

# ANGLICAN LIFE

NEWSPAPER OF THE THREE ANGLICAN DIOCESES IN  
NEWFOUNDLAND AND LABRADOR

A Section of the ANGLICAN JOURNAL

November 2019

## Anglicans Participate In Global Climate Strike

Article and photographs by  
Emily F. Rowe

On September 27th, thousands of people gathered to demand action from the government in the fight against climate change. This “Climate Strike” was done in solidarity with Greta Thunberg’s worldwide #FridaysForFuture movement. Gathering at Memorial University and marching to the Confederation Building, the demonstrators walked together, chanting slogans in protest against world leaders who insist that climate change is not a real threat. When the crowd arrived at the Confederation Building, federal candidates



for the Liberal, Conservative, NDP, and Green parties who were running in the October election all addressed the people.

Among the thousands of people were members of the Anglican Church in this province, both lay and clergy representatives, with their voices and support

in the fight against climate change. As members of the Anglican Church of Canada, we are called to hold the Five Marks of Mission as part of the framework for how we live our lives. The fifth of these marks is “To strive to safeguard the integrity of creation and sustain and renew the life of the



earth.” This is why many feel that we must join in this movement to fight against climate change in our world.

At a recent mission conference in St. John’s, the participants were

encouraged to go out into the world and find the people who are doing good things and be with them, and this climate strike is just one example of how we can do that.

## Be Thankful In All Circumstances

The Rt. Rev’d John Organ  
Bishop  
Western Newfoundland

Be thankful in all circumstances, 1 Thessalonians 5:18a

By the time of the November issue of Anglican Life, we will have celebrated Thanksgiving and have had a federal election. It is difficult, in advance, to reflect on the latter, but the former is relevant for all seasons and all circumstances.

Life is a series of ups and downs, successes and failures. There are times of joy and times of sorrow. Times of peace and tranquility in our relationships and times when those relationships are strained and difficult. We would all like life to have more ups and much fewer downs. However, we discover that even difficult experiences have much to teach us and can be the means to achieving a



deeper and more profound life. It is being able to cope effectively and well enough to see the forest for the trees and to have an ‘attitude of gratitude’ in whatever circumstance we face.

It helps to have a life-view that sustains us. Existential philosophy is a school of thought that can give people an approach

to life that celebrates the good and incorporate the challenges. It calls for digging deep in tough times and being grateful for the many pleasant ones. Buddhism offers people a philosophy that provides a sense of everything in life being transient and to acquire peace through compassionate detachment. Christianity offers an approach not so much of detachment as of overcoming by going through. Its roots in Judaism give us examples of Biblical figures like Abraham, Jacob, Deborah, Job, Isaiah, and Jeremiah, who find, even in the most challenging circumstances, the presence of the divine who strengthens the human spirit to commit to moving forward and rebuilding while standing in the midst of risk,

loss and rubble. In the New Testament we are given the example of Jesus who steps fully into the circumstances of human suffering, hunger, illness, exclusion, and even death. He faced these and triumphed over them, encouraging all of us to embrace God ‘whose power working in us can do more than we can ask or imagine.’ He enjoyed life’s happier occasions too, such as weddings, table fellowship, and worship.

We are prone to be more eclectic these days and draw sustenance for life’s journey from multiple sources. I have found over the years, and especially during times of difficulty, that while benefiting from many traditions and disciplines, it is Christianity and its teachings which

answer my deeper questions and personal struggles. It is gathering with fellow sojourners Sunday after Sunday, hearing God’s Word, and nurtured at the altar by the ‘Bread of Life’ that I am able to make more sense of it all and to be thankful in all circumstances. Even in the darkness moments and during great challenges, I have seen many fellow Christians display a profound grace revealing confidence that ‘though walking through the valley of the shadow, they have no fear.’ Gratitude accompanies them and they make the most of the ups and the downs. They see a greater horizon and are confident all things lead to a bright and eternal day.

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## Take Time For Silence

Emily F. Rowe  
Editor

One of the benefits of working from home is that I am able to enjoy silence on a regular basis. Now that we're well into the new school year, and my daughter is back at school, and my husband's vacation is finished, on most days I can come home from my morning dog walk, make a cup of tea or coffee, and enjoy a bit of silence. It's a rare thing in today's world, and even as I write this, I want to change that to "rare privilege," and then again I don't. Of course, I know that not everybody has the choice to work from home, but I think that we do all have the choice to make time for silence in our lives. What's more, I think that we should make a point of making time for silence.

There is a holiness that comes with silence. We read in 1 Kings that Elijah did not find God in the earthquake or the fire, but in the "still small voice." It was in the silence that he was able to hear God. On some level, we all understand that—we have a feeling that if we can just quiet ourselves and tune out the distractions, we can feel more peaceful and more in touch with God and with ourselves. But what do we do? We have our pocket computers—mobile phones—dinging to let us know about every little thing that goes on in the world. There's background music on everywhere. We leave the TV on "for company," with the constant drone of the weather network or a news station. Silence is somehow frightening or uncomfortable.

One of the joys of youth is getting to meet lots of people who have similar interests to yours, so it's easier to make new friends. I remember the Saturday mornings of my early twenties, spent in a friend's living room, either reading something for a class (or more likely reading the newspaper and avoiding actual work), and we would only talk when asking if somebody should make more tea. I



remember thinking that the comfortable silence was the mark of a real friend—to be so comfortable that nobody needed to fill the awkward silences with chit chat because there weren't any. I still think that when I am with a good friend, enjoying comfortable silences.

So isn't God always with us? Why are we so uncomfortable that we need to always fill the silences with noise?

To me, the ultimate example of this is when we meet together for Sunday worship. There are places in our liturgies (or at least there should be) where there are silences. But you just listen to the idle chit chat that starts up: what are

you doing this afternoon? Did you hear that so-and-so is in hospital? How are you making out in your new home? I really like your new coat.

That chatting belongs after the service, not in the middle of it. During our worship, we should take time for silence and prayer. It's one of the privileges of our time in church.

Recently, I went to a lecture at Queen's College by Sister Grace, a Cistercian nun from Iowa. She spoke to us about her life of silence, and how the silence allows the sisters to better hear the voice of God through their own meditation on his word. For them, silence is their default, and she explained how important routine is for the nuns in their daily lives. If we all made time for silence in our daily lives and made it part of our regular routine, we would be better able to hear God too. I can certainly say that the peacefulness that she and her travelling companion, Brother Lawrence (a Cistercian monk), exuded and spoke about is certainly something that this world could do with more and more.



