



The Anglican Outreach

January—April 2012

The Bishop's Easter Message

There are certain experiences in life which remind us that we are creatures in spite of the progress we have made over the years, these include attaining a good education; being fully employed with a reasonable income and a growing savings account; a stable and happy family life; a comfortable home, experiencing and being in good health and having successfully fulfilled our dreams and goals. Then there are natural disasters that bring us face to face with reality, there is nothing we can do but acknowledge our true state that we are a part of God's creation no less than the trees and stars.

Continue on Page 2

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Inside this Issue

Bishop's Easter Message	1
No Place for Arrogance and Pride	3
I'm Pregnant-The Rev'd Dr. Lionel Richards	4
8 Graduated from Parenting Programme	5
A Faithful Servant	8
Parenting Program in St. Lucia	9
Daddy Pal Celebrates 107 Years	10
'Be Still' A Successful Concert	16
Womanist Theology and Christology	17
And more.....	

"No place for Arrogance and Pride"

5 New Deacons ordained



Read story on Page 7.



An Easter Message

The Rt. Rev'd C. Leopold Friday



We can also share the experience of being in situations where we found it hard to make ends meet, someone in the family being always ill, suffering from one disease or another, and there seems to be no end to this ordeal. When it rains the house leaks, and at times, the children go to sleep at night with only a glass of water and journey to school the next day without even a glass of milk. The teenager gets pregnant and brings a child into the world "without a father" and lacking proper parenting skills.

Think of two young people who fall in love and decide to live together, perhaps in marriage or cohabiting, the young man ill treats the young lady, misuses and abuses her. He leaves her at home to care for the children while he hangs-out with his friends, the children grow up in an atmosphere of fear and intimidation. The converse is also true as the woman also abuses the man.

In addition, consider the person who is employed and works very hard, is always punctual, committed to duty and goes the extra mile, however, the wage and conditions of work remain at average or the same, even though the business prospers. There is also the situation where the worker is a victim of sexual abuse. On the other hand there are



employees who misuse their office and are involved in deeds which are unacceptable and hurt the growth and development of the institution.

There are children who are sexually abused by parents and by other adults in society, and these are all swept under the carpet.

The Message of Easter is one which reminds us that we are creatures and that there is a creator, who loves and cares for us and in spite of our situation in life, God is in control. He sent his son Jesus Christ to redeem and save the world. It means therefore, that we have new life through the resurrection of Jesus Christ. Consequently all the experiences referred to above can be transformed so that we may experience life in its fullest abundance. Unrighteousness, sin and suffering are not the last words, but the love of God which offers us all newness of life and salvation.

As Easter people, let us share with others our own experience of the transforming love and grace of our risen Lord and Saviour Jesus Christ, in our daily lives and through the various ministries of the Church. Alleluia the Lord is risen indeed. Come let us adore him. Alleluia.

I take this opportunity on behalf of my wife Lois and three daughters-Marcella, Malaika, Mikayla to wish you all a Blessed and Holy Easter.

Your Friend and Bishop
+ Leopold Windward Islands

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“No place for Arrogance and Pride”

Five newly-ordained Anglican Deacons have been advised that there is no place for arrogance and pride in the Ministry.

The word of advice came from Reverend Canon Wayne Isaacs who was at the time delivering the sermon at the ordination of Shermin Rosemarie Alleyne, Verbina Coroletha Gonsalves, Lennox Lancelot John, Kenwyck Elliot Lewis and Inglis Flemming John O'Garro.

The form of order of service for ordination took place last Wednesday January 25th at the Cathedral Church of St George, Kingstown, it being the feast day of the conversion of St Paul, the Apostle. The Ordination was administered by Right Reverend, Father in God Bishop C. Leopold Friday, Lord Bishop of the Windward Islands.

Addressing the five holy warriors, Reverend Isaacs urged them to help persons transform their lives but at the same time, “do not fool yourselves that you can transform peoples' lives because only God and God alone can transform the life of any person.” He said the job of the deacons was not to transform lives but to help persons

with the positive transformation.

He urged the five to be humble as ordination does not make them superior. He told them to see the Ministry as a partnership where they work together to help people as going on a power trip can create a lot of problems.

Speaking before a packed Cathedral, Reverend Isaacs told the five that they must have an interest in not only the spiritual aspects of the parishioners' lives but the physical and emotional needs as well as they must be interested in addressing everything that has a negative impact on people.

He added that the five have brought a wide array of skills and experience as they were professionals in their former lives.

Alleyne is the retired Deputy Principal of the Kingstown Anglican School while she is the Mothers' Union Diocesan President. She is also a Lay Reader in the church and is a Diocesan and Provincial Representative.

Gonsalves who was a teacher before she migrated to Canada, worked at the Sunlife Assurance Company of Canada

for 35 years. She retired in 2000 and returned home and has since been a Lay Reader and Eucharistic Assistant in the Parish of St Paul Calliaqua.

John is probably the most popular of the five as he is an educator and sports personality and administrator. He has served as Lay Minister in the Church for over 20 years and as a representative of the Diocesan Synod.

Lewis is a retired senior civil servant who was in charge of the Information Technology Service Division. He is a past president of the Men's Fellowship and Anglican Youth Movement and has also served as an acolyte. O'Garro who is a banker and works at the First Caribbean International Bank has been a Lay Reader in the St Matthews Parish for ten years.

Now that they have been ordained, the five will serve as Non-Stipendiary Deacons in the Anglican Church.

On Wednesday, Bishop Friday charged the five with assisting the Bishop and priests in public worship and in administration of God's word and sacraments and in carrying out other duties assigned to them from time to time.

“At all times your life and teaching are to show Christ's people that in serving those in need, they are serving Christ himself,” said Bishop Friday.

He also said that a Deacon is called to serve the Church of God and work with its members in caring for the poor, needy, the sick, “and all who are in trouble; he/she is to strengthen and to preach the word of God as duly authorized by the Bishop,” said Bishop Friday.

Among those witnessing the Ordination were Prime Minister Dr Ralph Gonsalves, Minister Frederick Stephenson and Governor General Sir Frederick Ballantyne.

sourced from the News Newspaper of Friday January 25th, 2012.





I'M PREGNANT

Reading—2nd Samuel 11: 1 - 5

By: The Rev'd Dr. Lionel Richards



When a woman tells a man 'I'm with child', a number of thoughts begin to revolve in his head. His response, however, is going to depend upon the nature and strength of the bond between them. If the baby is the first child of the couple, the man is likely to respond with elation. If the child is one too many for the couple, the man may become irritated or reserved, and would wonder why the woman did not protect herself, since she knew that that was not the intention.

Invasion of the woman's psyche is likely to reveal a kaleidoscope of thoughts flashing on the mural of her mind. If she is unmarried, she may wonder whether the perceived father will insist on a paternity test to her embarrassment. If she is still at school, 'What

am I to do, how am I going to continue my education?' will dominate her thoughts until she is brought to reveal the matter to her parent(s). If the father is a state official or a professional, she may decide that she will not reveal his identity even to her own detriment. When the man suggests abortion, the risks and cost may be more than she is prepared to consider.

Unthinkable as it may seem, even kings involved in such affairs, entertain their round of thoughts. David revealed the thoughts that passed through his mind as Bathsheba the wife of Uriah, sent to let him know 'I'm with child'. David decided on the murder of Uriah after he failed in his attempt to have Uriah established as the father of the child. It was a classic job in the business of covering up. But which one of us can hide from the Lord's presence? The answer is, none.

It was then time for the Lord to declare that He has been present at the scene. So, hav-

ing first revealed to the prophet Nathan what David had done, He sent Nathan to David to let him know of the sin he had committed. "I have sinned against the Lord", said David. Nathan said to David "The Lord also has put away your sin [but] the child also who is born to you shall surely die" (2nd Sam 12: 13, 14).

It is to be observed that the death of the child was not the immediate result of the sin of adultery. It was God's way of bringing home to David the extent to which he, David, had brought dishonor to the name of the Lord. Sins of that nature are usually devastating to the child of God who has slipped and erred.

God's laws are not going to change to suit anyone of His children who commits adultery. Each offender will have to relate to God by seeking His forgiveness. Do remember the long term effects that the sin has upon the child or children. Do ask the Holy Spirit of God to walk with you and keep you from those courses that would lead to adultery.

The Parish of St. Patrick Grenada Gets Rector



The Rev'd Dr. Thomas W. O. Mayers has been appointed as the rector of the St. Patrick's Parish Church with St. Mary, Hermitage and St. Francis, Mt. Rich, Sauteurs, St. Patrick, Grenada with effect from 1st May, 2012.

