

# ANGLICAN LIFE

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

JUNE 2022



## Giving Our Hearts to God and Making Our Relationship With Him Precious and Valuable

The Rt. Rev'd John Organ  
Bishop  
Western Newfoundland

*"Trust in the Lord and do good; dwell in the land and enjoy safe pasture. Delight yourself in the Lord and he will give you the desires of your heart. He will make your righteousness shine like the dawn, the justice of your cause like the noonday sun."*  
Psalm 37:3

Scripture encouraged the Jewish people to take their rightful place in the public square. Christians accept the Hebrew Bible (Old Testament) and the New Testament as sacred texts, containing all that is needed to guide us rightly in this life and safely to the next.

As Anglicans we have Hebrew roots. Jesus was Jewish. We remain supportive of the Jewish people and oppose antisemitism.

Racism has no place in Christianity. The Racial Equality Charter of the Anglican Church of Canada makes this the standard for all Canadian Anglicans. Our baptism calls on us to respect the dignity of every human being.

We are not perfect. We fail and make mistakes. We are, though, called to be "perfect even as God is perfect." This is no small demand. It is an enormous requirement asked of each follower of Jesus Christ.

The spirituality of the desert mothers and



fathers is a striving for perfection to the point of exhaustion. To gain power over their fallen nature and to acquire sanctification, union with God, they fast often and pray around the clock. With great effort they climb to the top of the Ladder of Divine Ascent. There they reach a state of overflowing love for God and for humanity. They now live for the love of God and for their fellow human beings.

From this lofty place, hard won by effort and grace, they teach those of us "still in the world" how also to grow in love for God and for one another.

None of these great spiritual warriors think of themselves as anything but sinners. And so their ceaseless prayer: "Lord Jesus Christ, have mercy on me, a sinner."

Christianity is an ongoing demand on us who profess to belong to it. We are called to lifelong

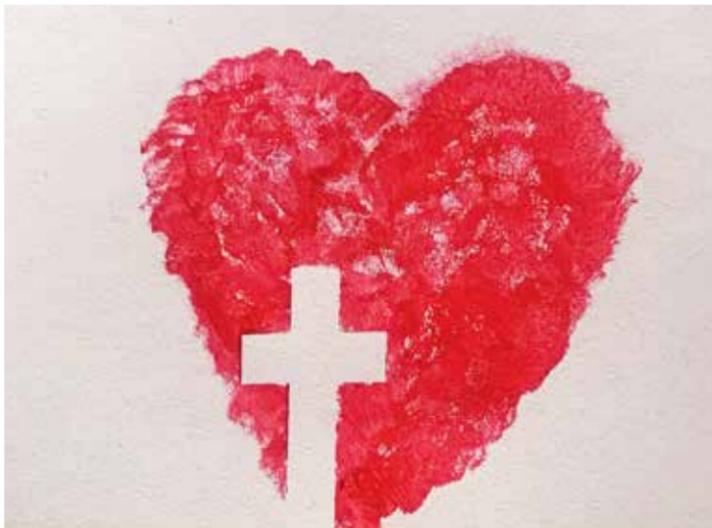


Image by E. F. Rowe

learning and growing. We are called to a life of love. To see in every grain of sand the presence of God and in every person, even our enemy, the face of God.

Racism has no place in the church and among Christians. Antisemitism has no place either. In fact, looking down on anyone has no place.

This is the golden standard. Christians have failed to live up to it at times and perhaps never fully. But Jesus did! And as followers and disciples of him, we are constantly called to learn and grow; to come to know better, and do better.

Christianity is not just about right belief. It is not just about tradition. It is not just custom and nominal belonging. It is much more demanding than that. It is about giving our heart to God; making God the most precious and valuable relationship

we have. It is about being transformed, renewed, and redirected. It is about everything. We are to love God with all our heart, mind, soul, and strength. This is the first and greatest demand placed on all who are Christian. The second is to love our neighbour as we love ourself. Neither is easy and neither is possible without both the empowerment of the Holy Spirit and enormous effort on our part.

The rewards of striving to love God and neighbour, however, are beyond description. We are not only transformed, we are brought into God's presence and love, into harmony with neighbour and creation. There we know a peace that passes understanding and a joy that lifts us about every sorrow.

The world is made a better place. Life becomes abundant and eternal.

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ANGLICAN LIFE in Newfoundland and Labrador is the newspaper of the Anglican Church of Canada in the Province of Newfoundland and Labrador. A co-operative effort of the three Dioceses in Newfoundland and Labrador, it publishes ten issues each year with an independent editorial policy. Anglican Life is a section of the Anglican Journal

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# 100 Years of Faith and Worship—St. Andrew's Church, Bishop's Falls

Article and photographs by  
Doug Tucker

At the beginning of the twentieth century, the Town of Bishop's Falls came into being. The establishment of the G. A. Reid Groundwood Pulp Mill and the Newfoundland Railway setting up its central track and maintenance operation led to this new community's inception. Anglicans in those early years met and worshiped wherever they could. In 1921 they held services monthly in the Albert Hall, generously loaned by the pulp company.

According to an article in the Diocesan Newsletter printed for May 1922, back in January 1921, Bishop's Falls Anglicans met to "talk church." Arising from this discussion, the ladies formed a sewing circle and the men started laying plans to build a church. Funds were raised, lumber was secured, and work began in August of 1921. On December 11, 1921, the first worship service was held at St. Andrew's.

At that time, the building was only lacking

furniture and some finishing touches. The cost at that time was \$2,700. Of this sum, \$2,100 was already in place, leaving a debt of \$650 to \$700. The church population at that time was approximately seventy souls. Since then, St. Andrew's has been and remains a small but viable and vibrant focus for the Anglicans in the community.

Some time later a hall/ Sunday school was built adjacent to the church, and for many years was the focus of social activities of the congregation. By the early nineties, the lack of washroom and cloakroom facilities in the church building led to an ambitious project for our people. The plan was to add to the existing church an extension, giving us a bigger hall and kitchen, meeting and storage rooms, fully accessible washrooms, and an adequate porch/cloakroom and lobby. On completion in 1993, a mortgage/loan of only \$10,000 remained to be liquidated. This was

done in short order.