Sister Grace and Brother Lawrence in the Queen's College Chapel

Photo by The Rev'd John Courage

# Marrige Equality in Anglican East NL

Article and photographs by  
Emily F. Rowe

On September 27th and 28th, the Diocese of Eastern Newfoundland and Labrador held a special synod to discuss the issue of marriage equality. Bishop John Watton (Central Newfoundland) and Archdeacon David Taylor (Western Newfoundland) were also present for this special synod.

In his charge to synod, Bishop Geoffrey Peddle spoke of his life growing up as a part of a railway family, and how nobody was ever turned away from the railway station that was his home. He confirmed that he supported the motion that was before the members of synod, and he asked that they do the same.

The motion that was presented to synod was as follows:

*This Synod of the Diocese accept and endorse affirmation #2 of "A Word To The Church" and the "local option" as set out in the declaration of the House of Bishops, and on that basis affirm the authority of the Bishop of the Diocese to allow parishes and congregations which formally request permission of him or her to perform same sex marriages to do so.*

After a short debate, 127 people voted on that motion; clergy and laity all voted together. The motion passed with 88% in favour of accepting the motion (with 112 in favour and 15



Bishop Peddle preaching at the opening Eucharist at St. Thomas's Church



Bishop Peddle presiding at the opening Eucharist; on the left is Deacon Derrick Bishop of the Anglican Cathedral in St. John's

against). Before closing synod, Bishop Peddle gave permission for the eight parishes in his diocese who had already requested episcopal approval to offer

equal marriage to begin doing so from that time on, and he expressed the belief that there would be more parishes coming to him to make the same request very

soon.

He said, "The whole Church in our Diocese came together and decided to

move forward for the full inclusion of LGBTQ2S+ persons as members of the Anglican Church by allowing same-sex marriage. Together we have made the Church bigger today. I support this decision and look forward to releasing a Pastoral Letter to the Diocese later this week."

The Diocese of Western Newfoundland passed a motion to allow same-sex marriage earlier in September, and Central Newfoundland will hold a synod to make their decision on this matter in October. These local option decisions were made necessary following the failure of the change to the marriage canon at last summer's General Synod in Vancouver.



Photographed above and below are members of synod, assembled together at the Sheraton



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# A Theology That Honours Our Creator

The Rev'd Mark Nichols  
Columnist

*For you love all things that exist, and detest none of the things that you have made, for you would not have made anything if you had hated it. How would anything have endured if you had not willed it? Or how would anything not called forth by you have been preserved? You spare all things, for they are yours, O Lord, you who love the living. For your immortal spirit is in all things.*  
— Wisdom 11:24-12:1

Why is it that, by and large, Christians are not leading the charge to save our planet from the ecological destruction inflicted by plastics pollution and climate change? Indeed, political leaders and parties who ignore, dismiss, and deny the ecological crisis before us bask in significant support from large numbers of Christian voters. This is particularly true of Christians in developed nations like Canada. How is it that the same religion which renounced Gnosticism

because of its negative view of the material world has come to hold such a negative view of the material world?

Western Christianity has largely adopted an understanding of the 'dominion' human beings were given over the natural world (Genesis 1:26) in the sense of *domination* as opposed to *stewardship*. We see ourselves as *owners* rather than *caretakers*. We can sing 'This is My Father's World' all we like, but in practical terms we exploit and pillage this world as if it is ours and ours alone. We have also developed an anthropocentric theology of salvation which effectively reduces this earthly life to some sort of divine test to get into 'the next life.' What odds if we destroy this planet, we are on our way to 'a better place'. Theologian Elizabeth Johnson argues this view of salvation 'has blinkered our eyes to the rest of creation.'

All of creation matters to God—*all things*, seen and unseen. God created 'the

heavens and the earth... and all their multitude,' and deemed it to be 'very good' (Genesis 2:1, 1:31). Indeed,

gone astray and need to find our way back to a theology of creation that regards all that God has made with



St. Francis of Assisi

creation is as much a source of revelation as are the scriptures. 'Ever since the creation of the world [God's] eternal power and divine nature, invisible though they are, have been understood and seen through the things [God] has made' (Romans 1:18-20). Thus, the scriptures repeatedly praise the created order as manifesting God's glory. Clearly we have

due reverence, care and concern.

The Church has been calling us back to such a view of creation for quite some time. In our own tradition, it is one of the 'Five Marks of Mission' that guides the mission of the Anglican Communion. The Church also encourages us to observe a 'season of creation' which begins

September first and culminates with the feast of St. Francis of Assisi, someone historian Lynn White Jr. refers to as 'the greatest radical in Christian history since Christ.' In St. Francis we have a Christian role model to lead us off of the ecologically catastrophic path we are walking, someone who regarded fellow creatures as brother and sister, and lived by a theology of the equality of all creatures in the eyes of God. We would do well to follow his example and renounce the prevailing Christian view that human dominion over creation means domination of creation. This *is* our Father's World. Time is running out for us to recover and live out a theology of creation that reflects this truth and honours our Creator. Indeed, if we are to save something of our Father's world for our children and grandchildren — not to mention the other species God created—we will need to be as radical as St. Francis.

## Five Generations—Church Ties That Bind

Article and photograph by  
Beatrice Park French

From left to right, this picture includes Mrs. Elvie Park who celebrated her 90th birthday on September 12th. She is a lifelong member of the Epiphany Anglican Church in Mclvers, Bay of Islands, where she still attends church on a regular basis, enjoying Rev'd Palmer's services. She is celebrating with her oldest daughter, Alma Lewis, her granddaughter, Karen Kennedy, her great granddaughter, Laura Francis, and her great great granddaughter, Lilly Francis. These offspring Anglicans are members of Holy Trinity Church in Meadows, Bay of Islands. Mrs. Park is the daughter of William and Dulcie Park from Mclvers. Her parents were the pillars of the church and her mother, up to her death in 2001 at the age



of 90, was able to recount many interesting and vivid stories related to the growth of the Anglican Church on the North Shore of the Bay of Islands. They had little but gave much, whether it was their time, talents, or the few dollars they always found to

give to their church.

Mrs. Park recalls when the one-room school, where she was christened by Rev'd Petley and confirmed by Bishop Abraham at age 12, also served as the church, and the clergy would visit by boat to hold services. She

was married in 1948 when her soon-to-be husband, Sherbert Park, had to escort the clergy, the Rev'd Gordon Templeton, from nearby Curling (named after Rev'd Curling), by boat, to perform the service. He also had to do the return trip the following morning! Templeton Academy, the only school on the north shore of the Bay of Islands, was named after Rev'd Templeton, and reflects the past connection between church and schools in Newfoundland.

