

# ANGLICAN LIFE

## NEWSPAPER OF THE THREE ANGLICAN DIOCESES IN NEWFOUNDLAND AND LABRADOR

A Section of the ANGLICAN JOURNAL

November, 2018

### The Wonderful Rythm Of The Church Year Soon, Advent will call us all to watch, wait, and hope

The Rt. Rev'd Dr. Geoff Peddle  
Bishop  
Eastern Newfoundland & Labrador

Sunday, December 2nd, will be the First Sunday of Advent—the first Sunday of the Christian Year. Beginning that Sunday, and continuing for 12 months, the story of our faith will unfold through the seasons of the Christian Year from Advent, through Christmas, into Epiphany, followed by Lent, Easter, and Pentecost, with many feast days and celebrations throughout. Indeed, the story of our timeless faith is told through time for us every year from Creation to Resurrection. The rhythm of the Church's Year teaches us and enables us to live a Christian life if we pay attention and listen to the unfolding story of God's love.



Photo by Emily F. Rowe

I was ordained deacon in 1987, and every year since 1988 I have kept a calendar, in order to keep track of the days of the Christian Year, and to manage my commitments

as a deacon, priest, and bishop. I now have 31 such calendars as the picture with Jenny shows. I like to think she is contemplating three decades for a human but over 200 years for a dog! My old diaries provide a “walk down memory lane” for me as they are filled with the record of my ministry over the years in Labrador and in Newfoundland; with thousands of home visits and various meetings, along with many hundreds of funerals and weddings and baptisms, and the details of several thousand Sunday worship services recorded. In 2004 I had to take a red one because the black ones were all gone at the Resource Centre. In 2005—the year I went to Synod Office as Executive Archdeacon—I started with a small Pocket Diary but switched to a larger Desk Diary due to the sudden and substantial increase in the number of meetings I needed to attend. A Pocket Diary no longer gave me the space to list what I needed to record. And now, as I draw toward the end of another year in God's Time, I am about to close one diary and begin a new one. There are many ways for me to keep track of time but the most visible for me is the increasing number of my old calendars.

Our lives, in many ways, are a series of connected events and memories. Our memories,



and how we work with those memories build our characters. My life and my memories have all been shaped by my faith and by my service to God and to others. My diaries over the years tell part of that story, but I believe the greater part of my story belongs to God, whose memory is perfect even as mine fades with the passage of time. And so, I give thanks to the God who holds the past, the present and the future in one, for in God lie all my days.

The Season of Advent is very much about preparing for what is to come, namely the celebration of Christmas. Traditionally, Advent calls us to prepare in three ways: watching, waiting, and hoping.

Advent calls us to watch, to take the time to

reflect upon God's past, present and future action in our lives and in the life of the world. Advent calls us to slow down a little and pay more attention to what is happening all around us.

Advent also calls us to wait, to look for and await the coming of Christ into our lives and into the life of the world. Advent tells us that sometimes the very best things of all come to those who wait. In the Church and at home we often light a series of candles on the Advent Wreath, one after another, a week apart every time, as a way of counting down the days until Christmas.

And finally, Advent calls us to hope. And not just any kind of hope. Advent calls us to hope for the coming of Christ. This positive kind of hope

comes from watching and waiting expectantly. This hope comes from knowing that we already belong to Christ and already live in communion with him and with each other. We hope *for* Christ and we hope *in* Christ for the new tomorrow he promises.

In Advent, we begin a journey together that will end on Christmas morning at the manger in Bethlehem. And like that journey of the Magi so long ago as they traveled in search of the Christ-child, may we too journey in search of him. Unlike them, our journey will not be geographical, through forest and mountain and desert, but a journey within, as we watch and wait and hope for God.



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# Remembering Our Past, As We Embrace The Present, While Anticipating The Future

Submitted with photographs by  
The Rev'd Rowena Boutcher-Wareham

In the mid 1960s, Arnold's Cove was chosen as a "Growth Centre" to receive many of the families who were about to be uprooted from their island homes in Placentia Bay, under the government's Resettlement Program. It was a difficult time for most, including the residents of Arnold's Cove, who in a matter of months, saw their community transformed. The landscape was scraped bare to make way for the many houses which were towed in and the new ones being built; the school was no longer large enough to accommodate all of the children; the church, which was dear to the hearts of the people who had built and sustained it, became inadequate in size. It was a time of transition for all the residents of the community!

The people moving into Arnold's Cove from the many different communities on the islands all of a sudden had lost their identity, and the original residents had to become accustomed to this invasion of people they didn't know. There

were some growing pains, but overall the new reality soon became the norm. My community of Kingwell

the church. During those early years we did get a new school and a new St. Michael's Church.