Since then, this small congregation has added a new organ and has re-roofed the church and hall. Recently a decision was made to pave the church parking lots. This work was completed prior to our centenary.

Planning for our centennial celebrations commenced in earnest just before the COVID-19 pandemic set in. Much of what we had been considering doing during our centennial year (2021) could not be implemented as a result of lockdowns and restrictions. We were determined, however, to find ways to celebrate this milestone in the life of our church.

In mid June we "kicked off" our celebrations with the unveiling of our celebratory banner over the entrance of our church and the illumination of the large pine tree adjacent to our entrance (lit nightly until the end of the year).

See *ST. ANDREW'S*,  
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# An Episcopal Visit to The Parish of The Epiphany

Submitted with photographs by The Ven. Eli Evans

On March 27th, the Parish of the Epiphany with our Bishop, Samuel Rose, celebrated the sacrament of Confirmation with four confirmands, and also had two "Life in the Eucharist" candidates graduate.

In the confirmation picture (on the right), in the front row are: Amber Bishop, Sophie Wiscombe,

Anthony Bishop, and Nathan Bishop.

In the back row are: The Rev'd Verna Chislett, The Rt. Rev'd Sam Rose, The Ven. Eli Evans

The other two photographs (below) are of the "Life in the Eucharist" graduates, Amelia Bishop (on the left) and Ella Bishop (on the right).



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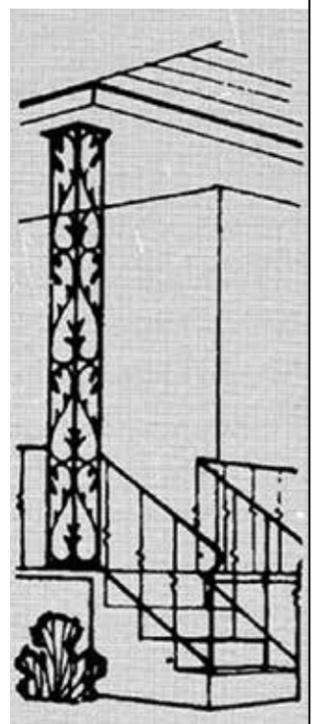
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# Paint Night

Article and photographs by Karen Simon

During Lent in the Parish of Isle aux Morts this year, the Rev'd Ed Coleman facilitated Bible study and meditation sessions on a weekly basis for parishioners of St. Augustine's and the Holy Spirit. On March 30th, Rev'd Coleman hosted a paint night, with the help of fellow artists JoAnn Goosney and Bernard Noel. It was a wonderful night of laughs and great talent.

The bottom right photograph is Rev'd Coleman with the painting that everyone was to paint.



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# Why I Support PWRDF

Dr. Doreen Helen Klassen  
PWRDF Representative  
Diocese of Western Newfoundland

Supporting PWRDF is one way of enacting several of the Anglican Marks of Mission: responding to human need by loving service, seeking to challenge violence and unjust structures while working for peace and reconciliation, and safeguarding the integrity of creation while working to sustain and renew the life of the earth. These marks of mission are consistent with PWRDF's objective of "working towards a truly just, healthy and peaceful world."

However, Anglicans support the Primate's World Relief and Development Fund (PWRDF) for varied reasons: to assist others experiencing a natural disaster, to help alleviate poverty or health issues, to teach youth about stewardship and helping others, or to make charitable donations through a reputable organization. In this article,

I will explain why I choose to support PWRDF.

### **PWRDF Plans Before it Plants**

PWRDF chooses effective strategies for its endeavours: it identifies a significant human need in a developing country, creates a strategy for alleviating that need, looks for matching donors, and then partners with local agencies in the target country. This approach has allowed PWRDF to work through a small staff in Toronto with minimal overhead, and to be one of the ten most cost effective Canadian charitable organizations. It also allows local organizations to deliver these projects in ways relevant to the particular needs and situation of their local community.

### **PWRDF Doesn't Put All of Its Eggs Into One Basket**

Although people donated generously to relief efforts for Ukrainians displaced by the current Russian invasion, PWRDF

is not forgetting others in dire need. The \$360,000 donated in the first month of the war supported Ukrainians seeking safety in Hungary and Moldova, as well as those needing medical attention in and around Kyiv. At the same time, PWRDF allocated \$360,000 for humanitarian relief efforts in four parts of the world where needs are high, looming conflict threatens to further displace people, and crisis is preventing families from staying healthy: Myanmar, Iraq, the Tigray region of Ethiopia, and Syria.

### **PWRDF is Not a One Pony Rodeo**

PWRDF believes in a collaborative approach, so it works in partnership with Canadian and international church and community organizations, such as the Humanitarian Coalition and ACT Alliance, an organization of 140 international Christian organizations working in areas of high need. Membership in the



Health care professionals in Kyiv with Initiative E+ gather with an ambulance  
photo by PWRDF

Humanitarian Coalition makes PWRDF eligible for matching government and Canadian Foodgrains Bank grants, while membership in ACT Alliance enables funding to be distributed immediately via partners located in the affected area.

### **PWRDF Gets Your Goat!**

Yes, PWRDF gets your gift of a goat to families in Malawi, Zimbabwe, or Cuba. Though associated with Christmas, the World of Gifts program is open all year long and helps

create a sustainable future through projects like preserving seeds in Bangladesh and supporting "smart" dairy farming in Kenya.

### **PWRDF Shepherds Its Sheep**

Lastly, PWRDF teaches its volunteers through webinars, prays for its programs and volunteers at bi-monthly prayer meetings, and is open and transparent with donors about how their investment is spent.

## Resurrection Sunday at St. Alban's

Submitted with photographs by  
The Rev'd Charlie Cox

Our Easter celebrations at St. Alban's Church in Grand Bank began with a celebration of the Holy Eucharist at 7am followed by

a (well attended) breakfast, which was prepared by the Family Life Committee of the ACW. At 11am, we gathered for the sacraments

of the Holy Eucharist and of holy baptism, during which Norah Michelle Jamie Isaacs, daughter of Tyler Isaacs and Chelsea Bryan,

was "received into the household of God." It was a wonderful day of celebration with our new rector, the Rev'd Charlie Cox.