Family research reveals history between the original Park family in Mclvers and the Anglican ministry. In fact, Bishop Edward Feild visited with a Mr Park in 1849 at Mclvers. It is also of interest that the will of Ralph Brake, 1760-1842, (a very early settler in the Bay of Islands who had

well established roots with the Anglican Church in Yetminster, Dorsetshire, England), was witnessed by James C. Park, minister of St. Peter's Church in the Parish of Parkston in the county of Dorset.

Indeed, these five generations represent Mrs. Park's Anglican roots. She believes our church roots are intertwined; they ground us and may even guide our journey as we move forward in the church during these turbulent and challenging times. There is little doubt there were many trials and hardships for the early settlers, who drew on the strength of their church to build a stronger future for the next generation. Just maybe we need to look back in order to move forward.

# Dresses for Haiti

Article and photographs by  
Linda Kendell

On September 8th, a total of 40 dresses were taken to Holy Trinity Church in Codroy, and were blessed by our visiting member of the clergy, the Rev'd Jim Reid. The dresses were made by members of the church, and will be sent to Haiti. Many

thanks to everyone who made them, and also to those who donated pillow cases for them. May they be enjoyed by all who receive them.



# What People Need

Ronald Clarke  
Columnist

As you all probably know, with age comes a certain amount of wisdom. I've lived 90 years so far and I have noticed a few things recently about our world and our lives. People are frazzled! People are running on a treadmill—working, raising a family, activities for the kids, volunteering for various groups, housework, food preparation, etc. Everyone is extremely busy, but how many are content? Happy? What more can people do to be "happy"?



never feels like she's doing enough. She goes to bed feeling bad and praying that God helps her do more.

My daughter has been looking after my wife and me for a couple of years now. We rely on her to do tasks such as grocery shopping, doctor's appointments, and driving. I worry that we are asking too much of her and that she spends all of her time doing for us and no time for herself. She says it's not too much for her to handle, but I'm sure she needs a break. I know God

has given me a great family and I know he has done this to help me in my old age.

Both of these examples show a little of the stresses people feel in today's world. In both of these examples, people are doing their best for everyone in their lives. Some people deal with drug addiction, alcohol addiction, or criminal activity—all problems which seem much bigger than those in my examples. The world is experiencing a crisis in climate right now. Jobs are scarce. Housing is so expensive. Mental health has become the number one social issue in our world. It seems all these things are insurmountable. Our world is falling apart?

It is at times such as these, when everything seems lost, that we need to turn to the one thing that can help us in all these desperate situations. Our Lord and Saviour Jesus Christ came to earth. He grew up as one of

us. He lived the challenges of being a human being. He *knows* how we feel. Jesus' life on earth wasn't easy. When he began preaching, people despised him. People thought he was a false prophet. He was spit at, had rocks thrown at him, and finally he was crucified! His daily life for the last three years of his life, as rewarding as it would have been for his followers, must have been very difficult for him. Did he think he was doing enough? Did he think he was disappointing his Father? Did he worry about what he couldn't get done here on earth?

Our humanity gives us the emotions to feel guilty about what we feel is left undone. Being human sometimes makes it seem we are never satisfied. Our Lord Jesus knows that feeling as well. Our Father sent his Son to become one of us so that we could know He could relate to us. Our

Father sent his Son to give us a companion when times are stressed and strained. Jesus understands our feelings of inadequacy, he relates to them and therefore, if you turn to him when things feel out of control, he will comfort you.

Throughout all my years, all my trials and tribulations, God has *never* abandoned me. I don't always understand what he is doing for me. I don't always know what the best solution is to my problems. What I do know is if I turn to Jesus, he will never abandon me. God's grace isn't as obvious as we would like it sometimes, but it's there. What do people need? I can't answer that question, but God knows the answer and it's to him we should turn to help with what we need. You just need to remember, what you want and what you *need* may be two very different things!

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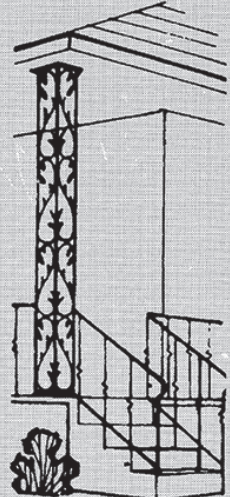
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# Diocesan Mission Conference, Eastern NL

Article and photograph by  
Emily Rowe

On Thursday September 26th and Friday September 27th, the Diocese of Eastern Newfoundland and Labrador held a special Mission Conference. The conference was organized by Archdeacon Greg Mercer with the assistance of the Mission Deans of the diocese. Two guest speakers, Dr. Alan Roxburgh and the Rev'd Dr. Jay Koyle, addressed the assembled group of mission representatives from across the diocese, and also held interactive sessions to answer specific questions relating to mission within individual parishes.

Dr. Roxburgh spoke of how mission is discerning what



The Rev'd Dr. Jay Koyle speaking at the Mission Conference in St. John's

God is doing ahead of us. He spoke on the importance of moving beyond the walls and boundaries of our parish buildings, of taking ourselves out into the local communities, and just being with the people who we

find there. Mission is not about coming up with new programs in an attempt to fill the needs of the rest of the population, but is rather to concern itself with going out into the community, and to look for no return on that investment. "Engage in this mission, and see where God will take us."

Dr. Koyle spoke of how the way that we look at things determines what we

will see, and how we need to let the future lead us just as much as we do the past. As Christians, we are shaped by what we will become—by God's promised tomorrow. He asked if we felt that we are living in a time of crisis for the church, and said that we are. However, he suggested that this is not a crisis of membership, but one of "realising who needs to be relevant to whom." As the church, we no longer have a monopoly on religion, and so we must find our market niche. The problem that we have is not that the gospel has become irrelevant to society, but that the kingdom of God has

become irrelevant to the church. Again, it is not about trying to attract people to us—not about creating programs and adapting to their needs—but about making ourselves more attractive people by how we live our lives. "Congregation is not a problem to be solved, but is a blessing to be released."

Between sessions, Dr. Rick Singleton and Dr. Carmel Doyle (both of Queen's College) led a time of silence and reflection so that those present could listen to where the Holy Spirit is leading the church.