Father Mayers was born in Guyana where after

completing high school and a few years working in the public service, he migrated in his early twenties to pursue studies in the Dominican Republic. While there he responded to his vocation and later attended seminary while he was doing undergraduate studies. On completion of seminary, he was ordained a deacon for the diocese of Guyana and then he attended Codrington College, Barbados for a term of elective courses before he returned to Guyana to serve as a curate and later the priest in Charge of two parishes - Holy Redeemer, and Transfiguration and St. Aloysius. After a few years, Father Mayers migrated to the United States where

he continued to serve The Church and pursue further studies. Apart from serving as an Assistant in a few parishes in New York, Father Mayers served as the rector of St. Mark's in Boston, MA for over seventeen years. He also served for a short period as the rector of All Saints in Detroit, MI. Father Mayers also earned a M.Ed from Cambridge College, MA and a D. Min from the Episcopal Divinity School, Cambridge MA.

Father Mayers is very passionate about the mission of The Church, particularly Church Growth/evangelism, Ecumenism and Youth Ministry.

His wife of over twenty seven years is Altagracia and they have three children - Luis, Denisse and Daniel.

The service of Institution and Induction of The Rev'd Dr. Thomas W.O. Mayers as rector is scheduled for 5:00pm on Tuesday 28th August, 2012 being the feast of St. Augustine, Bishop of Hippo, 430 at the St. Patrick's Parish Church, Sauteurs, St. Patrick, Grenada. Your presence and prayers are requested.



Report on the Mothers' Union Worldwide Parenting Programme

Mrs. Lois Friday

**Coordinator- Mothers' Union Worldwide Parenting Programme
Archdeaconry of St. Vincent & the Grenadines**

The programme continues to focus on strengthening family life with emphasis on developing sound relationship between the parent and the child. Emphasis is also placed on creating a support structure in the church and community for persons wishing to share their experiences, interact with other parents and care givers. It seeks to provide an environment of mutual support that increases confidence in handling a variety of issues affecting our children.

This is a flagship programme of the Mothers' Union and therefore follows the guidelines and parameters as set out by Mothers' Union Worldwide Parenting Programme, with delivery by certified facilitators.

The aims of the sessions are as follows:

- To give vision and increase confidence
- To develop the relationship between parent or caregiver and the child
- To teach skills for boosting emotional security and self-esteem
- To develop strategies for positive disciplining
- To help parents learn how to handle common behavioural problems
- To discuss a variety of safety issues affecting children
- To encourage mutual support and give opportunity to make friends and have fun

The programme is open to persons of all faiths to help them in their role as parents and care givers in the community, and there is no effort to convert the participants. However, the programme remains faith-based and facilitators and their supporters are called to be people of prayer, and to invoke the presence of God at the beginning of sessions. We request the continual prayers of the Church as we forge ahead.

To date, two facilitators have completed the nine (9) week programme as follows:

Facilitator: Merle Bailey

Support: Ivy Alexander

Parish: St. Paul, Calliaqua with St. John, Belair.

The programme was delivered at the St. Paul's Parish Hall- the group of participants comprised 8 persons: 6 females and 2 males.

Facilitator: Patricia Fraser

Support: Ville Davis

Parish: Holy Trinity, Georgetown with St. John, Holy Name, St. Peter and St. Luke.

This programme was delivered at the Holy Name Pre School- Sandy Bay. This was the largest group of participants with 13 persons: 11 females and 2 males.

Another two groups are due to complete the programme by the final week of January 2012. These groups are as follows:

Facilitator: Rebecca Coombs- Moona

Support: Denise Harold

Parish: St. James, Layou with St. Mary, Buccament.

This group continues to meet at St. Mary's Church Hall, Pembroke and has 8 participants

Facilitator: Janice Fraser

Support: Cassandra Mc Dowell

Parish: The Cathedral Church of St. George.

This programme is delivered at the VINSAVE child development centre in Kingstown with 8 participants.

A fifth group started on 13 January 2012:

Facilitator: David Robin

Support: Esther Derrick.

Parish: The Cathedral of St. George

This is delivered at the Kingstown Anglican School with 8 participants.

This leg of the programme is one of three to be completed by each facilitator over an 18 month period.

The participants of each programme are encouraged to continue to maintain the group support structure even after the facilitator leaves. As each facilitator prepares to leave a group and form a new one, a leader is identified and empowered to continue meeting as a support group in the community.

Already, the groups at Holy Name Pre School, Sandy Bay and St. Paul's Parish Hall, Calliaqua, that have completed the 9 week programme have started meeting on their own. We pray that they will be strengthened in their resolve to meet regularly to share daily challenges and experiences and help each other grow and develop.

Facilitators reported on the benefits of the use of techniques adopted from the Training of Facilitators workshop in May 2011, by Mrs. Sheran Harper, Mothers' Union Worldwide Parenting Trainer. Some of these include group-work, warm-up activities or ice breakers, the recap of learning, providing equal opportunity to persons to share in discussions, and the circular seating arrangement of participants. The facilitators introduced dramatization or role plays to reinforce learning and the acquiring of new skills.

Both facilitators and participants recounted deep, life-changing experiences over the weeks of interacting with the group. Participants showed an eagerness to adopt new parenting skills, by trying them out and reporting on the positive effects on them and the children under their care. Some participants without children of their own have embraced children in their community to extend this new found level of parenting. One facilitator commented that it has made her extremely aware of persons around her in need of nurturing and is no longer hesitant to extend a hand of love, even when commuting on a mini-van, and shared a touching real life experience.

The participants have also reported on the positive impact of the Parenting Programme on their lives and relationships with children,



relatives and others. We learnt of the change in temperament between two adult sisters as they learned to communicate their feelings of hurt and resentment to each other, and the act of healing that followed in that relationship as a result. We have instances where retired persons exposed to the benefits of good parenting have "adopted" children in the community to parent, part-time, as part of their commitment to making a difference in their community.

The facilitators continue to seek to reach deeper into the communities and have discovered a family of six living in a single room house, without a floor. Two young teenage mothers from this household have babies under one year old and they are part of the Parenting Programme. They share the living quarters with their parents and two younger sisters. Whilst the living conditions are challenging these young mothers feel empowered to bring up their children concentrating on their emotional well-being. Through supportive group structure and post-group formation, these young mothers will be able to obtain that much needed encouragement that they will require and we request your prayers and tangible support for these persons.

One participant saw his group as coming together for a special purpose and encouraged his fellow group members to support each other and seek God's help in overcoming the obstacles to good Christian parenting in the face of ridicule from other persons in the community.

At the start of the programme, during the final week of September 2011, we faced an uncertain future and were afraid of the unknown. My visits to the various groups as coordinator, over the past months have served to strengthen my faith. The facilitators and I acknowledge the timely intervention of the programme as participants continue to relate the positive changes to their outlook of parenting having become more aware of the emotional needs of their children. They have been afforded the opportunity to identify and practice the need to set boundaries, while at the same time instilling respect, self-control and encouraging the growth of good behaviour and attitudes as well as to develop self esteem in their children.

The programme continues to be supported by the clergy, the Mothers' Union and members of the various congregations. We acknowledge the commitment of time and resources by the facilitators and their support. The group led by Patricia Fraser was assisted by the Basil Charles Foundation. Assistance was provided to cover the cost of equipment/stationery, snacks and a sitter for children of the participants. We wish to thank the foundation and all other persons who assisted and continue to assist the various groups.

As the facilitators continue in the formation of new groups in the various parishes, we again outline the cost of the exercise. The estimated cost of the programme per facilitator for material, photocopies, equipment, and weekly snacks for the participants is outlined below:

The cost (per facilitator) involved in running the sessions over 9-12 weeks.

Facilitator can choose between 1 & 2

Over the coming weeks there will be a series of presentation of certificates/graduation of participants who have completed the programme and announcement of these will be made to the various congregations. I suggest that these be held within the Sunday

worship as a way to allow the congregations to be more aware of and own the parenting programme, an initiative of the Mothers' Union in the Anglican Church.

Equipment Material	Cost per unit US\$	#	XCD
1. Flip chart with stand	200.00	1	542.00
2i. Laptop	400.00	1	1,084.00
2ii. Overhead projector	500.00	1	1,355.00

Stationery for participants	Cost per unit XCD	#	Total cost XCD
Markers	5.00		60.00
Notebooks	5.00		60.00
Pencils/pens	4.00		24.00
Erasers/ sharpeners	2.70		32.00
Photocopies (participants)	.50		290.00
			466.00
Refreshment (participants)	8-12 Persons	9-12 weeks	Approx \$60 per session \$540.00

The second leg of the programme is due to begin in late February and persons are encouraged to be part of the programme or invite persons who they believe would benefit from this programme in their communities. Application forms will be available from the facilitators.