# Holidays With God

Melanie Clarke  
Columnist

The summer has arrived! The sun shines bright and warm, and the flowers are out! The sense of renewal is in the air, and everyone seems to be less anxious and stressed. Even though the cost of living has everyone concerned, seeing the sunshine helps everyone's mood. The state of world affairs is still pressing upon us all, but the pandemic, the cost of living, the price of gasoline and the war in Ukraine etc., seems to be more manageable when the sun shines in Newfoundland and Labrador.

Most people have plans for some sort of vacation this year, as it seems like ages since we have been able to comfortably stray farther from our homes. Summer holidays, no matter how far we go, are meant to help us relax and forget our troubles for a few days. The distance we travel isn't as important as the feeling created by a change in our routine. Vacation helps us decompress and relax so that when we return to our routine, we can again handle all the stress in our lives.

Unfortunately, changing our routines in the summer, sometimes causes us to change *everything* in our routines. We forget the days of the week. We forget about work. We sleep in! We stay up late! And, sometimes, we forget about going to church.

For most people, going to church means attending a particular building at a particular time, but I want to remind everyone that there are churches everywhere you go. Going on vacation shouldn't mean a vacation from our Lord and Saviour. The Father and the Son and the Holy Ghost are everywhere, but God wants you to "visit" his house just like you would



visit your earthly father. The church is the "home" of Our Saviour and he would like you to drop in and visit your spiritual family while you are away. Every town, community, and city has a church that you can attend during your well-deserved vacation.

God isn't concerned that you aren't in your regular church to worship him, as long as you take the time in your busy life to visit with him. God wants us to show our faith by going to church so that each and every week, we can renew ourselves spiritually! Your vacation is to get away from work and our every day business. Our time with God isn't stressful. Our Lord provides peacefulness and love, and if anything, we should be spending more time with the Holy Trinity, not less. God's love shouldn't be something we try to get away from, but instead it should be something we run toward.

Changing our routines for the summer, and "getting away from it all," is necessary for good mental health, but don't include your faith as part of your routine. Visit any church when you go on vacation and thank God for all the love that has been shown to you! If you include God in your holidays, not only will your work/life balance be better, but so will your relationship with our Lord and Saviour.

God bless you all and may you all be safe this summer!

## ST. ANDREW'S

from page 2

This ceremony was attended by members of the general public and by local political figures who brought greetings/congratulations.

The next day, our rector, the Rev'd Jeff Blackwood, undertook a "prayer walk" from one end of our community to the other (over 8km). Several members of our congregation accompanied Rev'd Jeff on his trek, with stops at various points throughout our town to offer prayer for individuals and circumstances needing God's healing or guiding hand. This was followed by an open air barbecue in the church parking lot, with all COVID-19 safety protocols in place.

The highlight of our celebration was the worship service held on November 30th, 2021, celebrating our patron Saint Andrew and our centennial. This was well attended by our parishioners, Bishop John Watton, Archdeacon Terry Caines, a number of former clergy of the parish, and other dignitaries. We were also most honoured to have in attendance our Metropolitan, Archbishop David Edwards, who preached a most inspirational sermon and presided over the Eucharist.

Of course, no celebration such as a centennial, would be complete without a banquet. Thanks be to the good Lord, the COVID-19 virus lay low long enough to allow this to proceed. This banquet was held on December 11th, 2021 which is a very significant date for our church: the first worship service for St. Andrews took place on December 11, 1921!

A lovely catered meal was enjoyed by all, with greetings and congratulations brought by various invited guests, both clerical and political. A highlight of the evening for us was the cutting of the centennial cake by two of our oldest congregants, William and Daphne Coffin. The evening concluded

with a skit and some musical entertainment.

Unfortunately, the pleasure of the success of our service and banquet was reduced by the absence of our rector Rev'd Jeff, and his wife Victoria, who were in St. John's as the result of a family medical emergency.

Thank the Lord that everything turned out well.

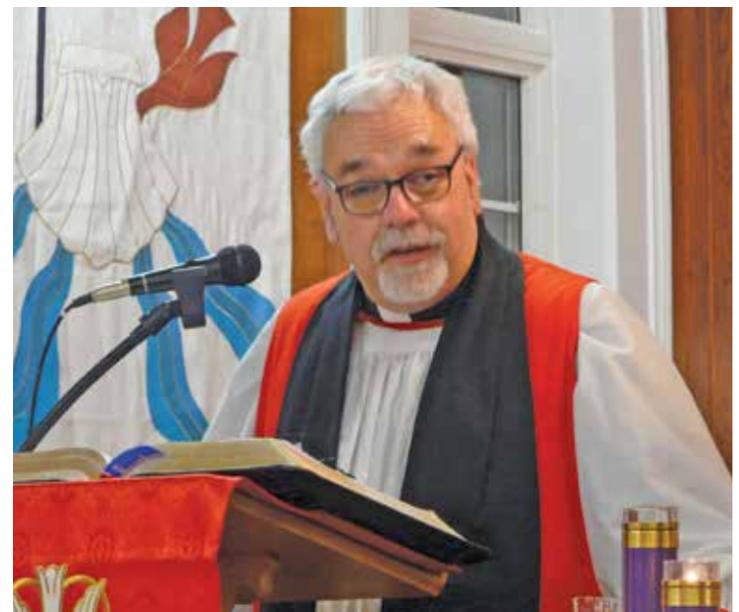
The wardens and vestry would like to express our sincere thanks and appreciation to Rev'd Jeff and each and every one who helped make our centennial a success in spite of the pandemic.



The prayer walk



William and Daphne Coffin cutting the centennial cake



Archbishop David Edwards

# How Should A Christian Prepare for Death?

Kevin Smith  
Columnist

Some time ago, I was contacted by a parishioner who shared with me a sermon given recently by a priest in England on the subject of death, wills, and how to prepare for your own death. I was delighted with the fact that the priest had talked about such an important subject from the pulpit. I contacted the Rev'd Dr. Peter Anthony, the Vicar of All Saints' Margaret Street, who gave me permission to use his sermon words.

