

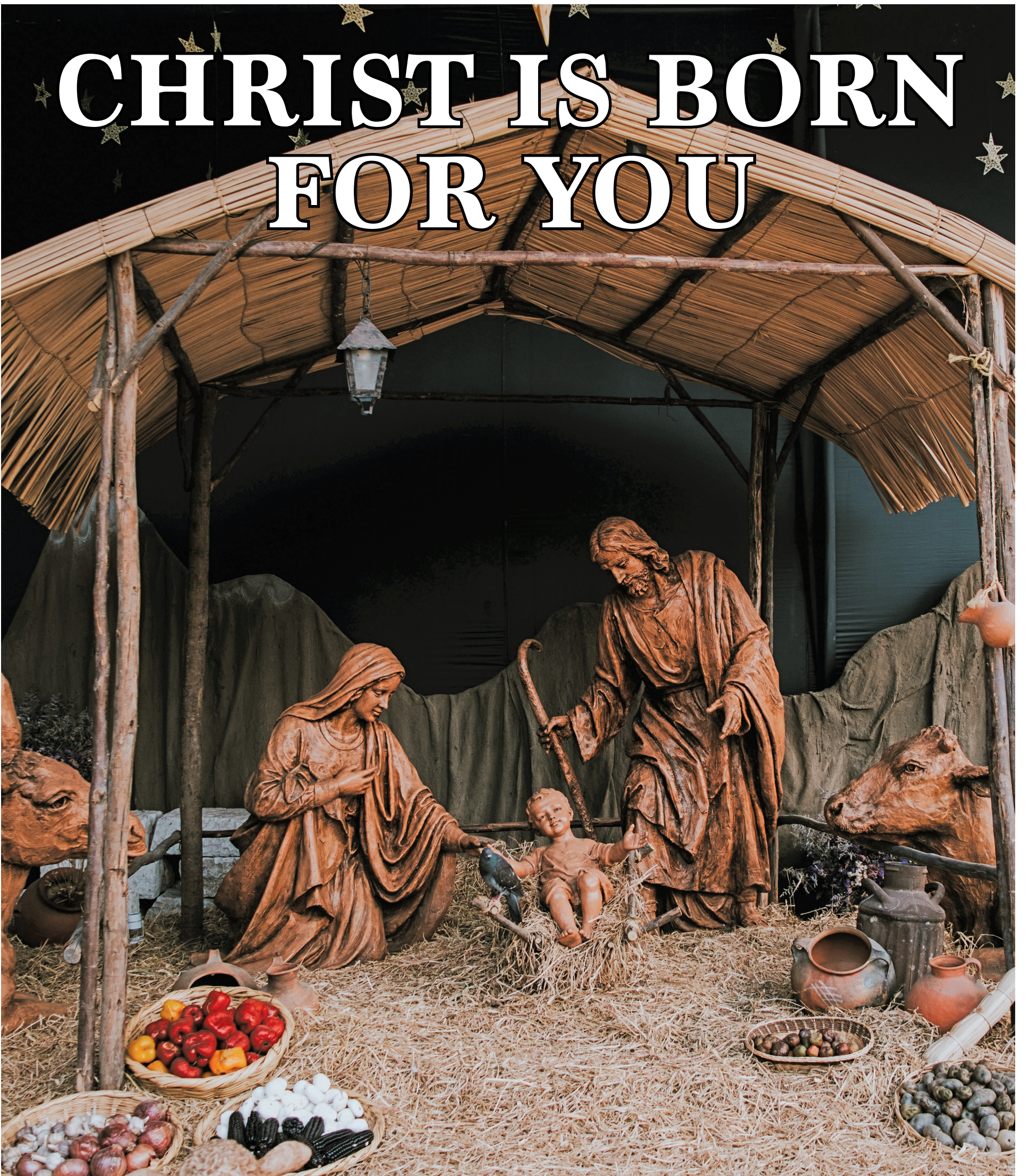
ANGLICAN LIFE

NEWSPAPER OF THE THREE ANGLICAN DIOCESES IN
NEWFOUNDLAND AND LABRADOR

A Section of the ANGLICAN JOURNAL

December 2019

CHRIST IS BORN FOR YOU



Photograph by Wallter Chávez on www.unsplash.com

ANGLICAN LIFE

NEWSPAPER OF THE THREE ANGLICAN DIOCESES IN
NEWFOUNDLAND AND LABRADOR

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

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Christmas Message from Bishop John Watton

The Rt. Rev'd John Watton
Bishop
Central Newfoundland

As we move into and through the Christmas season, I have been celebrating, but in many ways as a Christian, I want to say I'm sorry.