## The Emergence From Summer Into Fall Activities

### St. John the Evangelist, Topsail

Article by Louise Smith  
Photograph by Sharon Smith

It must have been late last night or very early this morning, when most people were still asleep, that high winds and torrential rain swept over the landscape, leaving in their wake some random leaves floating like little ducks in about an inch of water all over my patio floor.

This phenomenon gives credence to the old adage that "night is a monotonous period under a roof."

However, the falling leaves and rapid shortening of our days, and the resurgence of activities here at St. John the Evangelist, are reminders that summer is over and autumn is already upon us.

Again this year, from September 6th to September 8th, members of our ACW congregated at Lavrock to participate in the 44th annual conference of Anglican Church Women, hosted by the Holy Trinity Deanery.

We gathered in the chapel periodically for devotions, and were privileged to engage in question and answers, where faith was one of the most prominent topics. This was followed by a Bible Quiz, which was a valuable tool in sharpening

our biblical knowledge.

From these debates, I interpreted the theme "Be Strong, Be Bold" as a synonym emphasizing and reminding us to maintain courage, and always portray an unyielding spirit in the face of adversity.

This year, Lavrock is celebrating its 30th year in operation. So in recognition of a fundraiser for its much needed renovations, we returned on September 18th for a hot turkey dinner.

On September 15th, we celebrated "Back to Church" Sunday after the summer



hiatus. A group of our young enthusiastic children assembled at the foot of the altar, where Rev'd Jolene blessed their backpacks while Susan delivered a Godly Play story. Then we all gathered downstairs for

a delicious barbecue lunch.

On September 19th, in advance of Bishop Peddle's special diocesan synod meeting being held on September 28th, Rev'd Jolene called a congregational meeting to gather opinions regarding the controversial topic concerning same sex unions and the Marriage Canon—a

subject not pertinent to our regular church concerns, but not to be discounted.

By the time this article goes to print, our parishioners will be actively engaged in the busy fall activities of Thanksgiving, flea market and fall fair; working together for the glory of God.

*Your people will be volunteers  
In the day of your power  
In the beauties of holiness.*

Psalm 110:3

“Suddenly nothing made sense anymore...”

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# Between the Lessons—Absalom’s Return

The Rev’d Jonathan Rowe  
Columnist

When last we saw Absalom, he had fled into exile after murdering his half-brother Amnon. King David had appeared in that story as a weak and ineffective king, and an even worse father, completely unable to control his children. He would not (or could not) protect his daughter Tamar from sexual violence at the hands of her own brother. Neither would he punish Amnon for his crimes. However, he is determined to punish Absalom for killing the heir to the throne. Although Absalom longs to return home, and David’s heart aches for his lost son, he can see no way to bring him back without appearing to be a weak king.

Strangely enough, it is his ruthless general Joab who brings about an end to the estrangement between father and son. Do you remember how Nathan the prophet confronted David with a



parable to expose his guilt in conspiring against Uriah the Hittite, and stealing his wife Bathsheba? Joab must have remembered, because he hires a ‘wise woman’ to come to David with a similar plan.

In another time and place, she too might have been called a prophet, but the story here focuses on her talents for acting and persuasion. She plays the role of a poor widow, pleading with the king for mercy. She claims that her

only two sons quarrelled, and one killed the other. Now, she says, she will be deprived of both her sons, since her neighbours are demanding that the surviving son be put to death as a murderer. David, not recognizing how much this story parallels the story of his own children, admits that there are some situations when the love of parents for their children trumps the ordinary demands of justice. ‘Bring your son home,’ he says, ‘and if anyone wants to punish him, let me deal with them.’ ‘Aha!’ crows the wise woman. ‘If mercy trumps justice in this case, why haven’t you pardoned your own son?’

It seems this is the way to get what you want out of King David: bamboozle him with a story that he can’t see himself in. He lets Absalom return, but perhaps because he is still smarting from being tricked, he decrees ‘don’t let me lay eyes on him.’ Absalom returns, but is still estranged

from his father. He does not yet have the honour that he believes is due to him.

Since Joab has already helped him once, Absalom tries to enlist his help again to secure his return to the king’s court. Joab, however, is now more reluctant to stick his neck out for the king’s son. Essentially, he stops returning Absalom’s phone calls. Whenever Absalom sends messengers to ask for help, Joab is always too busy to respond. Finally, in desperation, Absalom burns down Joab’s barley fields. When Joab shows up to complain, Absalom says, perhaps with a twinkle in his eye, ‘I thought you were too busy to see me!’ Now that he’s got Joab’s attention, Absalom points out that he’s been stuck at home for two years, and asks what was the point of bringing him home, if not to reconcile him with his father. Finally Joab has words with the king, and the king relents and

welcomes Absalom back into his presence.

We are told, perhaps somewhat ominously, that there was no one in Israel so handsome as Absalom. From head to toe there was not a blemish on him, and he had a thick and lustrous mane of hair. Apparently, he only cut it once a year when it got too heavy, and then the year’s growth weighed over five pounds! With an aging, apparently weak, king on the throne, it should come as no surprise that such a young, handsome, vigorous man would begin to grow in popularity. But as we saw in the case of Saul, youth and beauty are no guarantee of someone being a good king. God sees beyond outward appearances to the heart within. This conflict between the way God sees and the way people do will be the basis of the final conflict of David’s life. But that’s another story, for another time.

## “Welcome Back Sunday” in Deer Lake

Article and photographs by  
Genny Andrews

September 15th was a busy, but an absolutely fabulous, day of worship at St. Michael’s Church in Deer Lake. It was “Welcome Back Sunday,” the start of our Sunday School year, and also a Holy Baptism. A very warm welcome was extended to everyone who attended that service, and a special welcome to Peter and Allyson for bringing their son, Brett Philip, to receive the sacrament of Holy Baptism. Sunday school kicked off with a story

from Cynthia followed by a musical parade around the church before heading downstairs with Juanita for crafts and treats. We hope that everyone enjoyed the service, and we look forward to seeing them



above: Cynthia speaks to the children  
below: a meal shared together after the worship



all again. We absolutely love to see and hear children at church—they are the future after all, and we hope that they continue to return. Thank you all for sharing in this beautiful day of worship and fellowship!



above: children participate in the musical parade



# Quilts in Bonne Bay North

Article and photographs by Dale Decker

A quilt show was held at St. Matthew's Church, Rocky Harbour on Friday, August 2nd, 2019 as part of the annual Harbour Lights Festival.