He began by suggesting the following:

*I'd like to speak this morning about one of the only things in life, according to Benjamin Franklin, are unavoidable. No I am not going to speak about taxes. I'm going to speak about something far more interesting, namely your death. It has long been part of the Christian tradition to think about our mortality in Lent. We begin don't we on Ash Wednesday with the rather chilling words, "Remember you are dust and to dust, you shall return." Part of what we are trying to do in Lent is to return to an understanding in life which is, so to speak, more creaturely. We are not little Gods. We are created mortal beings. Lent calls us to learn to live more humbly in the creation God gave us as his sons and daughters. It's about*

*realizing afresh that God made us and that one day we will, every single one of us, all return to him. At the heart of the culture we live in is a complete denial of death's existence or if it is acknowledged, it is done so with dreaded terror.*

Father Anthony talked about how we address the subject of death:

*I heard of an undertaker the other day that his firm forbids them from mentioning the word death or the verb to die when they are dealing with bereaved families. Instead they have to talk about people passing, passing away, passing on or passing up. The grim truth is this: buses and trains pass by and pass on but we human beings die. I think one of the most useful things that Christians can offer to the world is to talk openly and honestly about death from the perspective of our hope for eternal life in Jesus Christ.*

The Vicar then asked the question, "How should a Christian prepare for death?" His response:

*One of the most important things it is the duty of every Christian to undertake is to make sure that they have a prepared an up to date will. On one level, this is simply a matter of pragmatic generosity. If you die without a will, it is your*

I think one of the most useful things that Christians can offer to the world is to talk openly and honestly about death from the perspective of our hope for eternal life in Jesus Christ.

— The Rev'd Dr. Peter Anthony

*nearest who will have to deal with the complexities that you leave behind. Leaving a Will means you can save those you love a lot of trouble in sorting out your affairs. A well written Will is also the biggest and best antidote that I know against family rows after your death. If your wishes are clear and recorded, there's no room for tension in discerning at least what you wanted. And, as a part of your will, I would argue, it is a Christian duty to make sort of gift after your death to the work of the Church. Contributing in monetary terms to the Church's mission is an obligation of Christian discipleship whilst we're alive. So it makes sense in my mind at least to include a legacy of some sort for the church after your death. Your generosity can have a significant effect*

*even after you've gone to glory.*

The good vicar goes on to say that if you are interested in leaving a legacy for your parish, you should discuss the subject with your rector. He talked as well about planning your funeral, and stressed that your wishes should be written down and shared with your family and your parish.

Father Anthony concluded his sermon by an admission and a promise:

*Now do I have all these arrangements laid out. I see the questions going through your minds. The answer is no. I don't so I am publicly undertaking to follow my own advice and draw up a document with my own funeral wishes and make a will containing amongst other things, a legacy for All Saints'*



*Margaret Street. And if I can do that over the next few weeks, I would argue that, if you haven't already, so can you.*

What better way to end your sermon! Thank you, Father Anthony.

Have a great summer!

*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*

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# Why Should We Have To Warn New Priests?

Emily F. Rowe  
Editor

I try to stay away from harsh topics in my editorials. I don't want to stir any pots—at least not in my professional capacity as the editor of this paper. But I have been sitting with something for months that got under my skin, so here it is.

There is a concerning tendency in our Church to downplay the need to value and pay the clergy. I don't often publicly speak out about this. Many who know that I am a clergy spouse might just look at it as a personal money grab—a raise for my husband would be more money for me, right? I assure you that it is not about that, and the fact remains: you're possibly underpaying your priest, and you're possibly even considering paying them less in the coming years.

I heard an ordination sermon in which the preacher literally told the person who was being ordained that they were probably going to have to get a second secular job some day, and that the Church simply wasn't a long-term option for employment anymore.

This was at an ordination! Consider for a moment the struggles that people go through to even get to that point—the difficulty of discernment; the years of education, the pastoral training, and the nearly crippling student loans; the sacrifices that they and their family members make in order to offer their lives to the thing that they believe God has called them to do. What kind of Church is this that produces clergy who feel the need to warn the next generation like this? The good news of the Gospel, which should be the focus, is taking a back seat to a warning that this is not a sustainable vocation.

An ordination is a joyful day, and the Church was literally saying to this person, "Well, that's *nice* that you feel this calling, but don't give up your day job."

But is it so shocking? Too often, "part-time" clergy are expected to work full-time, but for part-time pay. Part-time positions are often filled by members of the clergy who have other sources of income, either in pensions

or other savings. Then you get fewer young vocations because working for the Church isn't a viable option. That's where the "young" priests are—they can't afford to work for the Church. When a priest works full-time for part-time pay, they create an unreasonable expectation. After all, what parish would pay for a full-time priest when they can get the same work for less money?

Please don't misunderstand me—I know that it's not from a place of bad intentions. Parishes are struggling, and so they have to switch to part-time clergy. But there are still the confirmation classes, the Bible studies, and the dozens of other things to run, and so the priest takes on all of it, and gets paid whatever the parish can afford.

The deal used to be that the clergy took care of the parish's spiritual needs, and in return, the parish took care of the living needs of the clergy with a fair stipend, a house to live in, a car allowance, etc. The expertise that a priest brought—the education and experience—was

valued by the people in the pews, just as we value the knowledge brought by a nurse, a carpenter, a musician, or a teacher in their fields of expertise.

During Holy Week, I created a social media post in which I reminded people to be kind to their clergy, because Holy Week can bring so much stress and pressure on them; it also reminded the clergy that they should be kind to themselves—give themselves a break when they need it. Almost at once, the comments came in about how hard *everyone* works during Holy Week, and within a few hours, someone had copied and "fixed" the post to replace "clergy" with "everyone." That person missed the point completely. Of course we should be kind to everyone, but the post was about the clergy, especially in a Church culture that is suggesting, literally in an ordination sermon, that they get "a real job" if they want to pay their bills, and then also expects them to run a parish with less help every year, constantly having to prove that they



are "worth the cost" of having them.

Being a clergy spouse is not so much a position—it is more often a predicament. We are on the inside—we see all of this, but often say nothing for fear that it will be misunderstood as us seeking personal financial gain. But we who work in the Church don't do it for the money. We are deeply invested in our Church, and love it so much. Any person who gets "through the process" to get to the point of ordination has given up a lot to get there. To be told at that point that the Church, their Church that they love, will not value them enough to support them in their vocation is a sad comment on how little we value our clergy, and how they must accept that they will be overworked and underpaid.

