haines-Turner
Columnist



We thought we would be open by Easter! When we shut down for the pandemic, we thought we'd be open again before long. We thought that live streaming worship was a temporary measure at best. Virtual meetings were useful, but really they were a stop gap, and when things got back to "normal," they would still be useful but in person would be preferable. That was more than two years ago.

Throughout that time we adapted, we learnt and we had conversations—about what it means to be a community, about what we need to remember as we move into an endemic stage of COVID-19, about our understanding of the Eucharist, and about online worship. Eileen Scully, Director of the Faith Worship and Ministry Department of the General Synod (Anglican Church of Canada) edited a book entitled "Eucharistic Practice & Sacramental Theology in Pandemic Times." It compiles reflections by Canadian Anglicans on worship and the Eucharist.

At the beginning, being online was the only means by which we were able to worship together. Gradually, as we were allowed to gather together with restrictions, some congregations still provided a separate online form of worship while others live streamed their regular worship service. Now, with no restrictions, the conversation about online worship continues with a slightly different focus. Some objections I've heard to continuing to offer live streaming and online worship: people won't return to the building when they can sit in the comfort of their own home in their pyjamas and "attend church;" watching is not the same as gathering in community; those who stay home and watch may not still contribute financially

to the community—the "if people don't come, they don't bring their envelopes" argument.

There is truth in these objections. But there's more to it. People who are housebound are now able to participate, albeit virtually, in weekly worship; those who are immuno-compromised and afraid of gathering, particularly in these early stages, have an option. There are people who tune in to online worship who would not normally attend in person worship. Some are now able to keep in touch with other worshipping congregations across the continent—more than one person has mentioned that they watch any number of worship services on a Sunday. In a sense, it enlarges what we mean by community—there is the community gathered and there is also the wider community that is held together by the connection we have as members of the body of Christ, a connection that is strengthened by being able to access online worship.

I believe that some form of online worship is here to stay. I'll give the last word to Richard Leggett, a priest in the diocese of New Westminster, who contributed to the book edited by Eileen Scully with an article, "Virtual is real: Some preliminary reflections on Eucharistic worship in a pandemic." He says this "Online worship is real. Online worship is personal. Online worship is a way that people can be nurtured into genuine Christian discipleship."

Reasonable and Probable Grounds to Believe

In the beginning

Ford Matchim
Columnist

Our collective best guess, and that guess is subject to ongoing change, is that the universe as we know it came into being some 15 billion years ago—planet Earth 5 billion years, and bacterial life followed about 3.5 billion years later. As one can well imagine, confusion reigns over pinpointing such dates. It's common to hear that the Big Bang Theory marks the beginning of the universe, however new information suggests that there are stars that are over 30 billion years old, so, go figure. What was going on before the universe began is hard to fathom, and like questions on beginnings and endings of time and space continue to dumbfound us. And perhaps surprisingly, most of us accept these very significant unknowns without much concern.

It is common to hear folks say there must be a God behind it all. Yet pursuing such logic does not really clarify much because if one accepts the premise that there had to be a God to start our world, then a logical follow-up question would be: who or what started God? And what was taking place before God's time? Yet, no matter how we

look at it, there remains a huge vastness of unknowingness. Perhaps in a certain sense it speaks to an imperfection of our human condition, of having to live in a world where answers to such questions are necessarily incapable of being understood.

To say that the universe was here last year, or billions of years ago, does not explain its origin—how did it all begin and what was going on before the beginning? This is still very much a mystery and we are left to wonder and to doubt. Our impoverished imagination on such profound matters prohibits us from arriving anywhere near a common understanding. It is simply not within our range of thinking to accept anything not having a beginning or an end. Yet, to get even close to understanding the beginnings and endings of the origin of life, or of God, we have to seriously re-jig our basic comprehension by accepting that as it pertains to "beginnings and endings," there is simply no such thing—there is no beginning and no ending. To be born, to live, and to die, is the norm for us, hence we have colossal mental blockages in comprehending anything

that does not have a beginning or an ending. Yet there remains a strange fascination in not knowing about the beginning and the ending, and talk as we may on thinking outside the box, the results of our best collective efforts have only reached the piffle and piddle level. We are as hopelessly trapped within that box as we've always been, and basic questions on time and space remain, and are demonstrably unanswerable.

