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## Ministry and Mental Health



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

About a year ago, I made one of the most critical decisions in my life and ministry. In actual fact, the decision was made for me. After months of suffering from crippling anxiety attacks, I took medical leave. There was no way I could properly function, not only as a bishop but as a human being, unless I received professional help. I was ashamed, embarrassed, and felt like a complete failure. I thought that my ministry as a bishop was over. My life

was falling apart.

In retrospect, one of the wisest things that I did—even though thinking clearly at that time was a struggle—was to be truthful with the church about why I was taking medical leave. I was taking time off to address my mental health. I knew I had to be honest with my Church family about what I was going through.

My psychiatrist once explained it to me this way: if you had a broken leg and we saw you with a cast on, we would immediately be

concerned for you and make sure you were okay. Working with a patient with mental illness is like wearing a cast. Mental health care takes time, and society should be just as concerned for your welfare, even though your condition is not as visible as wearing a cast on your leg.

The stigma around mental health has dramatically improved in recent years. It wasn't always that way. People who suffered mental illness were often isolated or hidden

See *MENTAL HEALTH* on p. 3



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Mary Genge Bowers  
Photo: Sybil Genge



Dean Catherine Short, Pamela Tibbo (daughter of Lillian Dingwell) and Linda King (daughter of Sadie Dredge). Photo: Connie Lamswood

## Gifts Given "For the Glory of God"

Article by

Dr. Doreen H. Klassen

On Mother's Day, May 8th, the Cathedral of St. John the Evangelist in Corner Brook dedicated several items "For the Glory of God." A set of brass candlesticks was given by the ACW and

cathedral parishioners in memory of Sarah (Sadie) Margaret Dredge (1922-2019), and Pamela Lillian Dingwell (1926-2019). Also dedicated were two white altar linens, one for the main altar and

the other for The Lady Chapel, titled "Giving with Grace," and donated from funds raised by 96-year-old cathedral parishioner Mary Genge Bowers, whose raffled quilt paid for the linens.

## 70th Wedding Anniversary Celebrated



Article and photo by  
Willie Loder

Trevor and Mildred Bennett's 70th wedding anniversary was celebrated with a visit from Rev'd Kay who had prayers with them on August 21, 2022, at their home in Irishtown Summerside. Mildred attends church and ACW meetings at St. Paul's in Summerside. Congratulations on such a great achievement.



# Mental Health

From p. 1

away for fear of what others would think or family reputations being damaged. There are countless horror stories where people with mental illness are locked away and separated from society. In this province, the phrase, "He's in the Waterford," was received with ridicule and scorn. So mental illness was kept hidden and rarely discussed in the open.

Not everyone can share their struggles, as I did, with their mental health. But we, as individuals and churches, can help lessen the fear of judgement by being more understanding and accepting. Realizing that mental illness is not the same for everyone and that there is no one treatment for all is the first step. Even though Jesus told us not to judge others, we sometimes do in churches, most often out of fear and ignorance. Churches should not be places that perpetuate negative stereotypes about mental health and people who are facing their own challenges.

Creating compassionate and inclusive churches offers safe places for others seeking acceptance and welcome. It is not about prying into someone's personal health issues but about being a caring community that loves like God loves unconditionally regardless of circumstance in life.



Image: A Plus Vector

In a recent report from the Church of England, I was encouraged to read about a growing partnership and mutuality developing between faith leaders and mental health providers. In the Report Forward, Bishop Sarah Mullally of the Diocese of London wrote: "Building intentional partnerships between faith leaders and mental health professionals has the potential to transform lives. For all of us, there are multiple influences which shape our well-being and the way that we experience and understand our mental health. Faith is one of those factors, and it cannot be laid aside. If we are a person of faith it will permeate every aspect of our lives, our understanding of what happens to us and our response to those who seek to offer help when we are unwell. Faith leaders have deep knowledge of their own communities and

the ways in which mental health needs are perceived, understood, acknowledged, or in some places greeted with silence, in those contexts. Bringing together the professional skills and expertise of mental health professionals with the contextualised wisdom of those faith leaders is therefore a very powerful act." (NHS Report on Mental Health and Spirituality: Building Workforce Competence and Capability Together - June 2022).

I was so inspired to see my Cathedral of St. John the Baptist take the initiative in raising mental health awareness through education in their weekly church bulletin. On their bulletin's front cover, they have "Mental Health Moments," which provide educated and researched facts about mental health. This is one small way the church can create open and honest dialogue and

highlight genuine love and concern for all people.

Many of our clergy struggle to deal with stresses beyond what could be expected. Some are questioning their vocations and their role in the diocese. Some are facing unique mental health pressures. The effects of the COVID-19 pandemic on church and society are still being felt. As bishop, I am the pastor to the clergy and to the congregations. So, this year, I asked that every parish give all our current stipendiary clergy and paid lay employees a one-week (seven full days) paid mini-sabbatical. This mini-sabbatical is in addition to their standard vacation time and educational leave. This mini-sabbatical is a pastoral response so that our clergy and lay staff be given the time they need to rest and renew.

In addition, I have engaged with those with

expertise in wellness, self-care, and mental health to assist in providing resources and days of awareness for the diocese, which hopefully will help all those who need it. We are a family, we are responsible for each other, and when one member suffers, the whole family suffers together.

From time to time, I will share more about mental health challenges and opportunities for the church in future articles of Anglican Life, especially the difficulties for those accessing and receiving effective mental healthcare in this province. For now, I believe it starts with education and awareness. But education and awareness mean nothing if we do not show compassion for one another. My hope for the church is to truly embrace the call to respect the dignity of every person.