## UPCOMING DEADLINES:

September's print issue: 28 July

October's print issue: 1 September

November's print issue: 29 September

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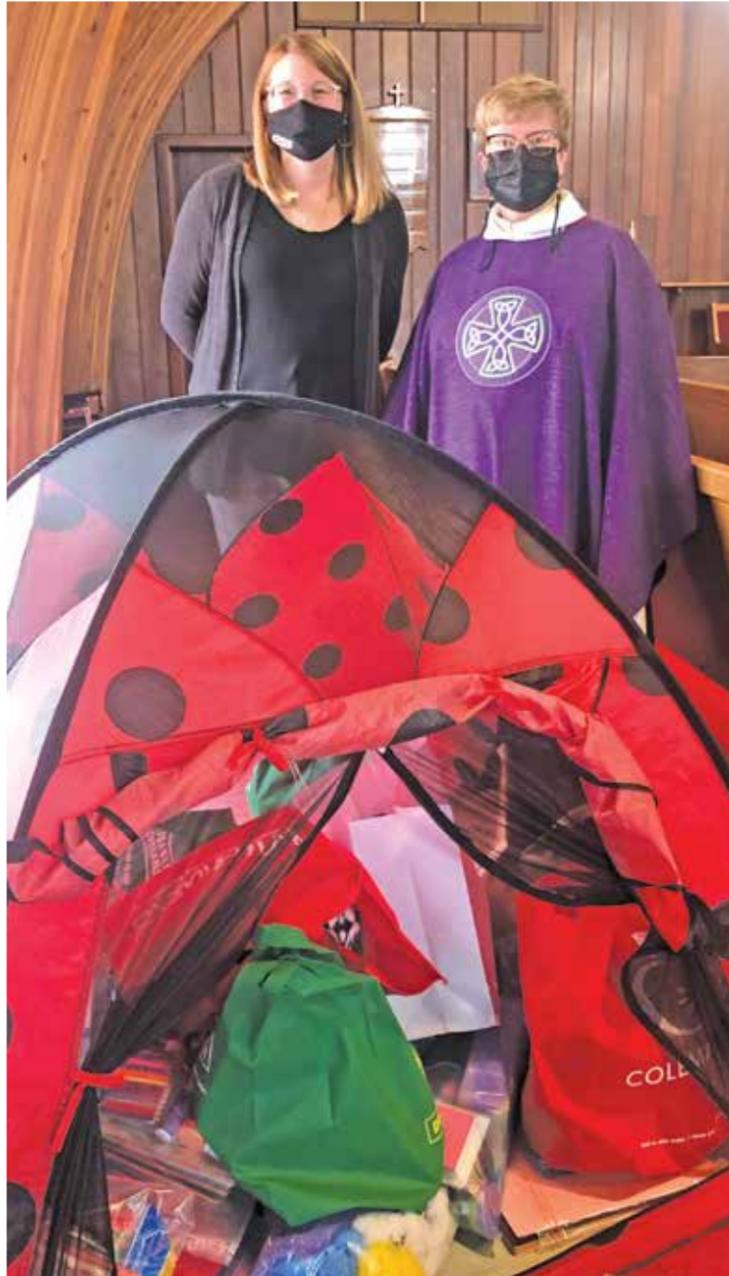
# Lenten Outreach Project at The Ascension

Article by Jean Nash  
Photographs by Wayne Courage

In keeping with our motto 'Reaching out to Others,' this year for our Lenten outreach at the Ascension in Mount Pearl we partnered with the CNIB to provide materials for two worthy projects. One of the projects is the CNIB's Annual Family Camp, and the other is the PREP Program. The camp is fully adapted to promote skill building and memory making for children living with sight loss. The PREP program provides those with sight loss the tools, skills, and social connections needed to navigate post-secondary life.

A list of possible donations was listed for both projects. Parishioners were delighted with the idea, and placed their donations in a tent that had been set up at the front of the church for that purpose.

On April 3rd, Amanda Halliday from the CNIB came to our 11:00 service, thanked the congregation on behalf of the CNIB, and collected the items that had been so generously donated by our parish.



In the above photographs are Amanda Halliday of the CNIB, and The Rev'd Lynn Courage

# New Vestry, St. Paul's, Grand Bay

Submitted with photograph by  
Eileen Keeping

Shown in the photograph on the right is the new vestry for St. Paul's Church, Grand Bay, for 2022.

*Back Row (left to right): Donnie Ingram, Larry Hill, Eileen Keeping, Rev. Faye Coffin, Glen Sheaves, Sam Keeping, Gordon Matthews. Front Row (left to right): Marilyn Hill, Denise Kettle, Donna Bailey, Eva Pearce-Ingram, Phyllis Matthews. Missing from the photograph are: Norma Simms and George Gillam.*



# Reasonable and Probable Grounds to Believe

## A country road

Ford Matchim  
Columnist

On a summer's day in New Brunswick, whilst a rookie member of the Royal Canadian Mounted Police, I had the strange experience of having a person die in my arms. A middle-age man had lost control of his vehicle on a winding country road and slammed into a culvert. By the time I arrived on the scene, he had crawled from the car and was lying by the roadside in a bed of wildflowers. His breathing was heavy and he had a repeating, wheezy cough. I tried to ease his discomfort by holding him in my arms. He kept looking straight at me as I was assuring him the ambulance would soon be along. His breathing became weaker and weaker, and in just a few more minutes he died, without any fuss whatsoever, right there in my arms.

Later, mulling over his dying, the question just kept popping in my mind: when your bodily functions shut down and you die, what happens to your soul and where does it go? Souls are usually described as being without bodily form and immortal, and being able to survive

death into some form of an afterlife. If indeed the soul is incorporeal, is it an immeasurable entity without trace that exists independently of anything else? I can understand the hardware of the brain dying with one's body, but what about the software of the mind—soul, spirit, or whatever? Why would that die too? If there is individual immortality, is the route via the soul? The question of a divine element in the soul has been a subject of everlasting debate, and there's been oodles of philosophic nattering on the soul-body relationship in terms of form and matter. But read all about it and discuss it with whom you may, there is very little clarity to be had—certainly nowhere near the level of reasonable and probable grounds—to be found. Many posit that the soul is where God dwells in us.