I am sorry for the ways that as a national Church, our witness is of theological self justification above love and unity.

I am sorry for the ways where we did not stop to see where we were going wrong, ask forgiveness of God and each other, and come together as followers of Jesus in grace, hope, tolerance, and long-suffering.

I am sorry for the ways we tried to prove we were holders of a revelation from God (and scripture) that had been denied to people we did not agree with.

I am sorry for the many ways in which people of the LGBTQ2+ community and their friends have seen only our lack of love and respect in the narrow ways we have claimed to be true to the Gospel.

I'm sorry for narrow criticisms about manger scenes on school and public property, complaining over the use of "Happy Holidays," instead of "Merry Christmas," and whining that Christianity is being persecuted, as if Christians are totally without fault or greed, and deserving of special recognition.

I am sorry for a Church that seems to be doing it's very best to tear itself apart, rather than come together in the love of Jesus as family.

I am thankful though, for the gift of the seasons



of Advent and Christmas. Again and again through the seasons of our lives, these times remind us that God will not give up on us.

The Church calls us through our worship, outreach, and sacred narrative to reflect upon and celebrate the most radical act of humility of all time—the incarnation.

I am joyfully thankful that the God of the universe in his love for humanity, became human like us, in every way, in the form of Jesus.

I am thankful that Jesus then made another choice—to empty himself of his power, breath, will, and very life. The doctrine of the incarnation, the living example of the incarnation, is about the power of humble love. The doctrine of the incarnation calls us to be humble, thankful and gracious in all ways.

As I wish you all the very best for this Christmas, I remind you, if you want to know what God is like, and how to live, look at Jesus.

Jesus, who was born

poor, endangered, and one of an oppressed minority people in a cruel land.

Jesus who was forced to be a refugee.

Jesus, who dwelt with and truly loved the poor, the sick, the marginalized, and those who were cast out by religion and society.

Jesus who was criticized by religious leaders for being friends with sinners; Jesus who treated women and children with dignity and respect, and honesty; Jesus who taught his followers to love their enemies; Jesus who insisted that evil must be overcome with love; Jesus who suffered; Jesus who wept; Jesus who died on a cross saying, "Father forgive them, for they know not what they do."

Jesus, who promises a deep joy for all on the journey because he believed in his Church. He believed the Church would get it.

Brothers and sisters, I do pray for every blessing upon you and our beloved Church. I trust that the Holy Spirit will help us to remember, through the secular haze of the season, that we have a loving God who loved enough to become like us, and to show us what he was like, God sent us Jesus.

May we be helped this year to be more like our Saviour.
Amen.

+John
Central Newfoundland

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A Message From The Editor of Anglican Life

My friends, I am taking this time to write to you about the subscription confirmations for Anglican Life and The Anglican Journal. For many months, you have been asked to please confirm your subscriptions, and many of you have done that, and I thank you. I believe that Anglican Life provides a necessary link between us to encourage each other and to spread God’s word across our province and beyond.

However, as of writing this (in early November), only about a fifth of the subscribers of Anglican Life have confirmed their subscriptions. This is a drastic drop in numbers.

For any of you out there who are reading this, and who have not confirmed their subscriptions but wish to still get Anglican Life, you need to do that now; this is the last issue you will receive if you don’t. If you are reading this as a parish priest, please make sure that the members of your congregation who want to get Anglican Life have renewed with us. While we are always happy to get new subscriptions, this is the final notice for current subscribers. After this, you would need to opt back in as a “new subscription.”

If you are choosing not to renew your subscription, please know that you can read the paper online for the time being, though without

support, this may also have to be re-imagined. Our website is: www.anglicanlife.ca. We certainly cannot continue to publish a print paper as we have been without sufficient support from our readers.

On the back page of this issue of Anglican Life, you will find a form for confirming your subscription. Please consider doing that.

I wish you all a very Merry Christmas, and all the best for the upcoming year. Thank you for the privilege of allowing me to be the editor of your church newspaper.