The programme is open to all parents, grandparents and care givers in the Archdeaconry in St. Vincent and the Grenadines.

For further information please contact the Contact the Coordinator at telephone number 784-495-7827



8 Graduated from the Mothers' Union Worldwide Parenting Programme



Eight persons, six females and two males graduated Sunday, February 12th, 2012 at the St. Paul's Anglican Church, Calliaqua as part of the Mother's Union Worldwide Parenting Programme.

The parenting programme aims to strengthen family life with an emphasis on developing sound relationship between the parent and the child, as well as creating support structures within the church and community for persons wishing to share their experiences.

Mothers' Union members worldwide promote the importance of parenting and its impact on family life. The local leg of the programme therefore, seeks to provide an environment of mutual support that increases confidence in handling a variety of issues affecting our children through participatory learning and follows the guidelines and parameters as set out by Mothers' Union Worldwide Parenting Programme.

The participants were exposed to nine weeks of participatory learning by Facilitator, Merle Bailey. This follows on the heels of two other successful parenting programmes within the Archdeaconry of St. Vincent and the Grenadines in the Parishes of Holy Trinity and St. James, with the final in this phase to be conducted in the

St. George's Parish.

At the conclusion of the programme, participants are encouraged to maintain the group support structure, while establishing and forming new support groups, a leader identified and empowered to continue meeting as a support group within the community.

The participants have expressed the positive impact of the Parenting Programme on their lives and relationships with children, relatives and others. Citing changes in the temperament of a single parent who had to cope with a situation of low income, and lack of access to basic services while bringing up her child on her own. The encouragement and tangible help from the programme through networking has helped to turn around the attitude and circumstances of that individual.

The programme is opened to all parents, grandparents and care givers in the Archdeaconry of St. Vincent and the Grenadines.



Canon David Murray

A faithful Servant

By: The Very Rev'd Ulric Smith (Emeritus)



Mr. David Gordon Murray was born into a devout Anglican family in Barbados. His mother Mary Daphney was Mothers' Union Enrolling member of the St. Michael's Cathedral and his father Gordon was a member of the Cathedral's PCC. His uncle, his father's brother, Canon Reginald Murray was vicar of St. Mary's Church, Barbados. His mother's uncle (David's Great Uncle) was Archdeacon Reginald

Skeete, Archdeacon of Barbados, and his Father's sister was the wife of the Bishop of Barbados and the Windward Islands The Right Revd Alfred Parkinham Berkeley.

From the inception of the establishment of the Diocese of Barbados and the Windward Islands in 1824 there were two separate Dioceses under one bishop, resident in Barbados and known as the Bishop of Barbados and the Windward Islands. It was only in 1927 that Bishop Berkeley, David's uncle by marriage resigned and became the first resident Bishop of the Windward Islands. A look at David's baptism certificate reveals that he was baptised by + Alfred Barbados and Windward Islands. I believe that he was called at his baptism to serve both the Diocese of Barbados and the Diocese of the Windward Islands and so his preparation for ministry began. He was taught the faith and trained in Sunday school and confirmation class by the Clewer sisters of St. John the Baptist. These were a community of Anglican nuns who preceded the Sisters of the Good Shepherd in more recent years. David recalls the first session of his confirmation class when sister announced "I am not preparing you for confirmation you are preparing yourself, I am only assisting you." In other words he had to learn from early to work out his own salvation.

He received his secondary education at Harrison College, a secondary school for boys only. From Harrison's College, at the age of 18, he was sent to work in the firm of Bovell and Skeete, his Grandfather's accounting firm, however, in 1946, six years later he was transferred to Bovell and Skeete's office in St. Vincent to begin service to church and state. This I believe was divine Providence. He served as a member of the Public service Commission of St. Vincent and a member of the incorporated Trustees of the Anglican Church. He is most knowledgeable of the island of St. Vincent and the Grenadines. Mr. Harold Morris a retired agricultural officer says and I quote "Mr. Murray ought to

receive a medal for his Knowledge of St. Vincent and the Grenadines ". In 1950 at the Cathedral's Annual Christmas Bazaar. He was approached by Archdeacon Roland Stanley Maxwell the Rector of this Cathedral Church and Archdeacon of St. Vincent and St. Lucia, who invited him to help with the Diocesan accounts. David was happy to assist. He recalls Archdeacon Maxwell saying **"Come and have dinner with me and after dinner we would look at the books"**. This was the beginning of the 61 long years with the Diocesan accounts. In 1963 Archdeacon Harold Piggott became Bishop of the Diocese and Archdeacon Maxwell was transferred from the Cathedral to St. Georges Grenada. This parish was made vacant by the elevation of its Rector to the Episcopate. It was then that David went into full gear as Diocesan treasurer. During these years there were smooth times and rough times, too, when brother priests at financial committee meetings or Diocesan synod would hurl awkward questions at Mr. Murray for clarification, falsely believing that the Diocese had money in undisclosed accounts, but with patience and great detail he would explain the facts of our improvised state. David also served as a member of the Diocesan Synod and of Provincial Synod of the Province of the West Indies. He served under six Bishops namely: Bishop Norman Shapley, Bishop Harold Piggott, Bishop Cuthbert Woodroffe, Bishop Phillip Elder, Bishop Sehon Goodridge and Bishop Leopold Friday.

On returning to Barbados in 1966 Mr. Murray made several visits here per year to serve in his capacity as Diocesan Treasurer.

In Barbados he was assigned by Bovell and Skeete's office to do the audit for the Diocese of Barbados. He is a lay reader, Lay Eucharistic assistant, church warden of St. Cyprians Church and treasurer of the St. Cyprian's boys school. About two years ago I was visiting an old family friend who was a resident at a senior citizen's home in Barbados and there appeared Mr. Murray in Black cassock and surplice carrying the Blessed sacrament to communicate the residents of the home. I was privileged to be asked to give the blessing at the end of the service. His duty on Wednesday morning, week by week, after Mass at St. Cyprians is to take the Blessed Sacrament to the sick and shut-in near and far away to homes in other parish areas.

In Barbados he served under five Bishops namely: Bishop Gay Mandeville, Bishop Lewis Evans, Bishop Drexel Gomez, Bishop Rufus Brome and Bishop John Holder.

I know that David would not want me to disclose his generosity to the Diocese so my remarks would be short and in general. Our Diocesan Treasurer did not only look after the books but has always been at hand to give valuable and substantial assistance whether it is the building of Holy Name Church Sandy Bay or the roof at Holy Trinity, Georgetown or the refurbishing of Christ the King, Carriacou or involving the congregation of St. Cyprians in the rebuilding the Church of the Ascension, Sion Hill and bringing



A Faithful Servant cont'd

a delegation to join in worship in the Ascension festival Mass two or so years ago or coming to the rescue of the clergy in Grenada after the devastation of Hurricane. He always had a deep pastoral concern for our Diocese and has been unselfish in his service and generosity.

Just recently Mr. Murray said to me I have some money which has come in from Royalties which I want to give to the Church and he asked "should I give it to St. Georges Cathedral for

rebuilding or to St. Michael's Cathedral for rebuilding providing Barbados send a couple of priests to work in St. Vincent for a few years?"

Mr. Murray's love for the church in general and the Diocese of the Windward Islands in particular is demonstrated by his long, faithful, voluntary service of over sixty one years. His several visits to

St. Vincent or any other part of Diocese were never a cost to the Diocesan fund this was all part of his contribution. It is very fitting and timely that the Lord Bishop in recognizing his yeoman service to the Diocese of the Windward Islands should bestow on him an Honorary canonry, the sole gift of the Bishop. He now joins a number of lay persons holding Honorary Canonries in Cathedrals in the Anglican Communion.

My Brothers and sisters Canon David Gordon Murray.

Mothers' Union Parenting Programme

Moving across to St. Lucia

The Mothers' Union Parenting Programme in St. Lucia commenced officially on Thursday 27th October, 2011 with the blessing and consent of Archdeacon Randolph Evelyn, Chaplain of the Mothers' Union Branches of St. Lucia.

Two centres were established in Castries, one at Marchand and the other at La Clery. Sessions at the respective centres were conducted by trained facilitators, Mrs. Audrey George and Ms. Leslie Ann Emmanuel with co-ordinator Mrs. Elizabeth Worrell-St. Ange assisting alternatively at both centres. There were additional support

from the Anglican church and the wider community base on the needs required.