Bertrand Russell in his autobiography says at age 15 he spent considerable time thinking about the validity of Christian religious dogma, and by 18 had decided to discard the last of it. Russell's father, a well-known atheist,

died when young Russell was only 6 years old. One wonders as he grew older just how much influence his father's earlier thinking had on him. It's easily accepted that a caring son would want to support his father's way of seeing things, especially so, when the loss of his father weighed heavily in his early development.

In his book "Why I am not a Christian," Russell states, "I believe that when I die, I shall rot, and nothing of my ego will survive." He makes repeated reference to "all the evidence" suggesting such-and-such. He was experiencing similar difficulty as the rest of us in trying to rationally justify the existence of a supernatural power. Within our natural world, let alone a supernatural one, we only possess limited knowledge therefore making subsequent conclusions on

the supernatural can often be flimsily based and found wanting.

Russell says: "We know that the brain is not immortal, and that the organized energy of a living body becomes, as it were, demobilized at death and therefore not available for collective action. All the evidence goes to show that what we regard as our mental life is bound up with brain structure and organized bodily energy. Therefore, it is rational to suppose that mental life ceases when bodily life ceases. The argument is only one of probability, but it is as strong as those upon which most scientific conclusions are based."

Bertrand Russell was an intellectual giant and one who spoke with a level of rationale and honesty that surpassed many others of his time, so one is somewhat hesitant to



be critical of him. Yet, his findings and conclusions as to whether or not there is a God are based on a human rational model of thinking. I conclude Russell is off the mark. In our natural world you just cannot, be it Bertrand Russell or anyone else, use our models of evidence and so-called fact collection, within our natural world to prove or disprove whether or not God exists, in a supernatural world. As I see it there is just no sense to be found in attempting to match or compare the *natural* with the *supernatural*.

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# St. James', Port Aux Basques

Articles and Photographs by  
Lisa Brown

## Confirmation



On April 24th, Bishop John Organ visited St. James Church in Port aux Basques for the service of confirmation. There were nine candidates who received the laying on of hands. After the beautiful service, everyone gathered in the Memorial Centre for lunch. Congratulations to all candidates.

Left to right front row: The Rev'd Jane Allen, Kristen Gale-Osmond, Avery Keeping, Karter Richards, Sequoyah Carter, Jake LeRiche  
Left to right back row: Allie Osmond, Maddie Simms, Landon Bobbett, Matthew Glover, Bishop John Organ.

Cutting the cake are the oldest and youngest candidates, Landon Bobbett and Allie Osmond

## Lenten quiet day



Rev'd Jane Allen



Glenda Hatcher



Viola Parsons

On Friday, April 1, 2022, St. James' Church in Port aux Basques held a Lenten quiet day. The theme was "The Garden—Tending To The Presence of God." There were 19 people in attendance. Rev'd Jane led the service with scripture, readings, prayers, hymns, and the Holy Eucharist. The morning ended with a lunch.

## Palm Crosses



On April 7th, the altar guild of St. James' Church in Port aux Basques gathered together to make palm crosses in preparation for Palm Sunday. It was a nice evening of fellowship.



## Cautiously Resuming Traditions

### St. John the Evangelist, Topsail

Article by Louise Smith  
Photograph by Sharon Smith

Professing Christianity is not just about attending church on Sunday morning, albeit that is a very important first step. It is about everything that embodies the qualities associated with Christ's teachings. It is about parishioners coming together and uniting in fellowship continually and not just for Sunday, that one day of the week.

However, for the last three years, our church family, as well as neighbouring ones have been limited in our capacity to participate in events that were previously enjoyed to compliment each special spiritual occasion, due to the Coronavirus.

Of equal deprivation has been the restrictions involving fellowship with the ACW for special

activities in planning events associated with outreach. But with cautious optimism, we are finally commencing to visualize a glimmer of light at the end of the tunnel, beginning with Rev'd Jotie's guidance throughout the biggest and most important event of the year.

Our weekly Lenten services, and our nightly participation during Holy Week, leading up to Good Friday and Easter Sunday, were all enjoyed without incident or interruption through fear of isolation.

It was also during Lent this year that all, under the capable guidance of our ACW president Betty Hiscock, enjoyed a very stimulating quiet day. A group of ladies from our home parish, together with invited guests from neighbouring churches,

assembled in the hall at 9:30am. First to unwind and relax with a cup of tea and a chat before proceeding upstairs for a very stimulating address by Betty.

The focus of Betty's discussion centred solely on the concept of love. In her elaboration on love, she emphasized how essential it is in our daily lives and nature as human beings. She talked about earthly love in the context of helping our neighbours and those in need. But she stressed that it must not be isolated from spiritual love as all is inspired by the grace of God.

*Let your light so shine before men, That they may see your good works And glorify your Father in Heaven.*

Matthew 5:16.

## Light In The Dark

### Comfort, assurance, and peace from Jesus

The Rev'd Canon Jeffrey Petten  
Columnist

One of the things that I love about our Anglican tradition is the Eucharist in reserved sacrament. The clear white light in the vicinity of the tabernacle is a bright indication that the real presence of Jesus, in the form of bread and wine, is kept in safety, in sanctuary; this is so that a priest such as myself, if in need to give communion to someone requesting the blessed sacrament in an emergency, can readily avail.

One evening, driving by my current parish church, the light from the presence lamp was brightly shining as I passed by. What a feeling of calm and a feeling of companionship I felt as I saw the light. There are some evenings now, as I am driving home, that I will make a detour just so that I can see the presence lamp shining in the darkness. It gives to me a feeling of comfort, a feeling of assurance, and a feeling of peace. I know that within the darkness there is a presence.

Other times, especially after an evening of teaching confirmation class or after having a vestry meeting, I enter into the worship space and I sit in a pew and take the time to think and reflect in silence, and also in the presence of the tabernacle light. I take the words which were preached at my ordination to the diaconate to heart as I examine the things I have done in the day and wonder, if I had to do it all over again, what would



I do the same, and what would I do differently. Romans 13:12 says: "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light." The tabernacle light is such: the armour of light needed in our world.