St. Alban's Church, Spencer's Cove

was relocated during the summer of 1967; my husband and I and our infant son moved to Arnold's Cove from St. John's in 1971, and by that time things were beginning to gel. After being here for about four months, I was elected president of the CEWA. I was actually amazed at how well the ladies from all the different places got along and how willing everyone was to do their part to support

As the years went by, we became very nostalgic about what once was, and we set about to capture what we could while we could. As a community, we formed "The Placentia Bay Islands and Area Heritage committee" in an attempt to immortalize that which had been so dear to us. To this end, we began gathering any items we could find from times gone by, to place in our new church and our Heritage House. In recent years, the congregation of St. Michael's has turned the back of the church into a display area for items from the old churches, this area is shared with a children's space, so it is truly a place where "old meets new."

We were grateful and excited recently when Rev'd Morley Boutcher presented us with a painting of St. Alban's Church in Spencer's Cove, as well as a picture of that community, which was his childhood home. This painting is displayed at the back of St. Michael's Church along with other pictures and items in our museum area. Thank you very much, Rev'd Morley!



Above, from left to right: Gerald Guy (Rector's Warden of Arnold's Cove), Wilfred Best (parishioner formerly from Spencer's Cove), The Rev'd Fred Marshall (Rector), The Rev'd Rowena Wareham (Deacon, formerly from Kingwell), The Rev'd Morley Boutcher (formerly of Spencer's Cove), The Rev'd Lloyd Collett (Honorary Assistant, formerly from Harbour Buffett).



# Where's The Youth?

## Perspectives from between generations

The Rev'd Jeffery Blackwood  
Columnist

An odd title for this column, I know. But hear me out.

I'm 31—a very grey area. Still young, but one of the senior clergy of Central Diocese. I understand most of what the “youth of today” are passionate about, yet I connect with my peers who belong to the previous generation. I've even been told to my face that being a “young priest” will “bring youth back to church.” Being a priest in such a position does give me a good stance to comment on this topic.



At the time of writing this, we are fresh off of our Diocesan Synod, where there was only one youth delegate present out of a potential twelve. People noticed, people commented, but people posed no solid ideas. It was a little awkward for me as a former youth synod delegate, and I would expect that it was awkward for the one delegate present.

We ask where the youth are in our churches or at our synods. It is a good question: don't get me wrong. But here's the thing—*why* do we want youth in our churches or at our synods? Do we want them because they're youth and they're (I hate to say it) “the future?” Or do we want them because we legitimately value their presence and opinions?

Youth today are connected to the world in such a different way than we figure. I've heard comments about reaching youth by “texting them

sermons,” which has irked me greatly. The youth of today are incredibly active with social justice, which for some of us is a relatively new concept—gender inequality, poverty issues, homelessness, etc. They are witnesses to all of these issues and have legitimately good concerns about these issues. Yet what do we notoriously do as a church? Classify them as youth and pander to them. We do not actively engage them in the conversation to the point that they feel valued.

I do realize that not all churches do this. And to the ones who actively engage their youth to the point they are active and cherished, I applaud you. You are doing something right.

For those of us who haven't figured out that the opinions of the youth truly matter on issues of justice and faith, we have a lot of work to do.

Jesus reminds us in the Gospels that youth are very important in his vision of the Kingdom—he trusted them with the message, and knew that they understood that message. Why do we find it so hard to put this degree of trust to the youth today?

I started my faith journey as a youth delegate of Deanery Council and Synod. I was given a forum and a purpose. Yet looking back on things, was I legitimately valued for my opinions? Or was I there to fill a quota of youth representation? I'll never know for sure. But I do know that if we want youth at our meetings or in our pews, they need to know that we honestly want them for *who* they are, not for what generation they're from.



## Ride For Refuge, 2018

Photographs and article by  
Emily F. Rowe

Once again, Anglicans from the Diocese of Eastern Newfoundland and Labrador walked and cycled as a part of the Ride For Refuge, and raised money to go to the Primate's World Relief and Development Fund. This year's collected money was designated to go toward supporting the Canadian Foodgrains Bank, which provides emergency food for those caught in famine, or facing other urgent food needs around the world. Congratulations to the team who made it all the way from Cape Spear to the Anglican Cathedral of St. John the Baptist. Above, we see the team

heading out from Cape Spear, and below we see them, along with the rector of the Cathedral, having arrived at their destination.

Represented on the walk/cycle were the Parish of the Ascension, the Parish of St. Michael and All Angels, and the Parish of St. Lawrence.



### Upcoming Anglican Life Deadlines:

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January - November 28th

February - January 2nd

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Very large, high resolution photographs (minimum of 300 dpi). JPEG or TIFF format. Please include the photographer's name.



### Important Facts About

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# Creation Care In The Plastic Age

Article by  
The Rev'd Mark Nichols

It is hard to imagine our lives today without plastics. We've become dependent on them in most aspects of our lives. Nonetheless, plastics pose one of the greatest ecological threats we face today. Plastic pollution, especially marine plastic pollution, is doing incredible harm to our planet.