When I went public with my mental health challenges, I received an enormous outpouring of love and concern from people in this Diocese and beyond. That support gave me the courage to carry on in ministry. I will never be "cured" of my mental health challenges, but through professional care and treatment, I am on a journey to healing and wholeness. I thank God for those in my life and ministry who are with me on this journey together.



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# Lambeth and COVID

The Rev'd Canon Jeffrey Petten  
Columnist

On the evening of Saturday, July 30th, 2022, I went to bed with a sore throat. After the week I had which entailed a visit to a local nursing home and a couple of funerals, I thought I had been talking to much and just needed to give my voice a rest. The next morning with two liturgies in Deer Lake, with the 11:00 am suppose to be a baptism and a "Come Home Year Celebration" that evening in Howley, I did not feel well. It was not like a sinus infection which I had had a few weeks before; this was different. So, what did I do? I took a COVID rapid test. What was the result? Positive for COVID. In a rush to get everything covered and notify the family seeking baptism that it would not be happening as planned, I began my period of self-isolation, and I took in the sessions of The Lambeth Conference which were being livestreamed from Canterbury, Kent.

Just as sports fans look to see for their favourite player on television, I was looking for bishops that I knew; in particular our three Newfoundland and Labrador bishops. As sick as I was, I would get excited when I would see a bishop that I knew. I took in all that I could during that time of suffering with COVID, with the lack of appetite, the lack of energy and all the yucky stuff associated with it; I got excited for what I was hearing and what it is that we



Justin Welby, Archbishop of Canterbury, delivers his third and final keynote address to the 2022 Lambeth Conference held at The University of Kent in the United Kingdom. Photo: Neil Turner



need to do and to be in order to be "God's Church for God's World."

In the third of a series of keynote addresses delivered by the Archbishop of Canterbury, he closed with these words taking the marks of mission of the 5 T's: Tell, Teach, Tend, Transform, and Treasure. This quotation is from him:

"The Anglican Communion is one part of [the] multitude.

Is it argumentative? Oh yes.

Is it diverse? Immensely.

Is it God's holy people?  
Certainly.

Let us go out together in obedience—sent out, as God's church for God's world."

This gave me hope. This gave me a sense of purpose. It gave me a reminder of something that I had been told before I was ordained: that I needed to broaden my view of the Church from being the little dot on the map that had a boundary from the Quarry Bridge to the West Side of LeDrew's Road in Conception Bay South. It gave me the nudge that I did not realize that I needed. It gave me the realization that we need not just another building that people pass by and wonder what its purpose is. The purposes and the realization in this hope are that we are part of the kingdom of God, and it has a whole

lot more than cassocks and collars, organs and pews, parish councils and budgets. It is something real and tangible in the here and now, just as well as it is of the future. It is the full expression of "Your kingdom come, your will be done on earth as in heaven."

This gave me the inspiration to take the gifts that God has given to me as a priest, and to know that we as a Church, if we are to be God's Church for God's world, need to be active. We need to be active in our congregations, parishes, deaneries, and dioceses. There are those who voice doom and gloom because of the pandemic. Now is the time to prove them wrong and be what it is that God is calling us to be. God is calling us to be faithful. God is calling us to tell others about love, to teach them about hope, to tend to their needs, to transform their lives and to treasure this place we live in. We do not need to be bishops or priests to do this. We are all part of this, and we all need to encourage one another. After all, we are argumentative, diverse, and holy. In being argumentative, diverse, and holy, let us be obedient so that we can be God's Church for God's world.

I guess it was a good thing for me to come down with COVID, because it is the closet I will get to Lambeth. Now it is time of all of us to be God's Church for God's world.

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# Diocesan Archivist Visits St. Paul's, Harbour Grace

Article and photograph by  
Peter Chalker

As archivist for the the Diocese of Eastern Newfoundland and Labrador, I had contacted Fr. John Nicolle to ask him if he would deposit all the church's noncurrent records (St. Peter's and St. Paul's) at the Archdeacon Buckle Memorial Archive (ABMA) in the Church of St. Mary the Virgin, in St. John's. He agreed, so Ellen and I were on the road to St. Paul's.

We were driving along the lower road in Harbour Grace looking for St. Paul's church. The rector, Fr. Nicolle, said it was easy to find and when I saw it, I understood what he meant. There it was solidly situated on a large green sward with a few askew headstones just in front of it. My wife, Ellen, found a place to park and we walked up the small, paved walkway to the main doors of the church.

Fr. Nicolle and Mr. Bob Noseworthy, who is a member of the parish, were there to meet us. They showed us where the documents were stored, and I was happy to see they were in a sturdy vault, carefully arranged. We removed them, put them in boxes and carried them to our car for the trip back



St. Paul's church, Harbour Grace

to ABMA.

I was delighted that Fr. Nicolle had agreed to have the records stored in ABMA. Many of our parishes have their records stored in damp basements

visited by mice. Some are kept in cupboards, and other unsuitable places too numerous to mention. Harbour Grace is a very old parish whose history dates to 1764. Unfortunately,

there are no records from that time as the previous churches were destroyed by fire or wind.

The current stone church was consecrated on July 5, 1840, by Bishop Aubrey George Spencer. The exterior reminds one of the rural churches built in England, and the surrounding grounds enhance that idea.

Throughout its long history St. Paul's has served the Anglican community in Harbour Grace for over a hundred years. Amongst the documents which will be stored in ABMA are baptismal, marriage, and burial registers. These registers are legal documents and should be stored in an environmentally controlled space as we have at ABMA. There are still too many of our churches records that are in danger of destruction by agents of deterioration I mentioned before.