Emily F. Rowe
Editor, Anglican Life



Marrige Equality in Central Newfoundland

Article by Emily F. Rowe
Photographs by the Rev'd Hannah Dicks

On October 26th, The Diocese of Central Newfoundland met for a special session of synod to make a decision on marriage equality. In his Charge to Synod, which took place the night before, Bishop John Watton began by acknowledging that it has become very clear that we are standing looking forward, and that the church of today is not what it used to be. He shared his own story of coming back to the church for the baptism of his child 35 years ago after he had come to a place in his own life where “to be honest,

we didn’t care much about religious values, culture, or practice.” He had grown up with an impression of God as a tyrant to be feared, and didn’t trust the church. But during that return to church, the rector of the parish called him by name, and Bishop John said that it was as if God was telling him that he doesn’t hate him, but loves him. It was for him “a Holy Conversation.”

Bishop John went on to talk about the patience shown to them as confused but enthusiastic members

of the Anglican Church. He spoke of the generous ways that we today listen to the “pain of Indigenous peoples, oppressed women, sexual and industrial slaves, belittled minorities; people who have been and still





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are being trapped in the darkness of human greed and capitalist avarice.” He stressed that the conversation that is now taking place within the Anglican Church of Canada about LGBTQ+ people is about justice and about listening to the Holy Spirit.

The official wording of the motion that came before synod was as follows:

Therefore, be it hereby resolved that: This Synod of the Diocese of Central Newfoundland accept and

endorse the document “A Word to the Church” and the “local option” as set out in the declaration of the House of Bishops, and on that basis affirm the authority of the Bishop of the Diocese to allow parishes and congregations which formally request permission of him or her to perform same sex marriages to do so.

The vote was by secret ballot, and it passed with 87% of those present circling yes on their ballot.

Christmas Message from Bishop Geoffrey Peddle

The Rt. Rev'd Dr. Geoff Peddle
Bishop
Anglican East NL

"Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord."
(Luke 2:10-11)

Do you remember those Christmas concerts from your school days? I do, and I still remember all of the preparation that went into them with the songs and poems we had to learn by heart. And just when I started to forget about my own experience, my children came along and it started all over again for me with many of the same refrains and stories in their schools, oftentimes repeated in church where we also had Christmas concerts. Getting ready for Christmas, as much as Christmas itself, has always been part of the journey for me all of my life.

I guess we all prepare for Christmas in our own way. Some of that preparation is on the outside and some of it is on the inside. In so many ways, remembering a few songs, re-reading a few stories, putting up a few decorations, and buying a few presents can be the easy part of Christmas. Truly preparing for Christmas in our hearts and in our homes can take a little extra work. To get ready for Christmas in a deeper way is about making a place for the Holy Child of Bethlehem in the midst of all that is important to us. It means preparing a place that is his at Christmas time and long after the Christmas season has passed.

Our lives can too easily become like that inn at Bethlehem where there was no room for Jesus. Christmas calls us to become more like that humble stable where the infant Jesus was born. Preparing for Christmas means taking time to be still and taking time to welcome God-in-Jesus. Truly getting ready for Christmas is not



Photo by NeONBRAND, St. Francis of Assisi Church, Henderson USA; from unsplash.com

so much about the outside things we can see, as about the inner things of our faith.

May you and everyone near and dear to you have a truly blessed Christmas this year!

I end with *A Christmas Prayer* by Robert Louis Stevenson:



*Loving Father,
Help us remember the birth of Jesus,
that we may share in the song of the angels,
the gladness of the shepherds,
and the worship of the wise men.*

*Close the door of hate
and open the door of love all over the world.
Let kindness come with every gift
and good desires with every greeting.
Deliver us from evil by the blessing
which Christ brings,
and teach us to be merry with clear hearts.*

*May the Christmas morning
make us happy to be thy children,
and Christmas evening bring us to our beds
with grateful thoughts,
forgiving and forgiven,
for Jesus' sake.
Amen.*

+ Geoffrey
Eastern Newfoundland &
Labrador



Youth Led Service Held in St. Anthony

Article and photograph by
Lorelie Cull

The first youth oriented and youth led service was held at St. Mary's Church in St. Anthony under the direction of the Rev'd Katie

Taylor-Flynn, October 6th, 2019. Some youth from the youth choir participated, and also a server.