Plastics are incredibly durable synthetic materials that can take hundreds of years or more to breakdown. In 1950, approximately 1.5 million tons of plastics were produced worldwide. By 2015, plastics production had increased to a whopping 322 million tons. Forty percent of all plastics produced are used in packaging alone. Roughly half of the plastics produced in any given year are disposed of after only one use. Less than 20 percent of plastics are recycled. Consequently, about 35 million tons of plastic pollution are created each year, of which between 4.8 and 12.7 million tons wind up in the world's lakes, rivers and oceans either as macroplastics or microplastics.

Macroplastics are pieces of plastic 5mm or larger in diameter. They enter our waterways and oceans through litter, direct dumping, or inadequate waste management. Single-use plastic bags are arguably the most harmful of macroplastics in a marine environment. Worldwide, we use some 500 million of these bags every year, with devastating consequences. I'm sure we've all seen photographs of plastic bags in the stomachs of whales, sea turtles, and sea birds.

Microplastics are pieces of plastic less than 5 mm in diameter, such as microbeads, fibres from synthetic fabrics such as polyester, and degraded macroplastics. These enter our waterways though

our sewage systems. Even jurisdictions with sewage treatment systems aren't able to remove all microplastics. A number of studies have found the presence of microplastics in the St. Lawrence River, the Great Lakes, and as far north as the Arctic Ocean. They pose a threat to all levels of sea life. In fact, recent studies indicate that microplastics may even pose a greater threat to marine life than macroplastics. A 2018 study found microplastics in the stomachs of a majority of certain species of fish in North Atlantic waters. We're poisoning an important part of our traditional food supply.

Clearly, we need to stop the flow of plastics into our waterways. But how can we do that? Sigrid Kuehnemund, a member of the St. Mark's parish community in St. John's, and Vice President of Ocean Conservation of World Wildlife Fund Canada, offers seven very simple ways we can make a significant difference:

- carry a water bottle and coffee cup
- drink tap water
- carry a reusable bag for shopping

- shop in bulk
- say no to plastic cutlery and plastic straws
- pick up litter, especially near beaches, waterways, and shorelines
- let the provincial government know that you support a ban on single-use plastic shopping bags.

As a people baptismally bound to safeguard the integrity of creation and sustain and renew the life of the earth, Anglicans should be front and centre in the effort to stop this desecration of our planet's oceans and waterways. But are we? Have we eliminated bottled water, disposable coffee cups, cutlery, plates, plastic straws, and single-use plastic bags from our parishes, our homes, and our lives? Are the loudest voices calling our provincial government to ban single-use plastic bags church voices? If we're to take creation care seriously, we need to petition all levels of government and society as a whole on behalf of our planet. But before we can do that with any integrity, we need to take a long hard look in the mirror and address our own contributions to plastic pollution.



Photo by Christina Bryan

## Happy Birthday Walter Lawrence

Article by  
The Rev'd Jeffrey Petten

On the evening of Tuesday, September 11th, 2018, members of the congregation of St. George's in Burnt Islands gathered to celebrate the birthday of one of their own—Walter Lawrence. Walter is a man who never misses a worship service and he is the first person that everyone sees when they come through the church door. He is so keen to details that, when it is time for everyone to go home and time for the door to be locked, Walter checks the door three times

to make sure it is locked. I often say that if every church in Newfoundland and Labrador had a Walter Lawrence, we would all have no worries.

As a people of God, we are very thankful for the life and ministry of Walter and we wish him many more years of happiness. Thank you Walter, for everything you do for us and with us.

“Suddenly nothing made sense anymore...”



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## St. John The Evangelist Participation in the 43rd ACW Conference at Lavrock

Article and photograph submitted by Louise Smith

Each year, usually in the first week in September, the ACW women from the Diocese of Eastern NL hold their annual conference at the Lavrock Centre. This year marked the 43rd.

Our mission this year was hosted by the Epiphany Deanery, with the theme "The love of Jesus calls us to learning, worship and service." This title is an analogy of integrating and expanding our multiple and different ideas, such as learning from each other, our worship together, and equipping us with new knowledge to expand our services.

The group of over fifty people consisted of ACW diocesan council members, ACW deanery presidents, and delegates from the primary branches. Maud and I attended again this year as delegates from the primary branches representing St. John the Evangelist, Topsail.

We arrived on Friday afternoon to a welcoming group of contemporaries. After meeting and greeting old friends and new, and settling into our assigned room, then the staff served a delicious pork chop dinner.

Soon after the meal was finished, a church service followed at 7pm conducted by Rev'd Fudge, a retired priest. Then, during the evening, we were entertained with music and songs by two members of the host deanery.

There were multiple activities to participate in on Saturday, including an

election to determine the executive committee for the next two years. We were blessed to have Bishop Peddle with us to help carry out this task. Then, all members split up in groups in an effort to learn from each other and share in the diversification of outreach activities. It was interesting to see the various programs that each group put forward from their respective churches.

For the evening meal, the staff prepared a hot turkey dinner, during which we had a special guest. She spoke eloquently on the devastation of addictive drug use. The material for her presentation came from her own experience as a former drug addict. Today she is a director of a rehabilitation centre.