Many Anglican parishes continue to store their records in unsafe conditions. I plead to all parishes in the three dioceses to take their records to their diocesan archive. If there is not a diocesan archive, then

the diocese should create one where these precious documents can be stored and catalogued to the benefit of the whole diocese and the public.

All the documents that a church generates as it goes about its holy business belong to the diocese. They should not be held in private homes where the same dangers can befall them—where they can be lost or at the death of the holder be cast aside. Please take these documents to your diocesan office or diocesan archive.

If there are volunteers in a diocese who wish to create an archive, please contact me at any of the addresses below for advice. I do not know everything; but I have worked in archives and have contact with professional archivists who can assist.

You can contact me, Peter Chalker, diocesan archivist at:  
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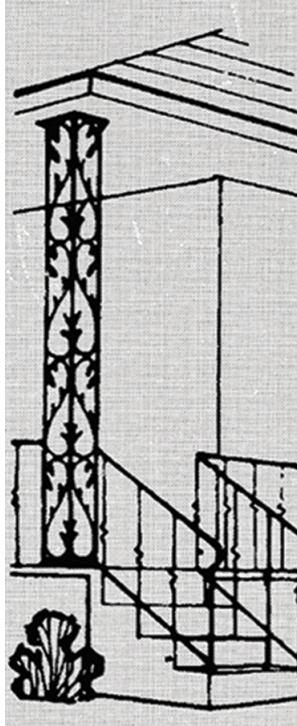
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# The Virtue of Gratitude

Kevin Smith  
Columnist

*"Thanksgiving Day is a good day to recommit our energies to giving thanks and just giving."*

This quote by gospel singer Amy Grant kind of summarizes what Thanksgiving is or ought to be. When Editor Emily suggested that thanksgiving could be a theme for this month's issue of *Anglican Life*, I thought about this quote and began a process of asking myself what is there to be thankful for in this world at this time.

Over the last 22 years, I have encountered many generous Anglicans—far too many to mention in this column—who have left bequests in their wills for the church. I often had the opportunity to ask these donors why they were leaving something for their parish, the diocese, or the national church. Their response generally was—not for their financial benefits as one might think—but their firm belief in the mission of the church that sustained them and their families over the years. In other words, they believed in the mission of the church and they wanted that work to continue after they were gone.

For instance, in the past I have written about Dr. Grace Layman, a daughter of Fogo Island, who worked



for Memorial University for many years. For Grace, her church and her university were important in her eyes and after she died, she left bequests for St. Philips Anglican Church and Memorial. That was her way of saying thanks.

Another case in point involved Ms Claudine Samson, originally from Flat Islands in Bonavista Bay, but she called the Cathedral Parish of St. Martin's in Gander her spiritual home. Claudine contacted me early in my ministry and indicated she wanted to do something for her church. We worked out several scenarios and in the end, St. Martin's benefitted greatly from the generosity of Claudine. I have often quoted Claudine because she told me one the reasons for giving included the case for support preached by her rector, the Rev'd John Watton. What a way to say thanks and a terrific example of thanksgiving!

There are many stories like these two individuals with whom I have had the privilege

of working and helping. The church has indeed been blessed by their thanksgiving support of its mission.

Recently I read an article about the late Dr. Jim Downey, a native son of Winterton, who graduated from Memorial University of Newfoundland and went on to become president of two Canadian Universities. In the article, his daughter related that her father would look over her tax returns, not to see how much money she had made, but to see how much she had given to charity. Such was the legacy of this great Newfoundlander who appreciated the benefits of giving back to your community, or showing appreciation and thanksgiving.

In conclusion, in this Thanksgiving month of October, let us focus on the many blessings that have been bestowed on us. And, please keep in mind the words of Henri Nouwen:

"Every time we decide to be grateful it will be easier to see new things to be grateful for. Gratitude begets gratitude, just as love begets love."

Kevin Smith is a gift planning consultant for Anglican East NL. He can be contacted at 709 739-5667 or by email: [kevinsmith709@gmail.com](mailto:kevinsmith709@gmail.com)



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## Diocese of Central Newfoundland Ordains Two Deacons

Submitted by Archdeacon  
Terry Caines

*At St. Martin's Cathedral in Gander, on the 19th August 2022, the Rt. Rev'd John E. Watton ordained Maxine Abbott and Jonathon Durdle to the Sacred Order of the Diaconate. Rev'd Maxine will serve in the Parish of Burin and Rev'd Jonathan will serve in the Parish of Salvage. Both will assist and minister in their respective parishes.*

### UPCOMING DEADLINES:

November's print issue: 29 September  
December's print issue: 1 November  
January's print issue: 28 November

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# ACW Closing Dinner at St. Augustine's



Article by Peter Stevenson  
Photo by Gail Dick

The Anglican Church Women of St. Augustine's of Canterbury in St. John's held their closing dinner on Saturday, June 18th, 2022. St. Augustine's is blessed to have a strong ACW which has rebounded well after being unable to meet during the worst part of the COVID-19 pandemic. The ladies were excited to resume meetings with more than twenty members in attendance. The year concluded with the closing dinner catered by Freddie Richards' Catering. The

entertainment portion of the evening consisted of a prize choosing game whereby, when a name was called, a lady could choose a prize from the prize table or take a prize which one of her colleagues had already opened. Some prizes went through several pairs of hands before the evening was concluded to the enjoyment of all. There were wishes for a safe summer and the ladies are looking forward to returning in the fall.