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Fellowship and Multiculturalism in St. John's

Article and photographs by
Eileen Colbourne

St. Mark's Church fellowship group in St. John's hosted a welcome get together for the Multicultural Ladies Organization on Wednesday, October 9th, 2019. The ladies were interested in the display of items for outreach; extra items will be sold at the fall sale.

Newfoundland goodies, including molasses and partridgeberry tarts, went well with a cup of tea. China cups were there for anyone preferring a pretty cup over a mug!

There was a buzz of conversations as we exchanged ideas regarding quilting and knitting. And as we used to end our minutes in the old ACW, "a good time was had by all."



Like Our God, We Are Made To Be Both Loving And Giving

Cynthia Haines-Turner
Columnist



In the fall, with your issue of the Anglican Journal, you will find the World of Gifts Guide from the Primate's World Relief and Development Fund. As you gather for worship in December, you will likely hear about Christmas Hampers. There are toy drives and an added emphasis on donating to food banks in our communities. For those who are no longer of an age to receive toys, our congregation has collected gift certificates for places where young people can gather with friends over coffee or snacks. It has become a natural part of Christmas that we think about those who are struggling at this time of year.

Christmas, the media tells us, is a time for giving. I will sit with my grandchildren and decide what we will give to from the World of Gifts guide, but I am not alone. Others will also do this with their children or grandchildren. For many of us, as we contemplate spending time with our families over the holidays and as we are aware of the abundance we enjoy, it is only natural that we want to reach out to those who may not share in that abundance. Perhaps too, there is some guilt at how much we spend, and overspend, while others go without. These feelings are heightened at Christmas but they are not limited to Christmas. Across this province and across this country, people will give of their time and themselves to raise money for charities and for special causes. But why? What is it in us that causes us to care? And not just care, but do something as well.

We may answer that by pointing to the Golden Rule, which exists in one form or another in nearly

all, if not all, of the world's major religions. Some of us will point to Matthew 7:12, "In everything do to others as you would have them do to you," or Luke 6:31, "Do to others as you would have them do to you."

But I think it goes beyond us following a command of Jesus or abiding by the Golden Rule. I think it's in our spiritual DNA to reach out to others. We are made in the image of God who is both loving and giving.

Advent is that season of the year when we look ahead to the incarnation, to the birth of Jesus in a world not unlike our world today, where there was war and violence, pain and suffering. Into that world, and ours, Jesus brought the message of God—that we are all beloved children of God and that God calls us to love one another as Jesus loved us. When we live that message, when we are most Christ-like in our actions, when we give "expecting nothing in return," ironically, we find that we receive as much as we give. And 'Joy to the World' is more than a carol we sing at Christmas—it's a feeling that stays with us all year long.

Overcoming Darkenss with Light, Love, Peace, and Rejoicing

The Rt. Rev'd John Organ
Bishop
Western Newfoundland

"The people who walked in darkness have seen a great light; those who lived in a land of deep darkness—on them light has shined. You have multiplied the nation, you have increased its joy; they rejoice before you as with joy at the harvest..."
Isaiah 9:2-3

The Prophet Isaiah knew about dark times. He witnessed the loss of his beloved nation and saw his people stumbling about in the darkness of uncertainty and despair.

Throughout history, nations and peoples have known peace and war, plenty and little, happiness and sorrow. The light always balanced by the dark; joy always paralleled with sadness.

This was true for Isaiah too. Yet, it was not simply the rhythm of life he was describing. He wasn't referring to life as a series of ups and downs. Indeed, he was knee deep in the quagmire, surrounded by disaster, and in pitch darkness. It was when all had hit rock bottom and hope had disappeared that a light broke into his and his people's despairing night. Where there was no gladness, there burst in crescendoing joy. Where there was mourning came overflowing rejoicing.

It was not of human making but of God making. Not of human ingenuity but of divine intervention. Not of a fleeting second wind but of the Holy Spirit. Not a temporary fix but an eternal solution. Deep darkness was extinguished by a great light; mourning to increasing joy.

We too have stood, and maybe currently are standing, in a place of darkness, or sorrow, or despair. There may be a stumbling about rather than clear direction on a lighted path.

Isaiah can relate. His people can relate. But, they also had the experience of darkness giving way to



light, sorrow to joy, and despair to rejoicing. Into their worse time entered a concerned and caring God who reversed their misfortune to good fortune, and not just for a day but for eternity.