We also had a speaker from The Gathering Place. This organization doesn't only provide food to the homeless, but also clothing and shelter, needs that are often overlooked in our affluent and materialistic society.

As a finale, we were privileged to have Bishop Peddle and his wife with us again on Sunday morning for the Eucharist. And as we emerged from the chapel, the staff was waiting with a delicious stir fry lunch.

Then, with much emotion, we bade farewell to old friends and new; and with a feeling of fulfillment after a memorable weekend, we were ready to go home.

*Come listen to my little rant,  
About our trip across Salmonier.  
To attend the Deanery conference,  
At Lavrock again this year.*

2

*We reached our destination  
Just a little after two  
While we watched familiar Faces,  
And some new ones filing through.*

3

*Before too long, we settled in,  
Unpacked and made our bed.  
From the kitchen came that savoury  
smell,  
As we lined up to be fed.*

4

*Rev. Fudge was waiting in the wings.  
To start the service right away.  
As we hurried to the chapel,  
He commenced without delay.*

5

*The host church provided music,  
By two members all week long.  
Keeping everybody focussed,  
With their rhythm and their song.*

6

*We had our Bishop for the weekend,  
In all functions, he played a part.  
We were double blessed to have his  
wife as well,  
Who joined us from the start.*

7

*We were in for some surprises,  
Had two speakers on our list.  
Who talked at length on drug  
addiction,  
And the homeless in our midst.*

8

*We just wrapped up another great  
weekend  
With meetings, with fun and with  
prayer  
As we mingle with fellow church  
members  
At Lavrock on this date every year.*

## God First

The Rev'd Michael Li  
Columnist

The founder of Trumpism continues to say "America first," but as a Christian believer I would like to say, "God first." Without God, we can do nothing.

"In the beginning, God ..." (Genesis 1:1). God always takes the initiative. At the dawn of creation: God! At our conception and birth: God! At our new birth through faith: God! God guides our lives daily. God's is the initiative; ours the response.



The Christian life begins with God calling us to repent, to believe, to follow, and to grow spiritually. God provides us with the Holy Bible, the Holy Church, and the gift of the Holy Spirit to guide us to live the Christian life. We listen to God's words, we pray to God daily, and we have fellowship with other believers. We bear witness to God daily.

Life and time are God's gifts to humans. They are God's investment in our futures. God likes to seek a return of interest upon His principal. That return is

us living the Christian life on earth. God expects us to live the Christian life. We need to use God's gifts of life and time to serve Him and others. We need to obey God's will. To live is to choose. Time is God's gift of opportunity for right choosing. We become who we are, day by day, through the choices we make.

Christian growth requires nurture. The Christian life begins in new birth. Birth brings forth babies. Growth is the passage from infancy to maturity. At one time, we were all babies in the faith. We must not remain at that stage forever. We should grow in the faith to become adult believers. We are to be fed by the Holy Word of God.

Please note that there is a huge difference between natural growth and spiritual growth. What we call natural growth is in fact passage from life to death. But spiritual growth reverses the process: passage from death into life eternal. We are called to follow Jesus daily. As we grow in the faith, we are prepared for the service of obedience, both within and without the worshipping community. The Church nurtures the believer through Biblical preaching and the administration of the sacraments.

All of us should remain faithful to the biblical doctrines of the Holy Bible. God's truth will set us free (John 8:32).

Go where life takes you, but plan ahead.

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# Sustainable Development— Helping People To Help Themselves

## News From PWRDF

Article by Sheila Boucher  
PWRDF Representative, Diocese of Central Newfoundland  
Image by PWRDF

“Give a man a fish, feed him for a day. Teach a man to fish, feed him for a lifetime.” I remember hearing this old Chinese proverb as a child. I guess it stuck with me because it made so much sense: such a profound concept expressed so concisely. It is that same logic that underpins the “development” component of the Primate’s World Relief and Development Fund. Of course, it is not as simple as teaching a man to fish; the people we are helping face many complex challenges to overcoming the situations in which they find themselves. PWRDF works with local partners to find holistic solutions designed to break the cycle of poverty, abuse, and neglect.

PWRDF supports a wide variety of sustainable development initiatives in a number of countries. In this article I will outline a few examples of how our programs are sowing seeds, both literally and figuratively, so you will have a better understanding of how your regular offerings to PWRDF are used to

empower people to enhance their own lives and, in some cases, the lives of everyone in an entire village.

### Micro-enterprise Loans

CCM Pemba is a micro-finance cooperative for low income women in the city of Pemba, Mozambique. The first line of credit that PWRDF loaned to CCM Pemba was fully repaid and

increased their membership to 615 active members. They have 67 active loans for 67 small businesses ranging from chicken rearing, small convenience stores, restaurants, catering, baking, and hairdressing. Their loan portfolio is \$63,029.30.