## Fight or Flight

The Rev'd Jonathan Rowe  
Columnist



Anxiety is actually one of our bodies' natural responses to stressful situations, and can be a very healthy one. Anxiety is part of the way we recognize and avoid dangerous situations. The trouble is that the mental (and often unconscious) systems that watch for and respond to danger evolved for much more primal situations than we normally face. They don't necessarily make a distinction between degrees of danger; they might throw us into 'red alert' mode for any and every anxious situation they identify, from the bear in the woods to the creepy stranger following you after dark, to pandemic news updates, to the growing awareness of the climate crisis.

For a long time, I tried to use my anxiety like a superpower. I would get surges of anxiety, when my heart would race, and I'd find it hard to focus, but I could never tell why. Now

I refer to those episodes as 'visits from the anxiety fairy'. They might happen at random, sometimes on a daily basis: an unseen fairy dropping off a little package of nervous disruption to unsettle my day. I used to ask myself 'What am I forgetting?' as if this was my subconscious screaming for my attention to one of a thousand projects and tasks simmering on the back burner of my mind's stove. I kept detailed lists of all the things that I might forget, so that at the next surge of anxiety, I could quickly scan through them to reassure myself that there was nothing about to burst into flame, or at least leap towards something I'd been neglecting for too long. For me, these visits

from the anxiety fairy were a push to be extremely organized and focused on productivity.

For me, this turned into a pretty toxic impulse. Often, the clergy have vaguely-defined responsibilities and plenty of unwritten expectations. Sometimes these expectations are placed on us by parishioners; sometimes we put them on ourselves. When it feels like many people have no idea what actually constitutes priestly ministry, and churches are struggling to pay their clergy a fair stipend, it can be tempting to amass a lot of projects and responsibilities to prove that we're 'earning our keep'. Using a visit from the anxiety fairy as a prompt to spur on new rushes of superhuman productivity might seem like a good idea at the time. But without dealing with the underlying problems of poorly-defined expectations and of the

anxiety itself, it's a recipe for disaster. Sooner or later, we can't keep all the plates spinning. We have to let go of something, or they'll all come crashing to the ground at once.

If we're going to be concerned about the health and well-being of the clergy, we have to take their mental health seriously. People say that 'Burnout doesn't come from working too hard. It comes from doing the work that others should be doing'. How much of the work that the clergy are doing is really 'ordained ministry', and how much do we define 'ordained ministry' as 'whatever the clergy are doing'? How much of what the clergy do requires a collar and a seminary education? How much is just 'other duties as assigned' because there was no one else around to do it?

If we're going to take the well-being of the clergy seriously, we have to keep

asking these questions. Parishioners and Vestries need to ask themselves whether everyone understands what the clergy are responsible for, what is the ministry of the whole People of God, and whether the distinction (or lack thereof) is supporting the mental health of the clergy. Clergy need to ask themselves whether they're doing their own work or someone else's, and what kind of effect that might be having on their well-being.

**Mental health struggles can seem overwhelming, but with help, they can be dealt with. One of the hardest parts is admitting that something isn't right. If you or someone you know is experiencing a mental health crisis, you can get help by calling 811. More support and resources are available online at [nl.bridgethegapp.ca](http://nl.bridgethegapp.ca).**



# Goodbye celebration lunch for Rev'd Kay

Submission and photos by Willie Loder

We had a goodbye lunch for Rev'd Kay, who is finished as our priest-in-charge on August 21st, 2022, at St. Paul's Church, with Meadows, Gillams, and Summerside in attendance. Here she is receiving gifts, dancing with her son Matthew as the band plays "Music and Friends," hugging grandson Nolan, and during speeches by all. We will certainly miss her and wish her all the best in her new adventure.



# New Columbarium at St. John the Evangelist Cemetery

Article by Karen Morris

On July 17, 2022, during the annual Flower Service, the Rt. Rev'd Sam Rose, Bishop of Eastern Newfoundland and Labrador, dedicated the new columbarium at St. John the Evangelist Cemetery, Coley's Point (Parish of Bay Roberts/ Coley's Point). Columbaria are a new thing in this area but there seemed to be an interest in our church, so a columbarium committee was formed by vestry in February 2021. After much research and advice from other more experienced individuals, our columbarium was ordered in the Spring of 2021. New Burial and Cemetery Regulations were developed, and the



Committee members with Bishop Sam Rose. From L-R: Harry Roach, Roy Jones, Marilyn Dawe, Karen Morris, Bishop Sam, Rosalind Morgan, Gus French and Canon Christine Lynch (Rector/Parish of Bay Roberts/Coley's Point).

columbarium committee was integrated with the existing cemetery committee. After several COVID-19 related delays,

our columbarium finally arrived on a cold windy day in March 2022. With its walkway and landscaping, it is a

wonderful addition to our lovely, well-maintained cemetery. We are pleased to report that interest in purchasing niches

has surpassed all our expectations. Thank you to the committee for all their volunteer work on this project.



# Summer Services in The Old Heritage Church

## News From St. John the Evangelist, Topsail

Article by Louise Smith  
Photograph by Sharon Smith



It's the second Sunday of July 2022. With the sun's rays encompassing the earth in our midst, as I turn the corner of rectory road, chimes from the proverbial bell permeate the atmosphere, beckoning folks to worship. This is the first Sunday since before the pandemic that evening services for July and August have resumed in our old heritage church. This year marks the one hundred and sixty-second anniversary of its consecration, exactly twelve months after the first sod was turned voluntarily by a few residents from Topsail.