The general public comments and calls are proof that the program is well received.

The programme is also supported by the business sector who has requested centres in their districts. Two radio stations have also offered their services to the programme.

Training in the first two centres concluded in mid February 2012. Therefore those centres would be closed and two new ones would be established in La Caye and in Castries.

Centres would be open in the southern section of the island later down in the year.

The parenting programme proves to be a successful and much anticipation is expected as the Mothers' Union group and other family members show their support and offer their assistance.



OLDEST KNOWN ANGLICAN MALE IN THE DIOCESE

Daddy Pal Celebrates 107 years

Fredrick “Daddy Pal” Beach was born on February 09, 1905, at Long Wall, Kingstown, to Elizabeth Gordon/Nero and James Beach a plantation overseer of Scotland.

He was the fourth of seven children born to the couple, all of whom has been deceased.

Daddy Pal began his schooling in Bequia under the tutorship of Mr. Larry Mc Intosh. This was so because of the job his father had, (an overseer)

Later, his father was transferred back to Calder to work so young Fredrick returned from Bequia and lived at Frenches and attended a private school in Kingstown.

While still in school his dad migrated to Cuba, leaving him and his other six siblings in the care of their mother. His father tragically died at sea while he was returning from Cuba in 1923.

After the death of his father, the eighteen year old Fredrick and the rest of his



family moved to Greggs to live on lands that his father had owned.

His elder brother and two sisters subsequently migrated causing him to turn to the cocoa and nutmeg fields at an early age. Being now the eldest child at home, he had to work very hard to support his mother and other siblings, in his own words he had this to say (I started to work very hard at an early age,) as a tear rolled down his cheek..

As an ambitious young man, he still attended private classes while working the lands.

He recalls as a young boy he visited the carpenter shops on the various plantations where his father

was an overseer, so he noticed and observed the trade.

Being fascinated with what he saw, he one day made his first saw from a piece of metal from an arrowroot mill.

His real first saw and small wood plane was given to him by a gentleman from Richland Park named Mr. Williams. Carpentry then became his side job to his working on the lands.

Principles of trust and honest were all part of his early upbringing in life, qualities that have served him well throughout his long life.

His principled stand caused a rift between him and his younger brothers, as they did not speak the truth to their mother when they did things together.

It was this rift that caused him to leave St. Vincent to travel to Santo Domingo to seek his fortune.

This venture did not pay off too well, being a novice to the cane cutting trade, his hands blistered and bled on many occasions. It was in this coun-

try that he experimented with the mason trade.

He spent three and a half years in Santo Domingo and returned home after he had recovered from illness.

On his return to St. Vincent, ‘daddy pal’ started lumber jacking, a trade that took him to the mountains of Richmond, Layou and Colonarie.

Daddy Pal was a man who never wanted to stay idle, he was always involved. To make this true he learnt the art of basket weaving from an elder, Mr. Bobby Matthews. He actually excelled in this art so much that he created his own brand and trade mark “Feddy Basket”. From the bamboo he also weaved flower pots and waiters. Ironically when Mr. Matthews died he was given an opportunity by his priest to be active in the funeral service.

Although not a professional at it, he learned to play the guitar under the tutorship of Mr. Matthias of New Grounds. However, he knew enough to teach his boys the art, and to build them their own guitars)



Daddy Pal celebrates 107 years continues

He started to attend the Anglican church at a very early age, as a matter of fact he was christened at the Kingstown Anglican Church.

His allegiance has never shifted throughout his 107 years of life. (It's said that when a wife goes to church she goes alone, but when the husband goes the family goes) this was evident as his seven children were always present.

Daddy Pal recalls that, as a young boy in Bequia he had his first stint at 'servership' even before he was confirmed. This privilege was extended by one Fr. Blackman.

Daddy Pal continues to be a loyal soldier, he was once president of the Men's Fellowship of the St. Marks Anglican Church in Greggs. A more efficient caretaker and sextant could not be found, he took his ministry very seriously.

Though he is not as active as his mind tells him, he still attends the Church of the Transfiguration, at Lowmans Hill with his daughter Verna Shallow.

He met and married Jenetta Matthews in May of



1944 and the union produced seven children, Urla, Viola, Clenton (deceased), Yvette, Ian, Verna and Edward.

His story of him and his wife is a very fascinating one, (a story that will be told at a later date).

Daddy Pal was a good cricketer in his day, he captained the local Greggs Cricket team at one time. This sport took him throughout the country. He taught us (Boys and girls) the game in our back yard. He made us our first cricket bats. And organized a lot of back yard games for us then.

Dominoes and the card game Pedro were some of his favourite past

times. He is a small man in size but a very big one in discipline.

He was the local magician, halls were filled wherever he went to perform his acts.

One day the full story will be written about Fredrick Edward (Daddy Pal) Beach, the husband, the father, the farmer, the cane cutter, the lumber jack, the carpenter, the mason, the cricketer, the sextant, the musician, the scout master, the basket weaver, and the friend that he was and is.

times.

Although he was a committed family man, he found time to gather the young men of the village and formed the first scout troop in Greggs, this was a success story. Many have tried to reorganize troops since and have





SISTER BEATRICE OLETA WILLIAMS-ADAM CENTENARIAN



On the 7th January 2012 one of our members from the church of St. Patrick turned 100 and it was a very joyful occasion for her. Her day started out fairly good for her; she received the Blessed Sacrament at which some of her relatives were present including one from as far away as England.

Later she was paid a visit by many members from the church she dearly loved and used to attend every Sunday as she would walk from her home in Keartons to Church and back until she was almost 90 years. She was a faithful member of the Mothers Union, and would be at every function they would put on, dancing and swaying to the music of the hymns and songs that would form part of the service.

After her joyful birthdate, Sis. Oletha took ill with one of her feet becoming very painful, resulting in her having to be taken to the hospital, where she spent a short time. The Doctors had made a diagnosis which would have resulted in her having to lose a foot, but in every one's opinion she was in no condition to take such an operation, and so the decision was made to send her back home so that she can live out her final days with the serious pains, while her two feet remain intact.

The Governor General was away during the time of her celebration, but on his return still decided to pay that all important visit in which he offer her his own congratulations and that of the Queen; this date he kept on Monday 5th March where he presented a bouquet of flowers and a greeting Card from the Queen.

Sadly we all had to say "Goodbye" to Sis. Oletha on the morning of Tuesday 20th March 2012. Gone but will not be forgotten is a beloved Sister and Mother to all in the Keartons Community in particular but in Barrouallie in general.



The Governor General reads the card sent by the Queen to Sister Oletha.



The Governor General, Sir Frederick Ballantyne brought greeting to Sister Oletha:
Monday 5th March 2012



Lay Ministers trained in Anglicanism in the Archdeaconry of St. Lucia



Facilitator : The Rev'd E. St. Clair Jones, Deputy Warden Lay Ministers (South Region) of the Anglican Church in the Diocese of Trinidad and Tobago.

The Parish of Grace Church and St. Paul with Christ the King, in the Archdeaconry of St. Lucia has recently concluded an eight day course of training for Lay Ministers.

The course which was held from 16th to the 21st April, 2012 had as its objective a brief introductory in Anglicanism for Lay Ministers (practicing and prospective). Participants were involved in lectures, video presentations and group discussion on topics such as , A short history of the Anglican Church; the Bible; the Prayer Book; Baptism and the creed; and sermon preparation and delivery .

The course was enthusiastically received by the participants who expressed delight at the opportunity to learn more about their faith as

Anglicans and the role they are expected to play as Lay Ministers in the parish. During a review at the end of the training the participants all agreed to continue meeting regularly for study and mutual support and expressed the desire to participate in any further training which might be available to them in the future.

The Facilitator was The Rev'd E. St. Clair Jones, Deputy Warden Lay Ministers (South Region) of the Anglican Church in the Diocese of Trinidad and Tobago.