### Food Security through Sustainable Agriculture

Simply put, food security means having enough healthy food for yourself and your family for the long term. Good food is essential for good health. Many households in Tanzania are only able to produce enough food for four to eight months each year. PWRDF, together with Global Affairs Canada

(GAC), partners with the Diocese of Masasi, Tanzania to fund food security work in Tanzanian villages. They have established Seed Banks with eleven types of seeds, and have taught local farmers how to preserve the seeds for future use. This helps ensure households will have a sustainable source of food. Farmers who receive seeds and training through the program donate 20% of their crops back to the village seed bank for use by other farmers the next year.

Many of our sustainable development initiatives involve agriculture: peanuts, spirulina, fruits, vegetables, beans, rice, chicken, ducks, goats, and cows, as well as training in cultivation, irrigation, harvesting, processing, preserving, and animal husbandry.

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is now being reinvested into new loans. It should be noted that the monthly interest rate now paid on loans from private sector banks is 25% compared to 4% paid at the cooperative. That is why members appreciate banking at the cooperative. They have



Photograph from publicdomainpictures.net

## Living Waters

Ronald Clarke  
Columnist

During my childhood, I lived, very happily, in a small fishing village that today’s youth consider unbearably dull and primitive. We had absolutely no “modern conveniences,” almost no communications with the outside world, and very few “amusements” except those we devised ourselves.



Worst of all, we had no electricity, so everything was very cold in the winter and very warm in the summer—especially our drinking water! As a roly-poly, hyperactive boy, I was always very thirsty in the summer. Our tepid water, drawn from a shallow, open well, and stored in a large galvanized bucket for hours, never really slaked my thirst. Frequently, therefore, I searched the surrounding woods for a source of cool water.

One very hot summer afternoon, about two kilometres away, I suddenly discovered a lively little spring hidden in the deep shade of thick woods. The water, clear and cool, seemed to burst from the base of a low cliff, gather in a small pool, then dash smartly downhill a few meters, to lose itself in a nearby bog.

Greedily, I drank the delicious cool water till I was

ready to burst. Then, lying peacefully in the shade, I watched the spring flow—undiminished—for nearly two hours. Finally, I hurried home and reported my discovery.

Until I became an adult and moved away to work, I returned to the spring on countless hot summer afternoons. Some of my friends did too, even when electricity brought refrigerators and ice cubes, and made the two-kilometre walk no longer a necessity. The spring remained as lively and functioning as ever.

That spring (and I remember it often in summertime) reminds me of the love, the mercy, the forgiveness, and the grace of God. God’s love is marvellously sweet, refreshing, life-giving. Both the spring and God’s grace flow on and on—never diminishing—no matter how many, how much, or how often we partake of it. And just as I had to take a long, hot, dusty walk to get spring water, so partaking of God’s grace requires some serious effort on our part. We must feel the need, turn to God and remain with the source—no matter what the cost.

Many of my friends used to visit “the cool spring” for refreshment, but many others did not. I could never understand why they stayed with tepid, foul water while the good stuff was so available. Were they too “lazy”? Too stupid?

Likewise today, although the living waters of God are so readily available, in such extravagant abundance, so many people won’t take the trouble to avail of it! Is that being “stunned,” or what?

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# St. Michael And All Angels’ Parish, Corner Brook

Articles by  
Joan Parsons

## A Mother’s Day Dessert Tea

For several years, our Anglican Church Women at St. Michael and All Angels’ Church in Corner Brook were looking to do something different as a fellowship/

Tea on the Saturday before Mother’s Day. Tables were beautifully set with bone china cups and saucers, and colourful napkins. The decadent desserts were set out on long tables for a “buffet of self-indulgence”. It was a resounding success!

On May 12th of this year, we held our 6th Mother’s Day event, and like many things it has “evolved.” It was exciting to see women entering the church hall wearing their treasured vintage clothing including several

very old and some new hats. Our rector, the Rev’d Roberta Woodman, wore a beautiful filmy blue day dress with matching hat and gloves. We learned that she was actually wearing her mother Jane’s wedding dress. We have enclosed a picture so you can all see how well the dress fit her.

This year we also had some men join us, and one man told us he and his wife were home from the mainland to visit his very elderly mother for Mother’s Day. He was so happy he brought her and her sister to the Dessert Tea!

It has been our distinct pleasure to host this Mother’s Day event and we look forward to many more in the coming years!



fundraiser event in the springtime. So with that in mind, in 2013 we held our first Mother’s Day Dessert

## Lay Minister Allen Park installed

During the worship service on Sunday, April 22nd, 2018, Allen Park was installed as a Licensed Lay Reader and Eucharistic Assistant at St. Michael and All Angels’ Church, Corner Brook. Allen has been a Lay Minister and Eucharistic Assistant for more than twenty years in the Parish of Cox’s Cove/McIvers, before he and his family moved to Corner Brook, and they became part of St.



Michael’s church family. Allen is also part of the Uncommon Praise Band at St. Michael’s. We give God thanks for Allen and his family and the many gifts they bring to our Parish.