The undertaking was encouraged by its first priest, the Rev'd Charles Palaret, who was from Frances, and consecrated by Bishop Feild. It sustained parishioners from Manuels to Topsail for one

hundred and fourteen years, until lack of space became an issue. This necessitated the structure of our present church and the transition of parishioners in 1974.

The Rev'd Sydney Bradbrook was the last priest to celebrate in the old church and guided us through the transition to the new. It was difficult for the elderly to turn their backs on our modest shrine, which was warmed on cold winter Sunday mornings with a wood burning pot bellied stove. However, it wasn't just the elderly who maintained a sentimentality for our initial place of worship, and the welcoming echo from the belfry as its chimes fill the surrounding area.

Howard Brown, who was a young archivist and dedicated member of the parish at the time,

committed and encouraged Sunday evening worship in the old church during the summer months. He also volunteered to direct guided tours of the premises and cemetery. Sadly, Howard passed away a few years ago, but his legacy lived on through the inspiration of our Deacon Lisa Cox.

The practice was put on hold for three summers when COVID-19 was more prevalent, but the Rev'd Jotie Noel, our current rector, has once again resurrected Sunday evening worship during July and August in our shrine—an ecclesiastical heirloom, still structurally adequate for this mission.

"...your young men shall see visions, and your old men shall dream dreams" Acts 2:17b

## Lessons to a Child

Melanie Clarke  
Columnist

When I was a little girl, my father would take us to Chance Cove, Trinity Bay every summer to visit his family. As I was the only girl, I naturally became a daddy's girl so where dad went, I followed! Dad had a ritual of his visiting list for relatives and the first stop was always to see Aunt Polly. Aunt Polly was 88 at the time and spent all her time bedridden. She was my father's oldest aunt, so she was always the first stop.

I remember entering the old saltbox house with its low ceiling. Aunt Polly's son Norm was a tall man, and he couldn't stand up straight in some areas of the house. Upon entering the house, dad would be offered a cup of tea. Then dad and Norm began to catch up on the local news and anything new happening in the community. As a little girl, I didn't have much interest in the conversation so I would



go upstairs to visit with Aunt Polly.

Aunt Polly would always welcome me heartily with a big squeeze of a hug and she would ask me to sit on the side of the bed so she could hear me. Her hearing wasn't that good so being closer to her helped us to have a conversation. She would ask me about school and if I was being a good girl. She would ask me if I was going to church and Sunday School. She always inquired about how my vacation was going and whether I was getting outside and doing tons of playing. I would answer

all her questions but then it was time to get down to business!

Every time I visited with Aunt Polly, she requested that I sing children's hymns to her. She always had the prayer book and hymn book by her bedside within easy reach. She would pass me the hymn book and tell me to go to the children's hymns. I would ask her if she wanted anything in particular, but the answer was always the same: just sing for me, my love!

So, I would sing to her. She particularly enjoyed "Jesus Loves Me," but anything was grand as far as she was concerned. While my father and his cousin chatted downstairs, I sang to my Great Aunt. Sometimes dad and Norm chatted so

long that I had to sing most hymns twice to pass the time. She sang along with most of the hymns. She would close her eyes and hum along when she forgot the words. At the end of every hymn, she wanted me to sing "Amen," and it was then she would look at me and smile. "Thank you, my love, for singing to me. You don't know the good you do for me when you sing."

Aunt Polly loved to see me coming and she knew I would sit and sing to her until it was time to go. I knew that when I went to Norm's house, my job was to sing to Aunt Polly. At eight years old, my connection to my 88-year-old Great Aunt was through hymns—songs written about Jesus and his Father, and the Holy Ghost.

Songs about children being loved by the Father, Son, and Holy Ghost not only brightened Aunt Polly's day but also brightened my day. Through her love of the Lord her faith had influenced my life without me even realizing it.

God doesn't have to make huge signs like a burning bush or turning water into wine to show he is present in our lives; sometimes it's the smallest gesture like singing to an old sick woman which makes an even bigger impression in your life! I'm so grateful for the time I spent with Aunt Polly as a child, and I'll never forget the connection we had through those children's hymns.

God Bless you all and Happy Thanksgiving!



# The Queen is Dead. God Save The King.

By Emily F. Rowe  
Editor, Anglican Life

I must be honest and tell you all that I had something rather horrifying happen to me earlier this week. I was about 90-95% finished with the October paper when my laptop screen went all crazy, and then the computer refused to let me sign in. I was almost sick because, like a fool, I had not backed up my work for some time, and I was at that point only two days away from the deadline for the paper. Thankfully, because of the kindness of colleagues and their offers of help, you have the paper despite my woes.

I lost the editorial that I had written, or maybe it's still there, locked away in the hard drive of my laptop, but it's gone off to be fixed (I pray), and so I must write a new one. Today is September 8th, and today Queen Elizabeth II died.



Photo: Joel Rouse/ Ministry of DefenceDerivative: nagualdesign, OGL 3, via Wikimedia Commons

I've been a fan of the Queen's for as long as I can remember, and while many of you who are reading this may not be supporters of

the monarchy in general, I think that most will agree that Elizabeth II was an amazing person and a strong leader. She brought

a staggering amount of experience and knowledge to all that she did, and the outpouring of love that we are seeing in the aftermath of her death is proof of that.

But the thing that will always stay with me are her Christmas messages. These days, we can watch the Royal Family's YouTube channel and watch the Christmas message more-or-less whenever we want to, but when I was a child, we knew when the Queen was on tv, and we'd all stop opening gifts to go and listen to her.