The world as we know it, with our closest star the sun, is situated some 28,000 light years from the centre of the Milky Way. The earth's annual orbit, at a distance of 150 million kilometres from the sun, allows us to receive just the right amount of solar energy—not too little and not too much. The moon is about a quarter the size of the earth, and orbits our planet every 28 days; it causes our ocean tides, and more importantly keeps the earth's orbit in a precise pattern. And then there is the speed of things: the earth is 40,000 kilometres in circumference and rotates every 24 hours. This means at the equator we are travelling at 1,600 kilometres an hour. The

earth orbits the sun at 30 kilometres a second and simultaneously the whole solar system is travelling around the hub of the Milky Way at the very fast clip of 249 kilometres a second—a case of truth being stranger than fiction. And we have not even reminded ourselves of our planet Earth, being mainly a hot ball of molten lava covered with only a thin shell of crust; yet this is the place where we feel secure—*standing on solid ground*.

Our sun is just one star among the hundreds of billions that make up the Milky Way galaxy, which itself is only one of hundreds of billions of galaxies in the universe. Over recent years, astronomers have found hundreds of planets orbiting stars in our corner of the Milky Way and the list will soon pass 1000. The universe, the little we know of it, possesses a rationality, order and unity. Yet, we are incapable of understanding it by reason alone. Our hearts, not our heads, may still be the best means of providing comfort into the mystery of its creation.

We haven't yet found definitive signs of life elsewhere in the universe.



But we can speculate that a carbon-based life on an earth-like planet, orbiting a sun-like-star in a habitable zone is very likely. Planets are probably common around such stars, and sun-like stars are common in our galaxy, and our galaxy is similar to the many, many other galaxies throughout the universe.

How is it so many of us can accept this fantastic array of reality in such a ho-hum way, especially when the spirit of our times demands only the evident, the concrete, and the practical? A common question from those who doubt there being a God is: "how can you believe in all this God stuff?" Well, why not? The little we already claim to know of our universe's reality is as mysterious, and may even surpass the mysteriousness, surrounding there being a God.

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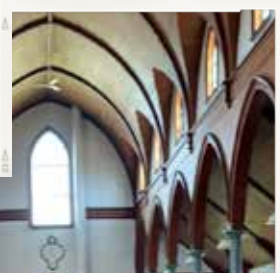
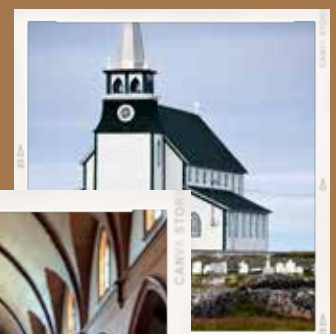
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The Imposition of Ashes

St. John the Evangelist, Topsail

Article by
Louise Smith

This year, Shrove Tuesday fell on March 1st, and as is the annual customary practice, our ACW ladies organized and prepared a take out supper of baked beans, sausages, and the traditional pancake dessert.

We optimistically hope that next year will find us in a position to resume this automatic activity as an eat-in fellowship with our church family and guests from neighbouring parishes.

The next day was Ash Wednesday, which is a major fast day in the church calendar, and the antecedent (or starting point) of worship during the holy season of Lent. The Rev'd Jotie Noel marked it with the ceremony of the imposition of ashes as a prerequisite

for the many commitments which we will endeavour to uphold during the next forty days leading up to the celebration of Easter. As St. Paul said, "practice and cultivate and meditate upon those duties." (Timothy 4:15)

While standing by the altar directly behind the lectern, and while facing the congregation, Rev'd Jotie commenced his Ash Wednesday sermon with a question: "Have you looked at yourself in the mirror lately?"

This challenge turned out to be a deeply emotional revelation of the multiple symbolic features of the reflection, which I am sure are often overlooked by us or chosen to be forgotten. We are all aware that "dust we are, and to



photo from St. John the Evangelist's Facebook page

dust we shall return," but sometimes we need a little jerk to be reminded of the fragility of human life, and that the facial imperfections we observe in the mirror are just

frivolous vanity compared to infinity and our relationship with God. Each Wednesday evening during the next forty days, Rev'd Jotie, assisted by Deacon Lisa, will lead the

congregation every step in the parish's Lenten path, in preparation for the reawakening of the glorious resurrection on Easter Day.

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Ordinations

The Rev'd Deborah Pantin Ordained Priest



On March 25th, the Rev'd Deborah Pantin was ordained a priest by Bishop Samuel Rose in All Saints' Church in Dildo. Following the ordination, a reception was held in the SUF Hall, and the money collected during the offertory was given to PWRDF. The above photograph includes students and faculty from Queen's College, and was taken by Kim Petley.

The Rev'd Amber Tremblett Ordained Priest



On March 31st, the Rev'd Amber Tremblett was ordained a priest by Bishop Samuel Rose in her home parish of Lewisporte. As Lewisporte is in the Diocese of Central Newfoundland, Bishop John Watton, Bishop of that diocese, also took part in the service. This photograph was submitted by Bishop Rose.

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