## ACW Women’s Night—fellowship and a donation to help those less fortunate

On April 17th, 2018, the Anglican Church Women from St. Michael and All Angels’ Church, Corner Brook held their annual Ecumenical Women’s Night. Over 160 women from the city churches responded to the invitation to join them. The theme for the evening was, “Changed by His Love.” The worship included prayers, songs, eight scripture readings, and eight voices telling the stories of women who met Jesus in person, or through the disciples after Jesus’

death and resurrection, and were changed by his love. The music was provided by St. Michael’s Uncommon Praise Band. The offering for the evening was non-perishable food items for the Bay of Islands Food Network. Monetary gifts in the amount of \$360.00 and the food received that evening were impressive and placed in front of the altar. A time of fellowship and lunch followed the worship, where we were served by our awesome Men’s Fellowship Group.

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# Between The Lessons—The Two Kings In Contrast

The Rev'd Jonathan Rowe  
Columnist

When we last saw David, he was in a tricky position. Having fled to the Philistines for refuge, his only hope of protection from Saul depended on playing the part of a soldier loyal to the Philistine king. But when the Philistines prepared for battle with the Israelites, it was difficult to say which side David would fight on. At the last minute, literally as the Philistines were marching to war, he got a reprieve. The other Philistine commanders wouldn't trust him, and Achish the king had to reluctantly send him home, rather than face divisions in the ranks.



David's heart must have been singing from his narrow escape, as he made his way back to his home deep in the heart of Philistine territory. And yet as he got closer, he could tell that something was amiss. A band of Amalekites, Israel's ancient enemy, had raided David's town of Ziklag and carried off his wives and household, and burned the town to the ground.

Perhaps this never would have happened if David and his men had stayed at home instead of getting ready to march with the Philistines. The Book of Samuel points out that at this point, David was in great danger, since the people blamed him for the destruction. But David still

has his direct line to God (from the March 2018 story). He calls Abiathar to inquire of the Lord for him, and gets the message that he should pursue the Amalekites, strike them down, and bring back their captives.

David and his men set out, and completely rout the enemy with a reduced crew of only four hundred soldiers. Interestingly enough, while Saul prepares to fight for his life against the Philistines, David has been at work fighting the Amalekites that Saul had failed to kill all the way back in chapter 15. This is not coincidence. We are meant to remember how Saul's failure to follow the Lord's command and wipe out the Amalekites had been the final straw—after that, the Lord rejected Saul and prepared to replace him with a new and better king. As we watch David valiantly defeating the enemies that Saul would not kill, we see the two kings in sharp contrast to each other.

One final piece of business remained to be sorted. As David and his men carry back all the plunder from the Amalekites, rivalries start to develop. The general plan is to divide the spoils only among those four hundred who actually fought and put their lives on the line. But what about the two hundred who were too exhausted from pursuing the Amalekites, who had to stay behind to guard the camp? David makes a point of being gracious. He will have it no other way: everyone must be given an equal share in the plunder, whether they were fighting on the front lines, or protecting the rearguard. He reminds them that what they have gained was a gift from God, and that they can hardly be stingy with God's blessings.

Apparently, his decision became an established law in Israel, that 'continues to this day,' that is, when the Book of Samuel was first on the best-seller list.

David uses his own share of the spoils to give generous gifts to all his friends and allies in the tribe of Judah, to the ones who had sheltered him during his flight from Saul. It's almost as if he were 'feathering his nest'—preparing to be warmly welcomed home after Saul's death. We still have yet to see Saul's final days, but that's another story, for another time.



## "Finding Your Way Home" Painting Retreat

Article by  
The Rev'd Jeffrey Petten  
Photograph by Lisa Brown

On Saturday, 23rd September 2018, the Parish of St. James', Channel, hosted a painting retreat entitled "Finding Your Way Home." It was led by the Rev'd Ed Coleman and his wife Ruth. Outside of parish ministry, both Rev'd Ed and Ruth are artists. With that in mind, they mix together painting and spirituality. The retreat was based on the premise that as we are part of creation, we too have the capacity to create.

Rev'd Ed gave the first talk based on Genesis 1:1-2:4, and how creation is all around us and that there

are times we are not aware of its presence in our lives until we take the time and use our senses to accept who we are and where we are. In knowing that we are part of creation, we too can create, and in painting (a form of creating) it comes in three stages: simplify, clarify, and intensify. After this we painted our first painting.

After lunch provided by the St. James' ACW, Ruth gave the second talk based on John 14 and knowing that we are home in God and that in God's house there are many rooms; rooms in which we find our place of

comfort, rooms where we are home the most. There are also rooms in which we feel uncomfortable because they are dark, and in the darkness there is a feeling of uncertainty. After this we painted our second painting.

At the end of the day, we all walked away with our two paintings and found ourselves on a journey of finding our way home to God in the process. All who took part in the day were very thankful to the Colemans for their ministries of presence, spirituality, and painting.

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**Birthday**  
Dear God, thank you for \_\_\_\_\_ who is celebrating her/his birthday. We pray that you will bless her/him on this special occasion and as she/he looks forward to a new year ahead. Help her/him to know how much you love and care for her/him this day and always. Amen.