Whether it be our feelings because of the pandemic or because of the sadness we see on the nightly newscast, we feel there are times we live in darkness, yet the light of Christ shines. The light of Christ shines and pierces the darkness giving a sense of hope—hope to a world so desperately in need of something better.

So the next time you are driving by your parish church, look in if you can, and see if you can see the tabernacle light shining in the darkness. Know that because such a light is shining, you are not alone. Take to heart the words of St. Matthew's Gospel, echoed in the liturgy of Holy Baptism in the Giving of the Light: "Let your light so shine before others, that they may see your good works, and glorify you Father in Heaven."

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- individual articles which are easy to read and share online with others
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- different sections for the three dioceses, their bishops, and for columnists



## Online Auction Raises Funds for Church in Gillams

Submitted with photograph by The Rev'd Kay Osmond

In the photograph that is at the top of this article, Audrey Park is pictured presenting a cheque for \$2065 to Rev'd Kay. This amount represents the proceeds from a recent online auction for St. James'

Church, Gillams. Thank you to Audrey and her team for organizing this event, and a special thank you to all those who made donations and participated in this auction. The proceeds will go into the general fund for our church's expenses.

# Together, We Can Change The World—Slow and Steady Though It May Be

Allison Billard  
Columnist

Am I the only one who gets overwhelmed at the sheer magnitude of bad things in the world? War, famine, climate change, poverty, homelessness, unemployment, sickness, a healthcare crisis, the cost of food, and the price of gas...don't even get me started! When does it end? Is this just life? Do we just deal with it all? Maybe I am a product of my generation, but boy does it give me anxiety.

I want to help: help the refugees, help save the planet, help those who are in need. We try to do all the right things: we recycle and compost instead of throwing everything in the trash, we buy locally in order to support the economy, we conserve electricity and drive only when and as necessary. We support a number of charities, and generally try to be decent human beings. But what does any of it matter? Our actions in and of themselves aren't going to change the world!

Or will they? After all, Jesus was just one man, albeit a pretty awesome one, and to be totally fair he had a little help from above. But he also

gathered like minded supporters and look how that turned out. Not the crucifixion part of course, but everything that came afterwards. Okay, well not everything; the Church has done and been responsible for some super questionable things. But we also do a lot of good in the world. Right?

Maybe it's a mid-life crisis (although I hope this is not mid life yet), but I often find it all so insurmountable. No matter what we do, we are just one family, and can we really make any difference?

The kids though—boy they are just designed for social justice. Their enthusiasm for doing what is right gives me hope that someday the adults will get their stuff together and see the world through the eyes of the children. My youngest will often ask about the people he sees in the streets, standing at intersections with a cup out, hoping for some change. He will say that if he had a million dollars he would give it all away so people wouldn't be homeless.

Then we have billionaires trying to race



each other into space. What sort of sense does that make? Why spend so many resources on exploring the universe when we can't even take care of the one tiny planet with which we have been entrusted? We can't even feed and clothe and protect the people in this world. Where does that disconnect happen, and how do we reprogram that? Does all of this seem ridiculous to anyone else?

I find I have to remind myself that everything starts at the grassroots, just like Jesus did. Seek out like minded individuals, and together we can change the world. It's all about one step at a time, one day at a time, once cause at a time. Progress is slow, but then again, slow and steady still gets us to the end.

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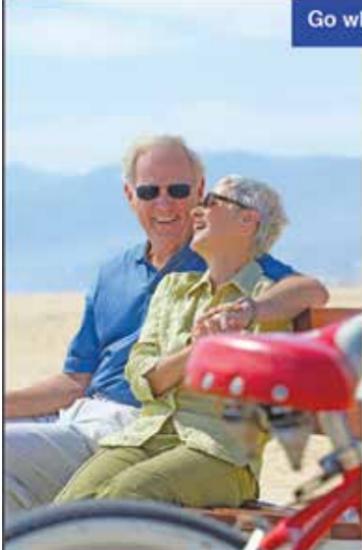
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## Essential Stillness

The Rev'd James Spencer  
Columnist

Sometimes we all need to experience stillness.

It's not an easy thing to do in today's world. It seems that even when we're alone we're not *really* alone. The cell phone in my pocket is a constant companion—a reminder that the busy world is only a hair's breadth away. Even when it is silent it still calls out, tempting me to check my messages or to peruse the endless entertainment of the internet. Stillness eludes me, because I am tethered to the wide world, and too often am reluctant to let the leash go.

But we all need to let go sometimes. It is good (in fact, it is necessary, I believe) for a healthy mental, emotional, and spiritual life to permit oneself a period of blessed silence and stillness. A moment to let your mind drift from seemingly important and pressing matters, and allow the gentle (and normally imperceptible) song of the universe to wash over you.

For me that time comes mostly in the late spring and summer. I love to go kayaking, and there are few joys in my life like the peace of floating calmly on a glasslike lake or bay. In those precious moments I feel truly close to God—not like I do when I say my morning or evening prayers; not like when I go for walks or otherwise try to relax in my busy life. On the water, there is nothing except the beauty of creation, the sound of the breeze, and the swish of the water as I slide



the kayak along. There is peace in those moments, and for a short time I truly know the loving embrace of God.

And sometimes I'll catch fish.

Kayaking is not for everyone, I'm sure. But I am equally sure that God provides each one of us such a means of stillness. Maybe it's gardening, or knitting, or hiking. Maybe eating a simple breakfast while reading a book. The list is inexhaustible. We, each of us, need to find what it is that gives us this stillness. If you're fortunate, you already know it. If not, I implore you to start exploring the possibilities.

Once you know what it is, please make time for it. The world will not end, your life will not fall apart, if you just take the time you need in stillness. In fact, afterwards you will be far more capable of handling the various complications and demands of life.

God gives many gifts. And this gift, I believe, he gives to all. Accept it, and let it bless your life. Let stillness be for you, as it is for me, the embrace of God, and a peace which passes all understanding.