There were approximately 107 quilts on display, plus many additional items such as table runners, bags, placemats, wall hangings, etc. Also included was a section displaying Quilts of Valour; a section displaying prayer quilts; and a section displaying heritage quilts, including a quilt made approximately 75+ years ago by local ACW members, who hand stitched names of the local men who were overseas during World War II (and which unit of the Armed Forces they served in).

More than 180 people visited the church to view the awesome pieces of artwork on display.

There was also a bake sale that sold out in record time!

A huge thank you to all the ladies of the Parish of Bonne Bay North Prayer Quilt Group who tirelessly volunteered endless hours to make this event such a wonderful success!



Pictured above is the quilt that was made with the names of men who served in WWII from the area around Bonne Bay North.

# Why Should I Give?

Kevin Smith  
Columnist

Stewardship writer David Flowers answers that question by saying:

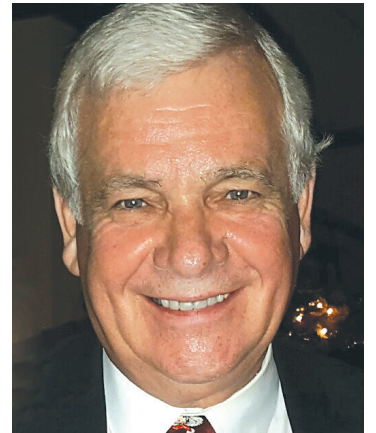
*This is going to seem a bit like mum saying, "It's for your own good" as she tips cod-liver oil down your throat—but one of the main reasons for being generous is that: giving is good for you! It may be good for the recipient too, but believe it or not, you benefit most from being generous. You really do. Here is the main reason why: giving breaks the power of money.*

Flowers goes on to say that "Jesus Christ is famous for saying, 'No one can serve two masters. Either you hate the one and love the other, or you will be devoted to the one and despise the other.' When you choose to follow Jesus you choose a new master. But the old master doesn't give up control over our lives just like that. Our eyes are often turned as he continues his tempting wares. Not least in the realm of money."

Rev'd Flowers quotes a post modern novelist, David Foster Wallace who suggests: "If you worship money and things—if they are where you tap real meaning in life—then you will never have enough. Never feel you have enough."

A concluding comment from Rev'd Flowers: "We may still have money troubles, we still have to learn about how to deal with bills and debt and savings. But when I give generously and with joy, the cell door swings open and I can walk in a new freedom where the idols of money and things no longer control me."

This article published earlier this year struck a chord with me as I was recently attempting to delete messages and stuff off my iPhone. As I was going back



through the months and years, I noticed information about Anglicans who are making or have made a planned gift for their church. My unofficial tally tells me that 72 planned gifts (received, expectant, and major) have been received since 2016 totalling approximately 3 million dollars. That includes bequests, life insurance, gifts of financial stocks and outright donations. That's a marvellous legacy of support for churches in this diocese. And we are still only scratching the surface.

I am reminded about this quotation:

*"Each of you should give what you have decided in your heart to give, not reluctantly or under compulsion, for God loves a cheerful giver." 2 Corinthians 9:7*

I invite you to prayerfully consider ensuring that you have an up-to-date will, and included in that document is a bequest for your church. The church is in need of your generous support and a planned gift is one way to make that happen.

If you are interested in following up on this, please contact me and I will be only too pleased to assist you in this most important matter.

*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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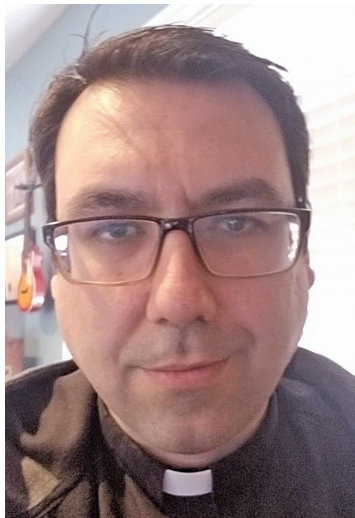
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# Life As Clergy Is Life On The Edge

The Rev'd James Spencer  
Columnist

I have been a member of the clergy for just over two years now, which I am sure many of my friends behind the collar will point out is not a very long time. In terms of ministry I am but an infant, hastily learning the ropes and facing the challenges which, while new to me, are familiar to my fellows. Nonetheless, some insights have presented themselves to me over the past two years in which I feel confident; and of these, perhaps the one which plays on my mind most is this: to be clergy is to live always on the edge.



Perhaps many readers at this point will look incredulous and wonder at this statement. After all, clergy are not generally known for daredevil hijinks and extreme risk taking (with some exceptions, to be sure). Yet still I assert that when the call comes, and we take our ordination vows, we have chosen at that point to stand quite precipitously on the very edge.

As clergy we stand fixed between people in conflict, trying to build peace when anger erupts. We stand on the edge between life and death, as we sit in prayer next to someone in palliative care. We watch the border between the traditions and

values of the church, and the views and attitudes of the world, letting some pass through while others get held at the gate. Many of us stand at the precipice of declining congregations and insufficient funds, desperately clinging on as we tip-toe along a narrow pathway. We work with those in the margins, giving compassion and care to those in need. We get tangled in the line of social justice, environmentalism, and the harsh realities of the world. We grieve with those in mourning, laugh with those in joy, and listen to those who battle each day with their own inner demons. In the darkness of sin and corruption, we try to shine the light that leads to salvation; proclaiming the Gospel in a world which

suffers abundant lies.

For us there is always the effort of balance: the tightrope walk between the calls of our ministries and the needs of our families; the call to love others, and the struggle to find moments to love ourselves. And there are times when we fall, tumbling from our vigil, and finding the edge too precarious a place to be.

Our inspiration is always that precious Saviour, who so bravely trod the edge before us. It is He who challenges us to this path. And it is He who gives us the strength and wisdom to continue. For Him we stand guard upon the wall, we open the gates, we provide passage across the bridge. For Him we dance upon the crest of the wave, in the hope that it will wash us home.

So, dear readers, I ask your prayers for myself and for all clergy, all ministers of God, as we do our work. And if our Lord so moves your heart, reach out and take our hands. Join us, so that as we hold onto each other on the edge none of us may fall.

# Unusual Command

The Rev'd Michael Li  
Columnist

The prophet Hosea probably worked between 750 B.C. and 722 B.C., shortly before the Assyrian conquest of the northern kingdom of Israel. Hosea proclaims a message of judgment on Israel for her unfaithfulness to God. However, he also proclaims God's continuing love and pleads for Israel's repentance. In the three decades of his ministry, Hosea saw a total of seven kings—all bad—come and go.