Christmas is what we call it! God enters into the human plight as a child, born in Bethlehem. Shepherds in a field nearby are frightened by an angel who tells them 'to not be afraid for good news of great joy is being brought to them.' Following their visit to the babe wrapped in a blanket they returned to their flock filled with praise and rejoicing. Their night had given way to the eternal day.

O Holy Night!

At his father's funeral, a man turned to me and said, "There is more to it, you know. There is so much more to it but people don't

see it." He told me of his experience when he had been very sick and had spent months in a hospital bed hovering between life and death. From time to time he had moments of being in another realm altogether, and there he experienced bliss, peace, light, and love. Now, saying goodbye to a loved one, he could say with certainty, "There is so much more to it."

As I write this in October, I am aware that by Christmas, my dear 99-year-old mother may no longer be with us—at least not in a physical sense. As I imagine this, I am aware too of loss and darkness and sorrow. A person I have loved and have been deeply attached to for over six decades, I may, by Christmas, no longer see or be able to speak with.

I can be thankful that she has lived a very long time. There is some comfort in that. Yet, if that is all I have, then it is fleeting comfort. But, Christmas tells me "there is more to it." It says that in the Bethlehem child there is "good news of great joy." Jesus shines a light into the darkness of my grief, turning my sorrow to joy and my mourning to dancing. He can do that for me and for you because "there is so much more to it."

This Christmas and every Christmas is more than tinsel and turkey, though they help make Christmas the celebration it deserves to be. Christmas is about God and us—about God taking on human flesh and transforming our nature into everlasting life. It is about overcoming darkness, sorrow, and despair and gifting us with light, love,

peace, and rejoicing.

We are not knee deep in anything anymore. We have been raised up and given flight.

It is all God's doing. Christmas is God's gift to you and to me and to every human being everywhere.

Merry Christmas.

+ John
Western Newfoundland



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World Of Gifts This Christmas

News from PWRDF

Article by Mona Edwards
PWRDF Representative,
Diocese of Western Newfoundland

'Tis the season, and in my experiences with PWRDF partners, I believe it is better to give than to receive.

By now, most of you have seen at least one insert of "World of Gifts" in your Anglican Newspapers, and have begun your Christmas shopping. This year, as in the past, the federal government through Global Affairs Canada, will match many items at a ratio of 6 to 1, which means a purchase of 1 goat at \$30, for example, now becomes 7 goats. A stipulation of recipients of a goat or another animal is that when the animal reproduces, they are to pass it on to another family, and so it is a gift that keeps on giving. Last year, more than 1100 goats were purchased for the "All Mothers and Children Count" program.

A great big-ticket item is "The Whole Farm," consisting of various animals, seeds, farm tools, and supplies. Asha Kerr-Wilson, a youth council member of PWRDF, was recently part of a delegation to Tanzania where she witnessed and recorded actual stories of families who have benefitted from your purchases. PWRDF has partnered with the diocese of Masasi for more than 15 years, during which time a newborn and child health clinic has been set up, which



The positive impact of a dairy cow on a family in Tanzania

originally started as a HIV/AIDS clinic. In 5 years, newborn mortality has improved from 40% to 94%.

Another popular item is a well. All living beings deserve access to clean and safe drinking water, but in some places, it still isn't available. This year we have a new partner in Kenya—Utooni Development Organization—and together we are bringing clean water to communities in the area.

A few other items which will be multiplied by Global Affairs Canada are safe birth kits, equipment for clinics and staff, bicycle repair kits, and mosquito nets.

I like to call the World of Gifts flyer my wishbook.

I hope you share my wish that all our sisters and brothers receive the basic necessities of life; this is possible because of your generosity.

To learn more or to place an order go to www.PWRDF.org or check out your World of Gifts flyer in the Anglican Journal. Happy shopping, and may we all continue to bless and be blessed.

Acts 20: 35: 'I have shown you in all things that by working hard in this way, we must help the weak, remembering the words that the Lord Jesus himself said, "There is more happiness in giving than in receiving".'



The Nativity: Front and Centre

Allison Billard
Columnist

Is there a better time of year than Advent and Christmas? I have long professed to be a sucker for Advent. That first Sunday when the Advent carols come out just makes me warm and fuzzy all over. I play Christian radio all the time in my car, and the switch to Advent/Christmas carols is my absolute favourite. The music tells a story I can feel in my soul.