# Triumphant Easter—St. Peter's, Upper Island Cove

Article and photographs by  
Robert Clarke

As part of the Anglican Parish of Upper Island Cove, St. Peter's had a triumphant Easter Sunday celebrating the risen Lord! Our Sunday school youth processed waving yellow and white flags while the congregation sang the hymn "Jesus Christ is Risen Today!" It was such a relief, after years in the pandemic, to see a jubilant congregation celebrating

as a church family. The Rev'd Scott Winsor had a wonderful children's time, which was followed by more celebrations at Sunday school. Our Sunday school has attempted, virtually and in person, to soldier on these past three years. It has not been easy! But, the good work has been so worthwhile. Take care, and God bless.



# Holy Week and Easter at The Cathedral of St. John the Baptist, St. John's

Article by Emily F. Rowe and Ellen Reid  
 Photographs by E. Rowe, J. Rowe, and E. Reid

Holy Week and Easter were glorious at the Anglican Cathedral in St. John's this year. After the years of separation and pivoting due to the pandemic, it was truly a blessing to be together.

A service of Tenebrae, meaning "darkness," was held on Wednesday night. Between antiphons and lessons, all sung by the choir, candles were extinguished until the building was in near total darkness. Finally, the centre candle, representing Jesus, was removed. A loud noise was heard, and then Christ candle was brought back. This visual depiction of Christ's desertion by his

friends is a powerful way to begin the lead up to Jesus' death on Good Friday.

Maundy Thursday began with a service primarily for the clergy of the diocese at which they renewed their ordination vows, and at which the holy oils for the coming year were blessed by Bishop Samuel Rose. That evening saw the commemoration of the last supper, which was followed by the stripping of the altar, during which the choir sang from the Lady Chapel.

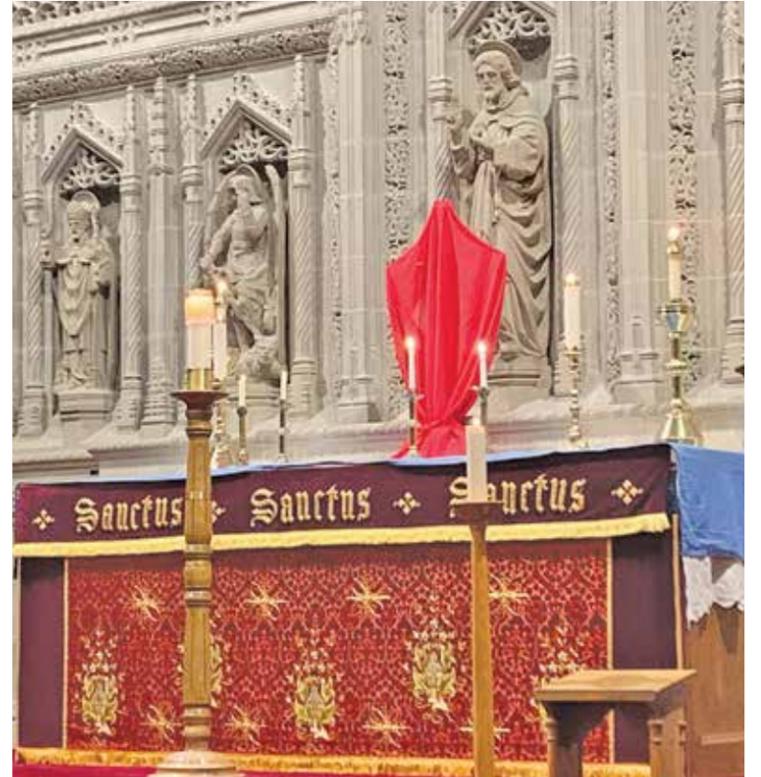
On Good Friday, the children of the parish met in the morning for the Stations of the Cross, and a dozen faithful gathered

to walk the temporary labyrinth late in the afternoon. Some of those who walked also bared and shared their soles. At the labyrinth's centre, walkers were met with a crown of thorns.

Saturday saw a busy hive of activity as the altar guild spent hours getting the Easter garden, flowers, hangings, and other things all ready for Easter.

On Sunday, Bishop Rose celebrated the Eucharist, preached, and took part in a baptism. All week, the beauty of the building was matched by the solemnity and beauty of the liturgies and music.

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



The altar, set up for Tebebrae



The stripped altar on Maundy Thursday



Bare feet and the crown of thorns, Good Friday



The new Paschal Candle for Easter 2022



The Easter garden



Bishop Rose, preaching on Easter Sunday

What I Shall Do This Summer

This summer  
 I shall stand under a archway of pine trees  
 and listen as the wind whistles through the branches.  
 I shall stand on the shore line  
 and listen to the anthem of smoothed stones  
 being rolled and tumbled  
 by the ever moving sea.  
 On sticky hot July afternoons  
 I shall be seated on a chilled pew  
 in a vacant and cooled nave  
 and I shall reflect on things bigger than me.  
 On August evenings, I shall look high towards  
 the sky, aghast by all that I can not see and  
 affirmed by all that I do see and I shall feel small.  
 On breezy September afternoons  
 I shall tread lightly amongst old weathered grave stones  
 and follow an overgrown trail to visit  
 and pray with those who will never know my name.  
 And perhaps, I may even, go to Church.  
 E.B. Reid. May 1, 2022

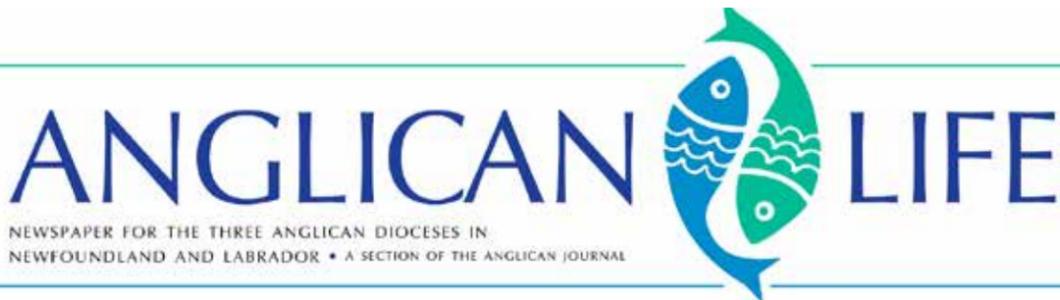


Photo by Ellen Reid; Georgetown, Conception Bay

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