God made an unusual command to Hosea, commanding him to take an adulterous wife (Hosea 1:2b). Hosea did. We are shocked to hear this command. Was this meant literally?

Hosea obviously wrote this command many years after the fact. He wrote: "When the Lord began to speak through Hosea" (Hosea 1:2a). This refers back to the time when the prophet began his work. It is possible that the story has been foreshortened and the writer may go ahead to tell us what this woman would become. In other words, at the time of his marriage to Gomer, Hosea did not know his wife would become adulterous later.

What is the meaning of "children of unfaithfulness" (Hosea 1:2b)? Hosea did not marry a harlot and their children were not born out of wedlock. The label "children of unfaithfulness" is given to the children not because they are products of adultery, but because of their mother's subsequent activity.

Gomer represented Israel, who was depicted as being pure when God first met her. Hosea's marriage

provides an illustration of God's relationship with Israel, who had been unfaithful to God by worshipping idols (Hosea 1:2c). The issue here is the worship of Baal, the Canaanite god. Human sexual acts were often performed as religious rites.

Hosea's marriage was a very rocky one. Eventually, he had to put his wife away. Later, God told Hosea to "Go, show your love to your wife again" (Hosea 3:1a). Hosea was commanded to find her and buy her back after Gomer had left him and was living in immorality. It is for this reason that the Book of Hosea has been called the Gospel of John of the Old Testament.

Because Hosea loved Gomer, her treachery did not end his love. Though she was faithless, he remained faithful. Just as Hosea redeemed his estranged wife and continued his relationship with her, God promised to redeem Israel, and renew their relationship with him. All sinners should repent of their sins and return to God. God is merciful to the sinful people of the Old Testament. He is also merciful to the sinful people of the New Testament. Likewise, God is merciful to those who have forsaken his teachings in today's Church.

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# 80th Birthday Celebrated at St. Mary's

Article and photograph by  
Melanie Darling

On Sunday, September 15th, St. Mary the Virgin Church, on Craigmillar Ave. in St. John's, celebrated the 80th birthday of Deacon

Gerry Taylor. Deacon Gerry has dedicated many many years to church life at our church. We are thankful for his dedication to his ministry,

and we are thankful to God for helping him live such a long and rewarding life.

# Ride For Refuge 2019

## News from PWRDF

Article by the Ven. C Taylor  
PWRDF Representative,  
Anglican East NL  
image from PWRDF

The Diocese of Eastern NL participated again this year in *Ride for Refuge*, a yearly financial campaign of Primate's World Relief and Development Fund. The *Ride* started at Cape Spear and ended at the Anglican Cathedral of St. John the Baptist—that's 18 km. The funds collected through the *Ride* are always ear-marked for a specific ministry of PWRDF.

The 2019 *Ride* is supporting the Panzi Hospital and Maison Dorcas in the Democratic Republic of the Congo (DRC). Violence against women remains the most cruel and evident manifestation of gender inequality in the Democratic Republic of Congo. This violence is not only perpetrated by armed groups and rebel factions, but also by civilians. Unfortunately, women survivors of sexual violence are often reluctant to report these crimes, out of both fear and shame. The funds raise at the 2019 *Ride for Refuge* will help support women in the DRC thrive and live with dignity. Read how Sarah's life was changed from shame to dignity because of the services offered to her and many other women by Panzi Hospital and Maison Dorcas.

*runs a business and owns a small house, but her success belies a horrific past. Those who meet her cannot believe the adversities she has experienced.*

*Sarah is a survivor. When a group of armed men broke into her village, they massacred her entire family and raped her. Then they took her into a forest and abused and violated her for days until she lost consciousness. When she arrived at the hospital the doctors thought she would not survive. Thanks to the efforts of Panzi Hospital and its Maison Dorcas, Sarah is alive today.*

*The Panzi Hospital in the Democratic Republic of Congo was founded by Dr. Denis Mukwege, who was awarded the Nobel Peace Prize last year for his work in helping victims of gender-based violence recover. At Maison Dorcas, women like Sarah are empowered to find their voice and learn new skills. Sarah was given medical care, psychological counselling and healing to reintegrate into society. She was also given a small grant to rebuild her life. (PWRDF website)*

Thank to all who supported *Ride for Refuge 2019*. Your financial gift will help to change the lives of many more Sarahs in the Democratic Republic Congo.

*Sarah is a strong, proud and independent woman living in the Democratic Republic of Congo. She*



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# An Increased Richness in Heaven

Ashley Ruby  
Columnist

The harmony of the company of heaven increased in its richness on September 27th, 2019 as Mr. David Drinkell departed this earth to take his place among their ranks. Born in Colchester, Essex, David gave many devoted years of service as organist and choirmaster at the Anglican Cathedral of St. John the Baptist in St. John's, as well St. Anne's Cathedral in Belfast, and St. Magnus Cathedral, Kirkwall (a post he spoke of often with an obvious fondness), serving his final days on the bench of Christ Church Cathedral, Fredericton. David was a pillar of the Eastern Diocese as he oversaw the music at the cathedral, in large part representing to the outside world the musical tradition from which all music ministries within our diocese finds its roots. He also played in the chapel at Queen's College Faculty of Theology, where taught the ways of hymnody and chant to ordinands, some of whom would one day sing the preces with his instruction in mind. Musically, David was known for his rousing off-the-cuff voluntaries and his sensitive accompaniment. But what made David most memorable was his gentle humility, his sharp wit so subtly dished out, and a visible love for his art. During his time at the cathedral in St. John's, David gave weekly free organ recitals, pairing extremely high-calibre repertoire with casual conversation as he introduced each selection with remarks about the piece, its composer, or a particular performance of it. Remarkably, he could



speak as though he knew the composer or practitioner personally, and he often did. He was quoted as having often quipped, "Life's too short to be serious." David held many lofty distinctions in organ playing (The Fellowship Diploma from the Royal College of Organists, the Archbishop of Canterbury's Diploma in Music, and an Associate of the Royal College of Music). I saw him nimbly play the organ many times, to my amazement, wearing deck shoes.