**For baptism**  
O God, we give thanks for the life of \_\_\_\_\_ who is being welcomed into the community of faith through the waters of baptism. We pray that he/she will always know your love and the companionship of family and friends. Amen.

**Easter**  
Loving God, we give thanks for the resurrection of Jesus Christ and for the life that he brings to all people. Help us to see the light that shines even when it's really dark. May that light help us to feel peaceful and unafraid. Amen.

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# 121st Anniversary of ACW in Coley's Point

## Still going strong after all these years

Article and photographs by  
Doreen Russell

On February 10th, 2018, St. John The Evangelist ACW, Coley's Point celebrated 121 years of ministry in the Church and community.

The ladies attended church for their Corporate Communion and actively participated in the service. They also held a very successful bake sale.

Throughout the year, the ladies visit the elderly

on their birthdays, prepare lunches for bereaved families, attend a service at the funeral home for departed sisters, volunteer at local food bank, serve on the altar guild, and much more.

The ladies are presently preparing a gift basket as a fundraiser in support of the church's ministry.



# From The Parish of Forteau

## A few photographs from the last year of parish events

Submitted with photographs by  
The Rev'd Nath Larkin

Handicrafts by the ladies of the ACW at St. John the Evangelist in Capstan Island can be seen here on the right. Lily Fowler, Christine Fowler, Sarah Normore, and Shirley Fowler helped to make all of these wonderful items. The baby booties are to be given to babies at their baptism. Prayer shawls are for those who would like one. The pillows are for the breast cancer patients at the Health Science Center.

The next photograph shows the confirmation candidates who got together for a BBQ on the sandy beach of Forteau before the summer break. They can be seen here with the Bay of Forteau in the background.



In the two photographs on the left, we can see some of the members of the ACW and altar guild at St. Andrew's in L'anse au Clair. They were present for the consecration of the linens, altar cloth, and chasuble which were all purchased with money that was given in memory of the late Muriel Chubbs. Pictured with them in the upper photograph is their priest-in-charge, the Rev'd Nath Larkin.

The service on Good Friday was about the "Nails of the Cross." A cross was used during the service, and the congregation was asked to come forward during the singing of the hymn "Were You There," and they placed nails on the cross to represent their sins. It was agreed that this was a very moving experience, and the meaning of the crucifixion was better felt and understood. On the right, there is a photograph of the cross taken after the service.



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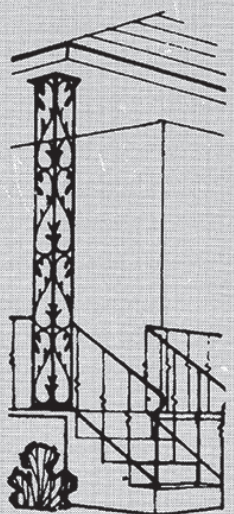
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## ACW Ladies of Cox's Cove Make Prayer Shawls For Hospital Patients

Article and photograph by  
Gordon Payne

The ACW ladies of St. Nicholas's Church in Cox's Cove take great pride in being actively involved in the work of the church and community.

As part of their outreach, a number of the ladies recently knitted or crocheted some 15+ "Prayer Shawls" to be given to the Western Memorial Regional Hospital,

Corner Brook, for patient use.

We pray for God's healing hand upon all. "God Bless."



### ***The Peace which passes all understanding...***

*by Bob LeMessurier*

*Peace is precious, as is life,  
Which too oft suffers war and strife,  
Whose refugees from conflict zones,  
Are prone to flee and leave their homes;*

*Desperation drives the lot,  
Who'll rock the boat with all they've got,  
Seeking sanctuary and relief,  
From bloody battles beyond belief;*

*For them we offer heartfelt prayer,  
That they'll be free from want and fear,  
And be accepted as they are,  
From persecution, pain, and war;*

*100 years have almost passed,  
Since Armistice would see the last,  
Of battles royal on the field,  
When German troops would finally yield;*

*Four years of horror took their toll,  
Upon those mired in war's, 'hell-hole';  
So 'great' were casualties of its 'cause',  
That most would take reflective pause;*

*Yet, lessons were not learned for long,  
As war, again, would sound the gong;  
Though more legitimate than the First,  
The Second's killings would be worse;*

*'War and Peace', as Tolstoy wrote,  
Is history's brief, to take due note,  
Of nations' hegemony and greed,  
That lead to war, we're forced to read.*

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## Welcome To Rev'd Ed and Ruth

Submitted with photographs by  
Lisa Brown

On September 30th, St. James' Church in Port aux Basques held their monthly Congregational Fellowship Brunch after

the church service. It was an opportunity for the congregation to welcome the Rev'd Ed Coleman and his wife Ruth to our parish.