Her clear messages of hope in tough times, and her unwavering Christian faith were an inspiration to me always. Many world leaders, dependant on the fickle nature of voters, might shy away from overt Christian messages, but

our Queen didn't have to, and never did. She spoke of Jesus and his love, and in her kind (yet I suspect quite firm), and compassionate way, she lived her Christian faith every day of her life.

And what of King Charles? He is well known to be interested in many faiths but remains himself a devout Anglican. I have heard that he will take the title of "Defender of the Faiths," which is respectful of the many faiths that exist within the Commonwealth. Time will tell what he will say about that in his Christmas messages, but I suspect that we will still have a monarch who will do his best to lead from a place of faith relying on God's love to sustain and uphold him. May God bless Charles and sustain him.



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# "CLB, 130 Years Strong"

Not many organizations can say they have been in existence for 130 years, but this year the CLB is celebrating its 130th anniversary, and the slogan is "CLB, 130 YEARS STRONG." The slogan recognizes our long and proud history of providing youth leadership training to our members. During our 130-year history, there has been more than 20,000 members who have joined the Brigade. We currently have approximately 13 companies within the Brigade, with a strength of approximately 300 members. We also have an Army Cadet Corps, and a Navy League Cadet Corps. We provide a wide range of programs such as badge work, arts and crafts, drill, band instruction, youth leadership training, just to mention a few. We also provide outings, summer camps, challenge camps, wilderness survival, leadership, and marksmanship.

As you can imagine COVID-19 has had a



Col. Gail Dick, Governor and Commandant

significant impact on all aspects of our organization. However, over the past year, we have embarked on a very positive initiative entitled, "A Way Forward for the CLB". Yes, we intend to strengthen our organization, starting today with your support.

We believe there is no greater time than

the present to provide our young people with effective leadership. The CLB is a paramilitary youth organization that strives to instill confidence and strong values amongst our youth through our various programs. We believe our young people today need these skill sets more than ever before.

Our goal is to give young people the foundation to become valuable members in their communities and equip them with the skill sets that will benefit them throughout their lives.

One of the key elements of the CLB is music, and our Regimental Band continues to be the flag ship of the Brigade. This year we have started a junior band, allowing our young musicians to avail of the opportunity to improve their musical skills, while being an important part of the organization.

We have a very proud history. We were founded in 1891 in London, England. Fortunately, through the efforts of a young Newfoundlander, in the person of Harold Blackler, a CLB Company was started in St. John's in 1892.

In World War I, over 500 members of the CLB in Newfoundland, enlisted for service. Unfortunately, 136 members of the CLB made the supreme sacrifice. Today, many CLB members

are currently serving in the Armed Forces.

I am asking all parents to give serious consideration to letting your son or daughter join the CLB. Membership in the CLB is open to everyone. It is divided into 5 age groups as follows:

Little Training Corps (LTC - Grades K-1)  
Young Training Corps (YTC - Grades 2-4)  
Junior Training Corps (JTC - Grades 5-7)  
Senior Training Corps (SC - Grades 8-12)  
Officers (Ages 19 Plus)

We also want to extend an invitation to adults from ages 19 years and up to become adult leaders in the CLB. An adult leader is a volunteer who commits themselves in helping youth develop the necessary skills to become future leaders of our community.

In conclusion, we encourage all parishes to join the CLB. For additional information, please contact:  
—Derek White, Executive Director  
Phone: 709-722-1737  
E-mail: derek@theclb.ca

## Deep Questions

Allison Billard  
Columnist

How did God make the sky?

How was God made?

Some pretty deep questions for a Monday morning, courtesy of my 9-year-old. My response: "It sure is a mystery, hey bud?" Not exactly the inspired or clever response he was hoping for I don't think.

On a Monday morning, I do not have the capacity for deep theological musings, but I suspect he was not looking for such a response. At 9, he has a very logical, sequential thought process. We can build a house, and plant a seed to grow a tree, but how would you make the sky? Something that is always there, has always been there, but you can't see



how it is made.

These questions, about the sky, and about the nature of God, feel existential and philosophical to me, but to him, they're just about science and fact: How, mommy? At the same time, he still believes in the power of magic, and accepts that not everything can be explained. What a wonderful time!

My slightly older son asks tougher questions, asking me to define all sorts of interesting words, and dipping our toes into more adult topics, but fortunately is still satisfied with fairly basic, technical, responses.

These questions, and many more, will become more frequent and the responses more important, I believe, as time goes on. They will question everything about our faith, probably at the same time they question all our rules and challenge every decision we make. While the baby and toddler days are behind us, the biggest challenges lie ahead: navigating puberty and the teen years, the existential crises that

will arise, friendships and relationships, independence and body autonomy, their desire to make their own way in the world.

As parents we will be held to account for our actions and decisions, and we will be required to provide some basis for why we do the things we do. "Just because" will not be a sufficient response. Nor will "it's a mystery". We will need to find ways to articulate our beliefs and provide solid reasoning and evidence to support all these things.

I hope we are entering into our new normal with COVID as part of life, so that we can get back to normal routines, maybe spend a whole year actually

in school, being more actively involved in our faith community and learning as a family how to adapt to the changing times ahead.

I hope my kids always feel comfortable to ask the tough questions, even when they make me uncomfortable, and boy do some of them make me uncomfortable. I will always try to answer as honestly and authentically as possible, because I feel that is the right thing to do. My days of deferring to the great mystery and magic of life may be coming to an end, but there is so much more to explore that I look forward to the journey. I hope you will come along for the ride.