I had the privilege to come to know David and his dear and adoring wife Elspeth during my time at Queen's College. While I had played the organ in church for many years at that time and nurtured a quickly increasing interest in the organ, I was still very new to the instrument's true nature having been up to that point, largely an amateur pianist. I could play hymns and some preludes, but still clumsily stumbled my way over the pedals and possessed no sense of registration at all. Despite this, or perhaps because of it, David in his gentle way treated me as though I was not only his



equal but his colleague. His unquestioning acceptance of me as a fellow organist gave me a certain confidence that paved my way to a desire for a serious career in church music. I'm blessed to have shared many jokes and conversations about this and that, specifications of organs, and the general gossip of the transatlantic organ community. I would learn following his untimely death that this gracious approach to would-be organists comes as a result of a 12-year-old David having met a very famous organist who quietly encouraged him with the same immediate fraternal acceptance. David made a point of approaching anyone with an interest in the instrument kindly, supportively, and unpatronizingly, an attitude which has undoubtedly inspired the dreams of many who are now musicians. David was a strong advocate for the Royal School of Church Music's Voice For Life program which afforded opportunities to choristers to complete examinations to earn singing awards. David was somehow capable of soothing a distaste for the contemporary by his tactful

weaving of the new into the tapestry of tradition through music. His playing sometimes included embedded secular motifs, a delight to congregants keen enough to notice. One could tell when he played that he cared very deeply for every aspect of what he was putting forth with his music.

David's recitals at the cathedral in St. John's attracted all sorts of people, from Anglicans to atheists. I remember him telling me that some of the best hymn writers were what he called "happy agnostics". These people could approach the melding of music and scripture from an angle that was subjective and technical, free of emotional influence. This often resulted in a hymn that covered "all the bases" theologically and musically, when someone informed by their own beliefs might get caught up in personal afflictions. David was wise to never presuppose a lover of organ music to be a religious person, or a religious person to be a lover of organ music. Although his recitals took place in the cathedral that housed his primary instrument, and most of his repertoire was religious

in nature, recitals were a casual weekly occurrence that bridged the gap between the secular and sacred aspects of music and community.

On the day of David's death, forums of organists and church music enthusiasts online (a very active and necessary community given the niche and often isolating nature of such a career) flooded with tributes and reminiscing not unlike the words which I write here. These messages came from all ends of the globe, each with something to say about his refined musicianship and lighthearted kindness. David himself was an active poster on the Mander Organs forum (upwards of 1500 posts) where his wit and wisdom remain on display to this day in the stories and advice he left others. It is plain to see that the impact of David's life on earth has reached the hearts of countless people, broaching every social barrier one could imagine. Truly, David understood music as a universal language, to such a degree that his entire approach to life reflected this understanding.

With David's passing the world and the church have lost a precious jewel, an instrument of God's own hand. David lifted his gifts outward and upward, to the pleasure of all above and below. His presence on this earth will be sorely missed, and he leaves an enormous space in the shrinking organ community. Pray for the repose of his soul, and for Elspeth as she navigates life without her soulmate. And most importantly, give thanks for his life and work among us, and tip your next post-Evensong glass in honour of our dear David Drinkell.

*Do not weep for me, for I go to where music is born.*  
- J.S. Bach



# News From The Parish of Gambo

Articles and photographs by  
The Rev'd Hannah Dicks

## 75th anniversary of St. George's Church: celebration and renewal

St. George's Church in Gambo recently completed major renovations to the interior of the Church, giving it a whole new look with the walls done in pine, white ceilings, and the choir stalls were restored to their original look as they were when the church was first built. It was a major undertaking for this small congregation, completed with the help of a grant from the Anglican Foundation, and a lot of hard work put in over the last few years of fundraising. The work was completed in time for the congregation to celebrate the 75th anniversary of St. George's Church.

On Saturday July 20th, a supper was held to celebrate the occasion, with special guests for the evening Bishop John Watton and his wife Karen, and also representatives from the other churches and the town of Gambo bringing greetings for the occasion. Two of the senior members of the congregation, Mrs. Trixie Collins and Mr. Scott Collins, speaking for the congregation, shared stories and memories from the past to the present. A slideshow was also presented highlighting the history of St. George's from its beginning in 1944 to the present day. Mr. Ross Saunders, one of the senior members of the congregation, and Mrs. Doris Keats, a former member of St. Michael's Church in Dover, and now since its



Before the renovations



After the renovations

closing, a new member of St. George's Church, cut the cake in commemoration of the anniversary.

Following the supper, a gospel evening, which was open to the public, was held in the church. Thanks to the musicians and singers who volunteered their time and talent for this occasion. A free-will offering of \$500.00 was received at the door, and was given in thanksgiving to PWRDF.

On Sunday July 21st, a service of celebration was held at 11:00am with Bishop John Watton in attendance. Bishop Watton preached a very powerful message for the occasion and led the rededication prayers. With the recent renovations to the interior of St. George's Church, the rededication was especially meaningful for the congregation. The Rev'd Hannah Dicks, present rector of the parish, presided at the service.

Roxanne Pritchett Elliot, who returned for the celebration, and youth server Sean Jackson, read the lessons. Other former members of the congregation were in attendance, as

well as lay ministers from the parish. Lucy Pritchett was commissioned as a lay minister during the service. Following the service, a reception was held in the church hall. Thanks to all for making this such a memorable occasion.



Pictured on the right is server Sean Jackson leading the chor with the processional cross



Mr. Ross Saunders and Mrs. Doris Keats cut the anniversary cake



Bishop John Watton with current rector, The Rev'd Hannah Dicks, and lay ministers Marilyn Dowden and Lucy Pritchett, during rededication prayers



Musicians

# Lay ministers—retiring and newly commissioned

After 25 years as a lay minister in the Parish of Gambo, Marie White of St. Augustine's in Hare Bay retired from active duty. Marie was a dedicated and faithful lay minister and her years of service were greatly appreciated by the congregation of St. Augustine's. Marie received a certificate of appreciation for her service, and the congregation held a supper in thanksgiving for her commitment to them. Marie, though retired, remains active in the church with St. Augustine's choir, and helps with the music when needed.



Marie White

Gordon Jacobs, of St. George's in Gambo, retired from active lay ministry after 18 years of dedicated service. Gord served as lay minister regularly with both St. George's congregation, Gambo, and St. Michael's Congregation, Dover. Gord received a certificate of appreciation for his service, and the congregation held a reception following the 11:00am worship service in the church hall to give thanks for his ministry. Gord continues to serve as a member of St. George's choir. We give thanks for Marie and Gord and the years of dedicated service they gave to the Parish of Gambo as lay ministers.