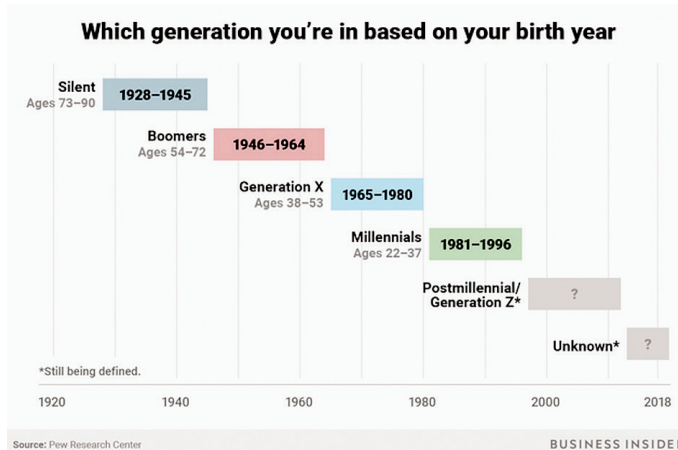


## Something To Think About

Kevin Smith  
Columnist

The Blackbaud Institute recently published a document called "The Next Generation of Canadian Giving" which contains some interesting facts and observations. And I feel it is worthy of Church leaders to pay it heed, although in their own hearts and souls, these facts are blatantly obvious to them.

The Pew Research Centre classifies the various generations as such:



A Bishop remarked that the Church is experiencing the last group of generous donors at this point, and this survey supports his argument. The report starts by suggesting that the greatest generation of givers in this country is in its sunset years. It states that those born before 1946—now in their mid 70s and up—remain a significant giving force, but their star is fading. It goes on to say:

*In 2010, this generation dominated the philanthropic landscape. Today, the civics have fallen behind boomers and Generation X in terms of total dollars donated. While declining in numbers, however, they remain mighty in generosity. Civics (The Silent Generation) donate more money per capita (\$944) than any other cohort, and they give to more charities.*

However the report issues this caution:

*There is some early indication that the Boomer dominated giving may be approaching the top of the parabola. Boomer self reported, per capita fell slightly from \$942 in 2013 to \$841 today.*

A couple of observations from the report:

1. Gen-Xers may be approaching their prime giving years.

2. In 2018, 66% of Gen-Xers gave, and they contribute \$3.2 billion a year which represents 25% of total giving in 2018.

3. 15% of Gen-Xers say their giving will increase—twice as many as Civics (7%) and more than Boomers (11%)

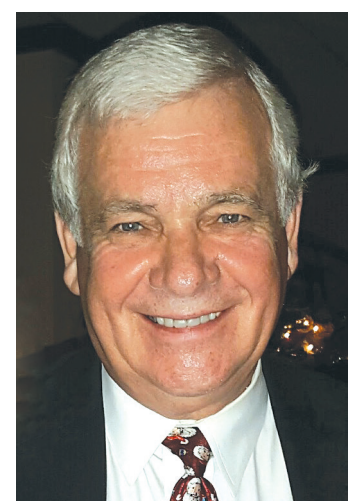
For the report authors, the message is quite clear:

*of worship receive the single largest allocation of giving dollars when asked to prioritize. For Millennials, health charities dominate.*

All this discussion about generational giving is not lost on the parish of St. Mark's in St. John's. Father Mark Nichols states:

We are certainly grateful for the generous financial support of parishioners past and present. However, we must be mindful that each generation of charitable givers will eventually pass the torch to the next generation. In light of changing demographics and generational giving trends, the challenge for church leaders and congregations today is to ensure our various ministries are relevant to, and engage the hearts of, all generations.

A wise approach for sure!



Kevin Smith is a gift planning consultant for the Anglican Church of Canada. He can be contacted at 709 739-5667 or by email: kevin.smith709@gmail.com

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# The Star That Lights The Hall

Article and photograph by  
Emily F. Rowe

During the seasons of Advent, Christmas, and Epiphany, we always hang up our Moravian star to brighten up the darkest days of the year. It was a gift that we gave to my husband's grandmother, and then when she went into care, it came back to us. She had had one when she was younger, and always loved them.

This style of star gets its English name from the Moravian Church, and they seem to have originated in the 1830s, probably in Germany. There has been a Moravian presence in Labrador beginning in the 1750s, though it was not formally established until 1769, at which time the British government agreed to allow the Society for the Furtherance of the Gospel to have some land for their mission. It was the first Christian mission to the Inuit peoples, and though it was slow-going at first, by 1818, some 600 Inuit were considered to be members of the Moravian Church. During the 1800s, many

German missionaries were sent to the coast of Labrador, and most of them learned Inuktitut while they were

further congregations were established in Happy Valley, and also in North West River. Moravian congregations



there. The only link that they had with the outside world was via an annual visit from the SFG's ship.

Moravian missions continued to open and close throughout Labrador as the communities shifted locations. There was an influx of people into the Lake Melville area during World War II, and then

still exist in Labrador's Inuit towns, and some of the original mission buildings survive, though now they are looked after by Parks Canada.

We love the warm glow of our star, the connection that it gives us to our family, and the connection to this province's past.

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