The Rev'd Canon Mervyn Belmonts, Priest in Charge of the Parish of Grace Church with St. Paul and Christ-the-King, St. Lucia





Message from the Youth Coordinator in the Archdeaconry of St. Vincent And the Grenadines

Ms. Camille Mc Intosh

Bob's Hope



Bob thinks to himself, "do I have to go home from school right away?" He looks through the halls of the St. Michael All Angels Secondary School for some activity that would afford him at least two hours or so to delay going home. Nobody understood why every day he would ask the janitor to help clean all of the classrooms and even the toilets. Bob finds no extra activities today. He walks home as slowly as his long athletic legs could afford him. He

stops at Miss Glory's house to find out if she wants her dogs fed. She isn't home. He stops at Mr. Percy's shop to see if he needed help packing out shelves but he had already restocked that very morning. He sighs and continues to the blue house situated between two mango trees at the end of Shady Lane. As he nears the house, the cries get louder, his palms become sweatier and his footsteps are suddenly more rushed. He begins to think of his daily excuse for being late, today it's either Father Rock had basketball practice and gave extra laps around the court or that Sister Alexander had music practice for a festival the School was having in two weeks. He halts in the middle of the road and looks at the house as he imagines his Mother cowering in a corner while her husband plays 'school master' and punishes her for burning the food or not washing the white clothes white enough. Bob frowns as he continues up the step into the house as he pushes the door the 'school master' turns around and booms "where u been boy?" He sees his Mother sitting in a corner, hair tussled, clothes rumpled, passionately sobbing. Bob decides this is it! He cannot and will not take this anymore. Without answering Bob hurriedly walks past the 'school master' into the kitchen and reappears with a shiny object in his hand. He rushes forward towards the 'school master' and his Mother screams "NO BOB!" Bob drowns out his Mother's screams and Loud siren sounds disrupts the peace of Shady Lane and neighbours peep through their curtains to see what is happening over at the blue house between the two mango trees. They see Bob sit silently on the front steps with head hung down as he whispers to himself "it is finished".

Being still very much in the season of Easter, we are taught as Anglicans that it is the mystical season of reflection on the suf-

fering, death and resurrection of Jesus Christ. A youth from the Parish of St. Paul reflected that Easter symbolizes a season of hope for her. Reflecting on the story above, what was Bob's hope? He clearly was still a student and daily he faced abuse from his Step Father and witnessing the abuse of his Mother. What were his options? Could he have left his Mother there and run away? Couldn't he have called the Police or told his teachers at the religious school he attended or even Ms. Glory or Mr. Percy? We also ask ourselves, did Bob ever pray about his situation. Bob thought his only option was to use the 'shiny object' in his hand, to get rid of his problem. Our youth today think that violence is the quick result and answer to everything. Bob seemed no different. While his Mother succumbed to being abused, Bob decided NO, NOT AGAIN, NOT TODAY!

In Bob's story we also consider the other persons that were involved in his life. He clearly attended a religious school and his teachers consisted of Priests and Nuns and there were also elderly people in his neighbourhood. They all could have provided some 'hope' for Bob. They could have all pointed Bob into the right direction. But then we ask ourselves, did they know about Bob's abusive situation?

In our own Parish Churches, Archdeaconry and Diocese we often have differing opinions about our youth. But can we be guiltless by saying that we take time to find out from our youth about their lives and to offer assistance to them in their time of need. We see their behavioural changes and often cast them off as being "rude, out of place, and having no place in the Church". However, when did we give them a hug? When did we offer to help buy a book from their booklists as a new school term begins? Have we asked them simply 'how are you today?' When did we invite them to share lunch at our home and ask our families to also embrace them? Then the unthinkable happens and we are too often quick to cry out "if only we knew".

How can we as a Church, as an Archdeaconry and a Diocese offer HOPE to the youth? Lest we end up with many Bob's who seemingly think that their only hope is the prison after they have used the 'shiny objects' they are holding. Let us as Anglicans be reminded of these words in St. Matthews Gospel, "*And the king will answer them, 'Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.'*" (Matthew 25: 45)



St. Lucia Family Day Brings an end to The Year of the Family

The Anglican Archdeaconry of St. Lucia brought an end to its Year of the family celebrations with a Family Day on April 15th, under the theme, "strengthening the bond- uniting as one".

Over four hundred Anglicans and well wishers gathered at the Balenbouche Estate, in Choiseul for the Family Day over which the Archdeacon of St. Lucia, the Venerable Randolph Evenlyn was the celebrant.

Delivering the sermon at the Mass was The Rev'd St. Clair Jones, Assistant Curate of the Parish of St. Andrew, Couva, who explained that 'Family life is a system of human relationships designed by God to provide man's needs'. In the family, man finds companionship, sexual satisfaction, and learn to love, which is an attribute of God himself. It is in the family that children learn to become socialized. He further explained that, 'no other arrangement has *ever* been devised as a successful alternative. It is evident that Jesus was serious when he said, "What therefore God hath joined together let not man put asunder" (Matthew 19:6).

Reverend Jones also lamented that the family throughout the region is in serious crisis. He further stated that there is a high incidence of teen age parents, absentee fathers, who abdicate their responsibilities and leaving the upbringing of their children to grandparents who are often unable to cope. The rate of unemployment is high and as a result youngsters are resorting to criminal activities and drugs.

The challenge of strengthening family life depends upon gaining knowledge about strong, healthy families. What can we learn from strong, healthy families that can be applied to strengthen our own family?

Reverend Jones delineated that studies *have* demonstrated that strong families are characterized by **five** qualities. Namely: The expression of appreciation. We like to be around people who show us appreciation. Yet, how often do we fail to express appreciation to our spouses and children. One study showed that only 20 percent of a family's time was spent in having fun or saying nice things to each other. To change this, a family must begin to look for each other's strengths. Try not to miss an opportunity to give each other a sincere compliment. It is important to let others know, "You are important to me and I care about you ... You have many contributions to offer to the world".

An outstanding example of the expression of appreciation is found in the Apostle Paul's letter to the Thessalonians. The first chapter of I Thessalonians is a hymn of praise and thanksgiving for the faith, love and steadfastness of the Thessalonians. Paul writes:

We always give thanks to God for all of you and mention you in

our prayers constantly remembering before our God your work of faith and labour of love and steadfastness of hope in our Lord Jesus Christ and Father

An outstanding characteristic of strong families is the amount of time they spend together. They work and play together and enjoy being together, even if they are not doing anything in particular. Life today has become very much a "rat race". Family living can be improved by not allowing our lives to become overly fragmented. Strong families intentionally cut down on the number of outside activities and involvements in order to minimize fragmentation of their family life. When you find yourself becoming so busy that you are not spending time with your family, it is time to look at what you're doing that's taking you away from your them. You may find that some of those involvements are not so important after all. Try to keep your family "number one" in terms of how you spend your time.

Strong families spend a lot of time in family discussion and addressing problems as they arise. There are quarrels in every family, but by getting things out in the open and talking about them, the problem can usually be identified and the best alternative for resolving the conflict can be chosen.

He explained that successful marriage and family relationships are characterized by positive, open channels of communication. It is not just communication per se which contributes to the strength of a family, but communication of a positive nature, marked by a frequent expression of appreciation toward each other. Communication is a 2-way activity, and involves not only speaking but listening as well. Prayer is communication with God but so often we do all the talking and fail to listen for the "still small voice."

Religious orientation is another characteristic of a strong family. In addition to attending church as a family, members pray, read the Bible and other inspirational books together. The role that religion plays in strengthening families is much more than simply participating in religious activities. It is the knowledge that God is with you every day and is directing your life. Knowing God cares, knowing God is the greatest friend you have, and knowing that God has a purpose for your life, is a great comfort. The awareness of God's love makes the family more tolerant and forgiving. The head of the family needs to affirm, as Joshua did, that "as for me and my house, we will serve the Lord. If Christianity emphasizes values such as commitment, respect, and responsibilities for the needs and welfare of others. These values contribute to good interpersonal and family relationships.

Commitment is another quality of a strong family. A strong family is committed to helping and making each other happy and comfortable. Their actions are geared toward promoting each other's welfare. Time and energy are invested in the family. In-



St. Lucia Family Day Brings an end to The Year of the Family - cont'd

dividual goals are frequently sacrificed for the welfare of the family.

We need commitment also in our church family life. Every member in every congregation should be an active member of at least *one* group in the church. There is a wide choice of areas of service. There is the Mothers' Union, the Men's group, the Youth group, the Sunday school, the Choir, the Sanctuary Guild, the Prayer Group, and others. Admittedly, not all congregations have all these groups, but there is a wide choice of organizations in which we can participate and make a contribution to the strengthening of our church family.

Reverend Jones provided illustration from Stephen Covey's book "Seven Habits of Highly Effective People", in it he recommends as Habit No. 2 that "we begin with the end in view" and further suggest ways in which we can strengthen our family:

1. Develop the art of expressing sincere appreciation to your spouse and children. Do the same for members of the church family. Concentrate on their individual strengths.