Lucy Pritchett with her husband Clyde (at her commissioning)

On Sunday July 21st, during the service of celebration of the 75th anniversary of St. George's Church, Bishop John Watton commissioned Lucy Pritchett as a lay minister with the Parish of Gambo. We give thanks for Lucy's

commitment to serve as lay minister in the parish. Lay ministers from the other congregations in the parish attended the service, and a reception was held in the church hall following worship.



Gordon Jacobs and the Rev'd Hannah Dicks



Bishop Watton with Lucy Pritchett

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# In The Shed With Rev'd Fred—Building A Boat—Building A Community

Article and photographs by  
The Rev'd Fred Marshall

As a newly ordained priest in my first parish consisting of congregations in Arnold's Cove, Come By Chance, North Harbour, and Sunnyside, I spent most of the first year listening and observing. One morning while facing the congregation at Saint Michael and All Angels in Arnold's Cove, I wondered "where are the men?" The community of Arnold's Cove had a population of approximately 1,000 people and it was estimated that at least sixty percent had an Anglican background. Average Sunday attendance would be less than 35 people, the great majority of whom were female. While some were widows and there were a few men, there is an obvious disconnect in the number of men attending worship. Where were the men and why did they not come to church?

This prompted me to do a lot of listening and some discrete questioning to discover why the men did not attend worship. There were many conversations on the road, at the post office,



The Rev'd Fred Marshall

at the local grocery store, or on the wharf.

I discovered that there were many reasons, maybe some excuses, for the men not coming to church. Many had worked on the coastal and Great Lakes boats or out of the province for much of their working life. Many had gotten away from going to church. Some had large families and it seemed to be the custom that while

the wife would take the children to church the husband stayed home and cooked dinner. Many people in the parish are from other communities located on the many islands of Placentia Bay. While families resettled to communities such as Arnold's Cove in the 1950's and 60's they

a similar connection to the church. In my former pre-ordination life I had travelled extensively, and I know from personal experience that if you have been away from any organization, be it the Lions' Club or the Church, for any amount of time, it is very difficult to walk back in the door.

One of the things that I discovered is that a common interest and a place for men, especially in rural areas, is "the shed." Entering the shed is informal and less intimidating than entering the Lions' Den or the Church. In the shed everyone is equal. In the shed you can engage in conversation or just sit and listen. In the shed seemed to be a good place

questions." In the shed, men would ask questions or talk about topics which they would not have had an opportunity to discuss in church. The shed was casual and there were no intimidations. The first year we promoted the shed to only Anglican men and while the intention was simply to get the men who belonged to the congregation, I came to realize this was a mistake. Following the first year, in the shed became "everyone is welcome." It is interesting that in the few years we met behind the rectory there were mostly Anglican men. When we moved to a larger shed away from church there were a lot more men from every denomination in



The completed rodney boat

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still hold on to the life they once had. Many of them, when they had time off work (or retired), spend a significant amount of time "up the bay," so while living in Arnold's Cove, the social life of these people is still very closely connected to the place where they came from. While they integrated into new towns, their social connections are still, for the most part, with the people from the communities from which they came. At the time of resettlement, many of the women became members of the St. Michael and all Angels' ACW, however, I am not aware that the men had

for men's ministry. When the decision was made to have a place for men to gather, men showed up to help prepare a shed behind the rectory and next to the church. Installing a wood stove was a must.

As I wondered what to call this new found ministry a friend jokingly suggested "In the Shed with Rev'd Fred." At first I was not too keen on the phrase. However, I knew it had to be simple and inviting—so "In the Shed with Rev'd Fred" it became. Men whom I had never or rarely seen in church came to help and came to take part in discussions such as "Small answers to big

the community.

Other than the first couple of years when we had topics which did have a religious theme, as we moved to building the boat, there was no "church" talk. However, it was well known that this was a church activity.

"In the Shed with Rev'd Fred" on Thursday evenings has evolved into something that neither myself nor the congregation could have never imagined, and I am still not sure if I have fully grasped what this has meant to the community. I am not sure the men themselves have realized



The launch of the rodney

what has occurred. “In the Shed” has brought together brothers, neighbours, and members of the community in amazing ways. The effect has not only been from what happens in the shed, but for the thousands of people who follow this on social media. While some may follow due to an interest in boats, others are interested to follow the journey of their family members. As we began building boats, the “In the Shed with Rev’d Fred” was extended to “Building a Boat—Building Community.” I should point out that the “boat” is only the vehicle. I am sure in other areas any activity with a local connection or tradition would be of equal interest. Building a boat in this area seemed to be a natural fit for our heritage and tradition. Younger generations are interested to learn traditional boat

new thing?” In 2018 we built a 14-foot rodney, and in 2019 a 14-foot flat. The rodney was donated to the Arnold’s Cove Volunteer Fire Department to use as a fund raiser towards the purchase of a new emergency response vehicle. The flat is a fund raiser for the parish, with proceeds going towards mission and outreach.

Each year approximately 60 men took part in the project with 20 to 30 attending on Thursday evenings. It was so wonderful to see three generations participate in the project. While they were welcome to attend on Thursday evening, women often dropped by on other days “to see what the men were up to.” An official launching and christening of the boat became part of the Arnold’s Cove Heritage Committee’s opening ceremony.

Recently, someone

credit. When we look back and reflect on our thoughts, as random as they may be at times or in what seems to be a chance encounter, we may be getting a glimpse into where God is working and find our call to

God also said “You will need a bigger shed!”

If you wish to check out the amazing fellowship “In the Shed with Rev. Fred—Building a Boat—Building Community” visit our parish Facebook site -

<https://www.facebook.com/parishofthelivingwater/>

I pray you will “Like” us and spread the Word.



The launch of the flat

participate in God’s work. In reflecting, I expect that five years ago when I looked at the congregation from the altar one Sunday morning, God said “go find the men.” As I looked around and listened to the people, God may have said “you will find them in a shed.” Through



The completed flat

building skills from those who are still around to show the old ways. As one of the participants said, “Who would have thought that building a boat in Newfoundland would be a

asked whose idea was it to build a boat and I said it was mine. I thought about my response that night and I contacted that person the next day to tell them that I believe I am falsely taking

an encounter with a fellow clergy, I believe God led me to an International Wooden Boat Building Seminar at the Marine Institute in St. John’s and then said, “build a boat and you will find more men.”

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## A Prayer for Remembrance Day—November 11th



Heavenly God, as we pray for those who have sacrificed their lives in so many wars, we thank you for the greatest sacrifice of all, your Son Jesus Christ. Help us to live in the power and hope of the resurrection every day. Amen.

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