# New Wine Gospel Group Performs

Submitted with photograph by Eileen Keeping

The St. Paul’s New Wine Gospel group from St Paul’s church in Grand Bay performed two selections at an ecumenical church service that was held at St. James’ Anglican church, in Port aux Basques. This was for the Come Home Year celebrations. The New Wine choir and the New Wine musicians did a wonderful job.

# It’s Not Just them. It’s Us Too.

The Rev’d James Spencer  
Columnist

Have you ever noticed that divisions between people generally exist upon lines of privilege or hardship? It’s true. Take any two groups and see what keeps them separate. It’s nearly always that one has something the other doesn’t, or one is suffering in ways the other isn’t. Eliminate those things, and while each group may remain distinct, the animosity and bitterness between them vanishes and they get along quite well.

Of course, that also means that when a group suddenly finds itself in a time of difficulty other, similar, groups swiftly try to distance themselves and work to proclaim their distinction from it.

You see it on the news all the time. A politician, business, organization, or celebrity is found to have done something wrong, and others swiftly speak up, saying, “I/We would never do something like that! I/We are different!”

And perhaps that’s true. And perhaps slowly the ones who obtain influence and power are those that can be trusted.

But it’s not an attitude or practice the Church can afford.

Unfortunately, we sometimes do it too.



Historically we were pretty bad about it. We have had denominations fighting amongst each other, ad bitter rivalries which lingered for years and years. I’ve sat with parishioners who described times in their childhood when they, and children from another doctrine, would throw rocks at one another.

Now times have changed. It’s better now. The leaders from various denominations gather quite often in mutual support and love. The lines between denominations are all but vanished in families, as they blend and mix. It’s a time where we are able to stand and proclaim, and truly proclaim, that most important aspect of Christian faith:

We are ALL part of the Body of Christ!

And yet, every now and again, the divisions rear up in our hearts and minds, revealing our own failure to be that unified body.

Most notably, in recent times, we see the struggles of the Roman Catholic church in our province, as faithful parishioners find their church buildings being sold to pay for crimes committed by some of their leaders. We sit and read the details in online articles, or hear it discussed on the news. I’m sure a number of opinions exist about the rightness or wrongness of what is happening. And I’m also sure that many of us are thankful, in the depths of our hearts, that it’s happening to them, and not us.

But we’re wrong. It’s happening to us too.

We are the faithful disciples of Christ. We are His Body. We share in His Baptism and in His Eucharist. So, at what point can we honestly point a finger at any other group of Christians and say, “It’s them, not us.”

As Paul tells us, “The eye cannot say to the hand, “I have no need of you,” nor again the head to the feet, “I have no need of you.” We are the family of God. What happens to one of us affects all the others. You must know that to be true.

After all, do you think that all those outside the Church really distinguish between Anglican or Roman Catholic or United

or Pentecostal? One collar looks the same as any other. Or do you think that God distinguishes one above another? The successes of one are the successes of all. Even more so the failures.

As I look at our Roman Catholic brothers and sisters, feeling betrayed and cast aside, I know that we cannot pay what is owed, nor save their buildings from sale.

But I firmly believe that they cannot be left feeling alone. They are part of Christ’s family: our family. Their sadness is our sadness. Their pain is our pain. We must, as one body, tell them, “You are loved. With us you always have a home.”

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# Quilt Show in Bonne Bay North

Article and photographs by Dale Decker

Thursday July 28th, 2022, the Parish of Bonne Bay North Prayer Quilt Group hosted the 3rd annual Quilt Show, at St. Matthew’s Church Rocky Harbour, as part of the annual Harbour Lights Festival. Quilts, placemats, table runners, bags, wall hangings and many other items were on display. Included in the show was a section displaying 8 Quilts of Valour; a section displaying prayer quilts; and a section displaying heritage quilts, including a quilt made approximately 78 years ago by local ACW members who had hand stitched names of the local men who had served

overseas during WWII, and which unit of the Armed Forces they served in. The Quilt Show was very well attended so that people could view the awesome pieces of artwork on display. There was also a bake sale that sold out in record time. A huge thank you goes to all the ladies of the Parish of Bonne Bay North Prayer Quilt Group who tirelessly volunteered endless hours to make this event a wonderful success. Also on display was a crocheted octopus by 14-year-old Keira Heaslip of Ingersol, ON who was in NL visiting her grandmother, Regina Payne.

# In Decline

By the Rev’d Everett Hobbs

According to the latest Gallup Poll, Christianity continues to decline in Europe, North America and other ‘Western’ counties. Their most recent poll found that only 47% of American adults were members of a church, synagogue, or mosque. For the first time this number has fallen below 50%. A recent poll from the UK claims only 6% of adults identified themselves as practicing Christians, while 42% say they are non-practicing adherents.

In the USA in 2020 47% belonged to a Church, down from 70% in 1990. Self-identified Christians made up 63% of the USA in 2020, compared to 75% in 2011. “Spiritual but not religious” consist of 29% of Americans, and nones (not affiliated with an organized religion) consist of 21%. The figures can be confusing and there are overlaps in the categories (from using different sources) but the conclusion to be drawn is that there has been a steady decline since the 1970s.

This decline is most evident in Quebec where the dominant Roman Catholic Church began its downward spiral in the 1990s with the “Quiet Revolution”. Now about 5% are regular church goers. A similar decline is happening in Ireland, once considered the most Catholic country in the world.