2. Arrange to spend more time with your family. Plan more family activities that all find enjoyable. Learn to say "no" to outside demands which aren't really that important anyway.

3. Open the communication channels. Take time to talk with each other often and be a good listener.

4. Explore ways that spiritual strength might be added to your family life. Participating in church activities as a family, reading religious materials and family devotionals are only a few of the ways this might be accomplished.

5. Build a high degree of commitment toward your family. Make family life your number one priority. Invest your time and energy into the relationships with your spouse and children. The result can, and will be a stronger, more fulfilling family life.

'Be Still' A successful Concert

St. George's Cathedral Anglican Youth Movement and the Education and Cultural Committee held a concert as part of their fundraising activity to help in the restoration of the St. George's Cathedral.

The Concert which was entitled "**Be Still**" was held at the Church of the Ascension, Sion Hill. It was produced by Ann-Marie Venner, Chairman of the Education and Cultural Committee. The concert



Trevor Edwards, John Keil and the Men of the St. George's Cathedral Choir.



was deemed a success by the packed hall of over three hundred patrons who consisted of Anglicans and non-Anglicans.

According to Ms. Venner, the concept was a collaborative effort of the youths of the Parish of St. Paul, Calliaqua and the Parish of St. George, Kingstown. There were other performances by guest artiste such as

Patrons were treated to an evening of songs, dance, monologue and skits, which highlighted the many gifts and talents that lies within the young people of the Anglican Community.

Persons could expect to see other activities of this nature in the future.



WOMANIST THEOLOGY AND CHRISTOLOGY **Part 2**

The Very Rev'd Patrick Mc Intosh

February has been declared as **"Black History"** month, and March, 8th as **"International Women's Day"** And history of black women revealed that it was expedient for all black women to have discovered ways of redefining and reconstructing a theology and Christology that were relevant to their own experience, and to which they could identify. It is within this context that the 'New Name' called 'Womanist' was born.

The black woman did not want to make the same mistake like the feminist theologians to think that Jesus or the Christ, the Liberator and Healer speaks for or acts for all women in the same way. This is seen as a universalist approach. The liberationist believes that it must be within a specific experience. It must be of the oppressed people of God. For liberational feminists, it is clear that the Bible is a primary source for doing theology. However, it must be said with equal fervour that the Bible is to be viewed critically. Many questions which emerge from women's experience must be raised. The point being made is that the Bible challenges us as we live and have our being, but at the same time the Bible viewed out of the context of our experiences can be challenged as well. In other words, "we must be questioned by, but also be prepared to question scripture" (Grant 1989: p.117).

Historically, two black women stand out as foremothers in the definition of "Womanist Theology." They are Ann Cooper and Sojourner Truth who are "two Nineteenth -Century black women Interpreters of Scripture."

According to the Book- **"SEARCHING THE SCRIPTURES"** Anna Cooper and Sojourner Truth were different in age, class, literacy and region of origin. Cooper, born in 1858 in Raleigh, North Carolina, attended St. Augustine's Normal and Collegiate Institute. She was an Oberlin trained (1884) black woman educator who received a doctorate from Sorbonne in 1925 and had few but painful memories of slavery.

"Sojourner Truth, eighty years Cooper's Senior was born in 1779 in Dutch-speaking New York, lived as a slave for thirty years and never learned to read or write. Both women were highly intelligent, self-possessed and irrepressible black [women] and social reformers. Truth died in 1883 at the age of 104 shortly before Cooper's career took off. Cooper died in 1964 at the age of 105" (Fiorenza 1994:41, 42)

They encountered difficulties and rejection, for they had to deal with a male-centred Bible and a structure of classism, racism and sexism. But within such atmosphere of challenge and criticism a 'hermeneutics of suspicion' was developed to lessen the

tension. Therefore, these two black women have contributed to biblical hermeneutics and helped in the forward movement of Womanist theology and Christology.

The Black women in Africa, North and South America and the Caribbean had to do something. They became involved in interpreting their experiences in the context of their own historical, cultural, religious and theological perspectives. Black women defiantly dissociated themselves from the feminist theologies and laid claim on the term "womanist." To me, black women wanted a term with which they could identify their everyday life, and say, 'this speaks to me.'

The history of our grandmothers and mothers ought to be kept alive. The white poor woman had rights, whereas the black poor woman had no rights. She had no 'entitlement' to anything, not even 'herself'. Therefore, I agree that the definition of a 'woman' in the context of the African-American-Caribbean black women had to be identified. And when this was done, that it then revealed that the white feminist theologians could not speak for the entire world of women, because black women had their own historical-cultural



Clergy Retreat 2012

"Mission and Ministry of the Priest"

Every year, Clergy from the Diocese of the Windward Islands come together to participate in the Pre-Lenten Clergy Retreat. This retreat provides a time of prayer, meditation, study and instruction. It is also a time when persons reflect on their personal relationship with God, their ministry and the way forward.

This year's retreat was held in the season of Lent, it focused on the renewal of the Church through portraits of the ministries of George Herbert, John Wesley, Charles Simeon, the lay leaders of the East African Revival and the three mission trends- Missio Dei, Church growth and Total Ministry. The sessions were conducted by The Rev'd Canon Dr. George Sumner, Principal and Helliwell Professor of World Mission, Wycliffe College in the Diocese of Ontario, Canada.



The newly ordained Non-stipendiary Deacons were also in attendance. The Retreat was conducted over a three day period, Tuesday 13th – Thursday 15th March, 2012 at the Anglican Pastoral Centre, Montrose, Kingstown, St. Vincent & the Grenadines.

On Saturday, March 17th, Principal Sumner led a lay conference at the diocesan pastoral centre in Kingstown, St. Vincent, on the themes of stewardship and lay ministry, and on the 18th he preached in the Cathedral.





Palm Sunday

In the Parish of St. George, Grenada





WOMANIST THEOLOGY AND CHRISTOLOGY

Continued from Page 17

experience. Hence, feminist theology was mythical to the womanist theology, and bore false witness to the pain and suffering of black women.

There are many many black women who have outstanding records in their contribution to the development of the 'Womanist Theology and Christology.' However I single out these two black women. Their words were against the oppressive patriarchal age and the exhibition of power by the people of race, sex and class.

Anna Cooper's voice did not stop crying for the white male employers to stop, sexually and physically, abusing their black labourers and domestics. She said that they are "sacred and to be cared for." For her, they, too, are God's handiwork.. And society should know that it has a responsibility to offer everyone of its citizens the right to development and education, for without an education the faculty can be 'limped' and economic independence deprived. There should be unconditional, impartial love of persons regardless of class, gender and colour. **(Fiorenza 1994 p.45)** She emphasized the equality of women, and had this to say: "The Nazarene is ever...leading onward....the tottering childish feet of civilization only the Black Woman can say when and where I enter in quiet, undisputed dignity of womanhood the whole Negro race enters with me." For her, "God requires unconditional, impartial love of persons regardless of class, gender and colour." **(Fiorenza 1994:45)**

Sojourner Truth had a remarkable memory. History records that she

memorized the scriptures which she quoted at length in her sermons and speeches. And if there is one trait that bears truth to her African heritage, it is the use of her oral/aural knowledge. Western civilization or culture tends to devalue it. Book learning is lifted over and against oral/aural learning traditions. How can western culture challenge the living experience of Sojourner Truth in her African traditional culture? She exhibited power and knowledge through her oral/aural learning. We are told that both Cooper and Truth were brilliant masters of their subject matter despite differences in modes of learning.

It seems incredible, very hard to believe that Sojourner Truth could have been so involved in the process of liberation without a 'formal' education. Where lies her source? All that one has to do is to trace African cosmology and religion, Primal world views and African culture; and you will discover that because of the 'spiritism' invested in their religious culture, forms the core of life. Their communication with God is first and foremost. That takes precedence over all other religious activities. For them, religion permeates their life. It is the source from which Truth drew her strength. She relied on personal communication with God.

In Truth, we trace strength of the primal world views on the mysticism of life and the belief of the world 'spirit' and the ancestors. Sojourner Truth learned from her

mother, Elizabeth (or Mau-Mau) Bett customs like going "out at night to commune with the stars, moon and a god". The revelation of herself is a sign of stubbornness of her spirit to inculturation by Western life. She was removed many years from her ancestors, but she was a true embodiment of an African slave. Her theology was her lived-experience.

With all the instruments that are deployed in the study and interpretation of the Bible, you cannot but admire this unique, unusual person called Sojourner Truth. We are told that she did not simply memorize and quote scriptures, she critically interpreted the Bible. The refusal of Truth to have commentary or interpretation done for her is, again, a symbol of her African heritage. For her to have accepted is a betrayal of her maturity, according to the practice of the Akans.

It will do well for us to imitate Truth for her critical mind. She knew her limitation. She knew her weakness. But she did not allow herself to be daunted by what she couldn't undo. She trusted in the spirit within. She knew that there lies within her the power to do. And she knew fully well what Western world was doing to indigenous culture. That worlds says it is uncivilized. For both Truth and Cooper, they argued that from an Afrocentric womanist perspective the separation between feeling/intuition and reason as artificial. They employed both forms and



reason to interpret scripture. (Fiorenza 1994:p.48) The whole of life is a spiritual dimension. Sometimes, when we are filled with intellectual, academic power we tend to believe that others' innovations are too simple and we are ready to discard what they have to say or do. But in Truth we discover how a simple faith, grounded and rooted in her everyday experiences worked miracles in her life. She rationalized on Genesis 2 with her understanding of the 'inconceivable greatness' of God. How can God be tired. Mark 2:27 opened itself to her, in that the Sabbath was made for mankind and not for God." God has no need to rest.

The black women realized under slavery they were 'properties'. They were proscribed economically impotent, and politically brow beaten. What can you do of a 'self' that is continually under the power of the master practically day and night? And such status was inclusive of her children and husband. Their experiences was one of a "brood sow" and "work ox." (Russell 1985:p.31)

When the black women made their cry it was against sexism, racism and classism. In faithfulness to her African ancestors, her unwavering faith in the One Supreme Being mustered the courage, the patience, the strength to persevere until the 'break of day'.

Whatever may be said about origin and development of womanist theology, the experience of black women must speak. It must be analyzed with the understanding

that womanist theology has been born out of a movement beginning with the acceptance of the 'self'. But African-American Caribbean women's experience has its own integrity and must speak its own truth and its own language, expressing its own cultural ideas about women's reality. (Ortega 1995:p.1125)

This new womanist theology seeks to understand women in their great struggle for survival under the pressure of a dominant male and female under class group, against the "machomen" and against the professionalist. This contextual approach to the new theology will enable women to understand themselves and appreciate the God of the poor and working class people who have been marginalized by the forces of oppression. It is on this premise of the inadequacy of feminist theology that womanist theology has evolved to fulfil the praxis of black women.

There is no certainty that any one analysis, whether it be of race, class or sex is sufficient to deal with the needs of all oppressed peoples. It might be black women in the middle class, but lower black 'grassroot' women who are most oppressed of all the oppressed. (Wilmore and Cone 1982: p.419)

It seems to me, then, that there is a vicious circle of tension and suppression that goes on. What it appears to be is that the middle class black women suppress the poor uneducated black women. This movement of the black

women challenges the cause of the middle-class academics, who are few black women. There is a defiance of this creation of a dominant class within the same sex- a class within the same race. Ideally, this interstructure allows the white male theologian to maintain his dominance and control.

"This new womanist theology seeks to understand women in their great struggle for survival under the pressure of a dominant male and female under class group, against the "machomen" and against the professionalist"

To Be Continued in next issue.



Sermon preached by The Rev'd Canon Ashton Francis at Father Kari Marcelle's Ordination to the Priesthood

It is not right for us to give up preaching the word of God to serve tables.

Jesus Christ called His Twelve apostles and prepared them to share in his earthly ministry. He gave them specific instructions and sent them into groups of twos to minister to his people. He put in place a ministry team in the persons of Peter, James and John. With the arrest, trial, wrongful condemnation, crucifixion, death, resurrection and ascension of Jesus Christ someone must now step up to direct and guide the mission of spreading the good news entrusted to the followers of Jesus. Yes. Peter stepped up, but it was necessary for all the apostles to perform that duty of spreading the good news of God's salvation in Christ initially, however as time rolled on the community of believers had to establish a structure for selecting and affirming ministers from within the community of believers so that the gifts in the community could be ordered and enhanced. It is in the sixth chapter of the book of ACTS we read of the apostles' decision to focus their attention to prayer and the ministry of the word. (The spiritual ministry of the church) They created an apostolic order of ministers to preside over the distribution of charitable gifts to ensure that all the needy widows of the community were properly cared for. (the material ministry of the church). Therefore, within the body of Christ ministers are needed for the spiritual and the material ministries of the church. We are all ministers of the church, but some are consecrated and ordained to perform specific duties and functions. This is the reason why we are here today to consecrate and ordain the Reverend Kari Xavier Marcelle. What are the specific duties and or functions for those who are

called to the spiritual ministry of the Church? The main duties of the priest are one to; absolve the sins of the Christian who truly repent; two to bless the people of God and their possession; and thirdly to consecrate.

Absolution is the forgiveness of sins and their punishment by a priest. We believe that God endows the priest with the power to forgive sins. In order for an Anglican Christian to receive absolution in the sacrament of confession, He or she must examine his conscience to identify his sins, confess their nature and number to the priest, be sincerely sorry for offending God and resolve to perform the penance that the priest gives. Absolution is the theological term for the forgiveness experienced in the sacrament of reconciliation. It refers to freeing someone from their sins and consequences.

The priest is invested with special power to bless both persons and things. This power is a natural outflow of the priestly character and is inseparable from his or her office. In a short while our Bishop will anoint Kari's hands with chrism saying as the father anointed His son with the power of the spirit, so may Jesus Christ preserve you to sanctify His people and to offer sacrifices of praise and thanksgiving. At the end of the Ordination service the newly ordained will bless the Bishop, clergy and people. A priest's blessing is no empty ceremony. No blessing is ever given without the sign of the cross. The cross is an all powerful weapon in the hand of the Church.

The third task of the priest is to consecrate. That is to set apart someone or something as sacred. Soon the Bishop and all the priest present will lay their

hands on the ordinand's head consecrating him and setting him apart for the spiritual ministry of the Church.

One may be confused with the terms blessing and consecrating. However the primary difference between the two terms is in the fact that a blessing brings a special virtue to an object, a person, a place or an event but the thing being blessed remains the same while in a consecration the object, person, or place is seen to actually be changed and enter a new state of existence.

Absolve, Bless and Consecrate (ABC) this is what the priesthood is all about the spiritual ministry of the Church. Reverend Kari as you are ordained and consecrated to the Holy Order of Priest today I have six words for you.

SERVE: it is indeed a precious privilege to serve the people of God as Priest. It is not a right as some people think. Much is expected of those who are consecrated, ordained and set apart for Christian ministry from the spiritual standpoint.

Jesus Christ our Saviour came into this world not to be served, but to serve. Today He is calling you Kari to serve His people in His name. The key towards serving God and His people is to know and understand your own capabilities and limitations and then pace yourself by prioritizing your activities, allocating your time and resources to assist others. This is all about serving others. Serve God and His people with humility and gladness. You have been living a life of service before you



were ordained as a Deacon, and now you are called to a higher order of service in God's Church. This can never be earned. This is not a right. This is a gift. What a precious privilege? **Serve with humility.**

REHABILITATE: there are many stories in scripture about Jesus Christ restoring members of the community. As you serve the people of God one of the many challenges you will face is that of rehabilitation, Restoring the physical and spiritual soundness of the human and natural resources of the parish. The prosperities of the parish where you are assigned may be in need of repairs. Don't say I have done enough. I am leaving soon so that will be left for the next parish priest. The sick parishioners will no doubt rely on your prayers, your anointing, and the sacraments to be restored both physical and spiritual. The members of a dysfunctional family unit may depend on your counselling sessions to become functional again. **Do not hesitate to rehabilitate**

TEACH: Jesus spent a considerable amount of time teaching his followers about the Kingdom of God. Teaching the people of God about the ways of God is an integral part of this Priestly ministry. It is important for the priest to teach the faith of this good Godly heritage that we have. Many Anglicans have left the Anglican Communion because they lack a deep understanding and appreciation of our faith. Teach the faith that persons would be well grounded and able to defend the faith. **Teach the faith as you learn the faith, and learn the faith as you teach the faith.**

INTERACT: meet the people of God both formally and informally. Interact not only with Anglicans, but persons of other denominations. Interact not only with those who can contribute of their time, talent and treasure, but with those who are seemingly unable. Interact not only with friends, but with foes as well. Remember Jesus' encounter with the Samaritan woman at the well. Interact not only with the high and mighty, but with the lowly. Remember that Jesus sat and eat with sinners and tax collectors. It will be foolish of you to befriend all, but you will be considered wise if you just be friendly to all. Interact with the people of God taking no note of colour, class, creed or age. As you interact with the people where you serve you are able to learn about their experiences. This enables you to be a better minister to them. **Interact in order to make a greater impact.**

PROCLAIM: Proclaim the word of God by practicing what you preach. Preach the word of God as it is revealed to you even when you stand condemned by it. Paul in his charge to Timothy asked him to preach the word of God be urgent in season and out of season, convince, rebute and exhort. I cannot add anything more to that. Remember to preach the word in season and out of season. **Proclaim the word of God by practicing what you preach.**

EMPOWER: the people of God

Take time to empower the people of God. One important way to develop your own personal power is by

spending time to empower those around you. When we spend time empowering other people to reach their full potential we ourselves grow and change in our own lives. People who have empowered lives always seem to help make the people around them more empowered. Empower the people of God to experience the almighty power of God. Empower the people of God to experience the almighty power of God.