According to Statistics Canada, 68% of people claim a religious affiliation of some kind. Those identifying as Christians total 63% of the population. However, only 23% of them attend church. In Atlantic Canada only 17% attend church, down from 38% in 2019 (the pandemic would also be a factor). The Anglican Church of Canada reduced from 1.3 million in 1961 to 282,000 by 2017. A recent analysis estimated that

9,000 church buildings will close in Canada in the next decade. We are seeing this happening here as numbers in most denominations keep decreasing.

As membership declines, there are fewer left to continue carrying on the programs and activities of the Church. The ones left are aging or engaged in other charities. The Church is no longer in the forefront, more on the sideline, and its presence less visible. People, including those nurtured as Christians, are now exposed to other forms of religion, and have a range of choices if they wish to follow a spiritual path. What we have been seeing since the 1960s, beginning with the Baby Boomers, is each generation being less involved with Christianity. It used to be that Churches retained numbers because the next generation replaced the previous one. It is no longer the case. At the same time registered members are less active and involved. Recruitment is challenging for so many reasons.

Christians are divided on so many issues—doctrinal, ethical, political, and cultural. Outsiders see in the Church’s institutional rot, overt racism, toleration of sexual abuse, thirst for power, denial, self-defensiveness, and lack of

courage. There is general lack of trust in organizations and their leaders, and churches are often regarded as hypocritical and narrow-minded.

It is customary to blame secularism, materialism, and anti-religion trends for the eclipse of religion in modern society. It would be more honest to blame religions themselves for their own situations.

Tomas Halik, a RC priest, asserts that this time of empty church buildings exposes the Church’s hidden emptiness. Unless they can show the world a completely different face of Christianity, decline will continue.

Abraham Heschel claims that a religion declines not because it was refuted, but because it became irrelevant, dull, oppressive, insipid, where faith is replaced by creed, worship by discipline, love by habit; when the crisis of today is ignored because of the splendor of the past; when faith becomes a heirloom rather than a living fountain; when religion speaks only in the name of authority rather than with the voice of compassion, its message becomes meaningless.

Currently, the fast-growing form of Christianity is Pentecostalism. One reason for its growth is an emphasis on evangelism and conversion.

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# Reasonable and Probable Ground to Believe

## To believe or not to believe

Ford Matchim  
Columnist



On spiritual matters, it is our responsibility to make up our own minds on what we believe and how each one of us individually sees and appreciates the spirituality of our world, or indeed rejects any such thing. In so doing, we must be mindful to try to rely too heavily on the great and fickle sway of public opinion. Remember, in our spirituality, we live alone with our beliefs, and we die alone with our beliefs. A well-informed view of our own is of much more benefit than the collective ignorance of the many. So, we must make our own decisions on what we believe as wisely as we can, based on our own thinking, our own analysis, our own personal views, and our feelings. We must not settle for the daily roar of public and collective ignorance. In times of great upheaval, such reliance will all too often let us down. Faith-based living, which stresses the need to “ponder anew what the Almighty can do,” in helping us help ourselves and each other, has always made eminent sense to me. And for those who say or imply this is spiritual mush, I say beware of them.

Ignorance of the masses is a simple fact, and the masses can behave with frightening unreliability, and yet also be predictable. My years in policing, especially as it pertains to people’s behaviour in times of public trauma and panic, have left me with a low appreciation of what people, just by themselves, can do for each other. Under extreme duress, often our herd instinct causes us to scatter and become lost. Yet, in our day-to-day lives, we complain and gripe as though we know it all, and what is best for each one of us and all of mankind. And on the surface, so many of us do it all with such absoluteness—a marvellous example of ignorance being bliss.

My own belief in God stems from my Christian upbringing that espoused truth, justice, and righteousness, laced with compassion and mercy. And an ongoing challenge for Christians is the practice

of love and compassion, with care for the weak and vulnerable. “Thou shalt love thy neighbour as thyself.” And in being charitable to the poor we must ensure that their dignity is respected.

Many of us live and die with our choice to believe or not believe unaddressed. Others pointedly stake out a position. It is at a critical point of influence, when our finest and tiniest thoughts swirl and coalesce to form our considered view. We need to hover, and keep boring deeper, and even revisit. Far too many of us, once we make up our minds, are no longer open to further consideration, even with important, new, and persuasive information. It is not that we plan to be that way; it is simply the way many of us are. Being creatures of comfort both in mind and body, levels of uncertainty in our beliefs can sometimes result in too much mental wrestling and discomfort.

Sometimes the need emerges to up our comfort level by taking a firm position so that we can migrate to the easier and more relaxed position of defence mode. Whether right or wrong, that

feeling of certainty often brings relief. Perhaps one could distinguish believers and nonbelievers as those who struggle to find reasons to believe, and those who struggle to find reasons to not believe.

Our conscience, and we all have one, is that sprawling piece of territory where we can find pretty much whatever we’re looking for. Let’s suppose for a minute or two that our conscience is somewhat like a committee, where many and varied viewpoints are advanced. We listen, we ponder and mull over our various thoughts; some are stronger and more convincing than others; some are pressing and more persistent; some are annoying even to the point of being scary. Other thoughts are outright scary; some are weak; others are overbearing and almost controlling. It is in this territory of deep soul searching, where choices are popping up everywhere, we realize we must take a stand and disagree with some committee members and agree with others. It is at this juncture that we find reasons to say yes or reasons to say no.

“Suddenly nothing made sense anymore...”



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# The Cathedral of St. John the Baptist in St. John's


Photos submitted by Ellen Reid




Forest Road Cemetery, all ready for the flower service. July, 2022



Take-away tea at the cathedral, July 2022. Patrice Gordon (server), and Gina Jamieson Bartlett (patron)



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