PROCLAIM: Proclaim the word of God by practicing what You preach

REHABILITATE: Do not hesitate to rehabilitate

INTERACT: interact in order to make a greater impact

EMPOWER: Empower the people of God to experience the Almighty power of God

SERVICE: serve God and His People with humility

TEACH: teach the faith as you learn the faith, and learn the faith as you teach the faith.



Book of Common Prayer is available at the Diocesan Office

Call: 784-456-1895 Email: diocesewi@vincysurf.com



CYCLE OF PRAYER

WEEK	PERSON	CHURCH
May 13-19	Archdeacon Charles Adams - Priested 1961 Grenada Anglican Teachers Association Mrs. Cecelia Akers & staff Ms. Rholda Quamina & Staff Ms Madeline Baptiste & Staff Ms Jolyn Lyle & Staff	Bishop's College Kingstown, SVG Bequia Anglican Community High School, SVG Bishop's College, Carriacou, Grenada Anglican High School, Grenada St. Andrew's Anglican Secondary School, Grenada
May 20-26	Principals and Teachers St. Vincent & the Grenadines, Grenada and St. Lucia	Anglican Primary Schools Diocese of The Windward Islands
May 27 – June 2	The Rev'd Canon Mervyn Belmontes and Parishioners , Minister of Education, Permanent Secretaries and Chief Education Officers, Officials and staff - Parents and Students.	Holy Trinity Parish Church, Castries St. Lucia Holy Trinity Parish Church, Georgetown, SVG Archdeaconry Grenada Family Day
June 3—June 9	Archdeacon Randolph Evelyn and Parishioners. Archdeacon Clive Thomas, The Rev'd Fr. Kari Marcelle, Archdeacon Dr. Sylvanus Regisford(Emeritus) The Rev'd Fr. James Daniel and The Rev'd Kenwyck Lewis and Parishioners The Rev'd Fr. Clement Francis and Family Life Committee.	Holy Trinity Parish Church, Castries St. Lucia Holy Trinity Parish Church, Georgetown, SVG Archdeaconry Grenada Family Day
June 10—June 16	The Rev'd Fr. Coleridge Brooker - Priested 2004	Parish of St. Patrick, Barrouallie with St. David, Our Lady of Perpetual Succour, All Saints, and Mary Magdalene
June 17_June 23	The Venerable Christian Glasgow- Archdeacon of Grenada and Rector of St. George's Parish Church and Parishioners at St. Alban	St. Alban's Anglican Church, Mt. Moritz, St. George Grenada.
June 24-June 30	Priested 1998 The Rev'd Fr. Edward R. Mark Priested 2001 The Rev'd Fr. Coleridge Brooker and Parishioners Our Lady of Perpetual Succour Archdeacon Christian Glasgow and Parishioners St. Peter, Grenada Archdeacon Clive Thomas and Parishioners of St. Peter, SVG	Our Lady of Perpetual Succour, Spring Village, SVG St. Peter, Beaulieu, Grenada St. Peter, Mt. Grenan, SVG



CYCLE OF PRAYER

WEEK	PERSON	CHURCH
July 1—July 7	Mothers' Union Anglican Church Women Association Communicant Association	Diocese of the Windard Islands
July 8—July 14	Mothers' Union Parenting Programme - Mrs. Lois Friday and Facilitators -SVG Mrs. Elizabeth Worrell St. Ange - and Facili- tators - St. Lucia Mrs. Sherrian Mark and Facilitators - Gre- nada	Diocese of the Windward Islands
June 15—July 21	The Rev'd Fr. Lionel Richards Priested 1973 Lay Readers, Eucharistic Assistants, Chalice Bearers	Diocese of the Windward Islands
July 22—July 28	The Rev'd Fr. Alric Skerritt and Parishioners St. James, SVG The Rev'd Canon O Samuel Nichols Priested 1996 Archdeacon Clive Thomas Priested 1996 The Rev'd Canon Hoskins Huggins Priested 1958	Parish of St. James Layou with St. Mary, Buccament, SVG
July 29—August 4	Sunday School Teachers	Diocese of the Windward Islands
August 5—August 11	The Very Rev'd Patrick Mc. Intosh, The Rev'd Fr. Ulric Jones Priested 1977 Parishioners Transfiguration, SVG	The Church of the Transfiguration Lowmans Leeward SVG
August 12—August 18	Archdeacon Randolph Evelyn and Parishion- ers, St. Mary, St. Lucia , Archdeacon Charles Adams (Emeritus) and Parishioners St. Mary, SVG The Rev'd Fr. Alric	St. Mary, La Caye, St. Lucia St. Mary, Port Elizabeth, Bequia, SVG St. Mary, Buccament, SVG
August 19—August 25	Sick and Shut-in	Diocese of the Windward Islands
August 26—September 1	Unemployed, Foreclosure, Those who have met with Adversity.	Diocese of the Windward Islands



THE ANGLICAN OUTREACH

The Anglican Outreach is published under the authority of the
Bishop of the Diocese of the Windward Islands.

January—April 2012

EDITORIAL TEAM

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COMMUNICATION DIRECTOR: Dionne John
PRODUCTION: Janice McMaster

OUR MANDATE

The Anglican Outreach provides an opportunity for us to share information across the diocese to be in touch with what is happening in each Parish, Archdeaconry and the Diocese as a whole. It also provides an avenue for members of the clergy and laity to exercise their literary skills and to be involved in theological discourse. Through this medium we intend to promote civic awareness and consciousness, address social issues as well as provide support for congregation care and fellowship.

SUBMITTING MATERIAL

The Anglican Outreach welcomes stories, ideas, news from and around the Diocese, articles, calendar of events and photos. All materials must be in typed form and may be submitted via email to diocesewi@vincysurf.com, in Microsoft Word or Publisher format. Photos must have clear identification.

Editors reserve the right to edit all materials submitted.

ADVERTISING

We invite you to advertise in the Anglican Outreach. For further information please contact the Diocesan office at tel. # 784-456-1895, magic Jack #347-772-2366 or via email: diocesewi@vincysurf.com.

DEADLINE

Deadline for submitting materials for the May—August issue is on **15th August, 2012**. Please note that articles submitted after this date will only be published by the Editor's consideration.

CONTRIBUTIONS

We know that you appreciate The Anglican Outreach, for its continued production your kind contribution will be greatly appreciated. To make a contribution please contact the Diocesan Office at telephone 784-456-1895, magic Jack #347-772-2366 or via email: diocesewi@vincysurf.com.

THANKS

Thanks to all clergy, organisations and parishioners who contributed towards the success of this newsletter by submitting articles, photos, calendar of events, news stories and suggestions for the continued improvement and sustainability of the Newsletter.

I AM AN ANGLICAN

REFRAIN

I am an Anglican
A Baptized Anglican
A Confirmed Anglican
A Communicant Anglican
A Committed Anglican
A Faithful Anglican
A Christian Anglican
A Forgiven Anglican
Ah Proud to be Anglican
I'll live and die an Anglican

Mi -ah was mek ah Christian
When me name bin given
One a God own pickney
And an heir of heaven – wee

REFRAIN

Then came confirmation
When me mek me own stand
To folla Jesus as me saviour
Wid bishop, priest and congregation.

REFRAIN

Holy Communion is de sacrament
Ah the body and blood ah de Lord
Wid reverence, penitence and faith
Me receive me spiritual nourishment

REFRAIN

Me luv de place O Lord
Fo yo is present here me God
Dis is a Holy place for all
De Church Ah de Almighty God!

REFRAIN

So me go serve the Living God
Through all the waves and storms
Wid man and woman of every cause
Pan, Calypso, Reggae and Lauds

By C. Leopold Friday ©1989