Long before I really could grasp any sort of mature understanding of what Christmas really meant, the music in church would speak to me. I would know that Christmas was coming. We would talk about Joseph and Mary and their journey to Bethlehem, and about the baby Jesus born in a stable with the animals all around. It was always my favourite.

Unsurprisingly perhaps I still make a habit of reading any version of the story I can find and getting my hands on all the new versions of my favourite songs. One of our favourite books is a little board book called Room for a Little One. The theme being that no matter how full the stable all are welcome—cow, dog, cat, and mouse—and when the man and woman come along there is room for their little one too. My boys love this story, even now at 6 and 8, they will ask for it time and again, of course they know how much I love it so that may have something to do with it, they are pretty sweet boys.

I also collect ornaments that depict the nativity. When we travel



it is something I look for in the tourist shops and artisan stalls. Each one is unique like the places I find them. I drive my kids crazy telling them to be careful with the breakable ones, because "they're important to Mama." Funny how we become so attached to such things.

Part of it is the nostalgia of finding these "treasures" and part of it is wanting to keep a tiny part of the first Christmas story front and centre for the boys. It is so easy to get caught up in the craziness of the season. Of course there is nothing wrong with enjoying everything that the season has to offer, getting excited about the more secular side of things; Santa is pretty cool after all.

I just want them to know that Christmas is bigger than all that. It is about faith, hope, joy, peace. It is a great time to talk about why we believe the things we do and why we celebrate at this time of year. It is about family and loved ones. It is about giving, not just receiving. And to be honest, I want them to turn to me someday and say, "Oh Mama, listen to the music: Christmas is coming."

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A Celebration of Kildevil Camp and Conference

Sermon preached by
Archbishop Stewart Payne
Photographs submitted by
Cynthia Haines-Turner

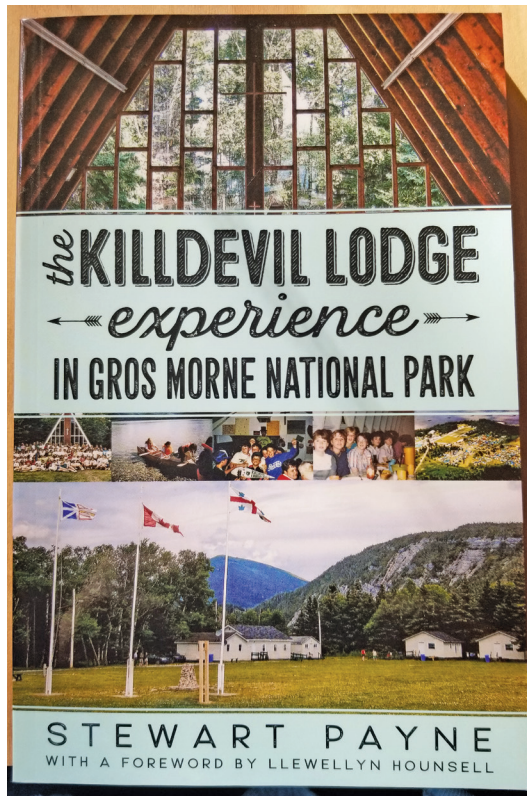
On June 15th, in the St. Andrew's Chapel, in the heart of Gros Morne National Park, retired Archbishop Stewart Payne preached a sermon at a special service that was held to commemorate the 60th anniversary of Kildevil Camp. Then Primate, Archbishop Fred Hiltz, presided at the Eucharist. The following is the sermon that was preached that day.

Gospel Reading: 1 John 21: 9-17

The picture presented to us from the Gospel reading today is that of Jesus in his resurrected body, on the Galilean Lake Shore, with a fish breakfast prepared for his tired and weary fishermen friends, who had toiled all night and taken nothing. A miracle takes place as the fishermen disciples obey the Master's voice—"cast the nets again on the right side of the boat." There are lessons in all that about the relationship with Jesus and the willingness, though tired to the point of exhaustion, to hear and obey the Master's voice.

When they had secured a very good catch of fish and had enjoyed breakfast with Jesus, Jesus put to Simon Peter—and thereby to all who were with him and to us—"Do you love me? Do you love me? Do you love me?" With painful memories of his denial of Jesus three times just a short time before, Peter assured Jesus of his love. It was then that Jesus commissioned Simon Peter, all who were with him, and us—"Feed my lambs; tend my sheep."

Long before I started to write my second book, I had the title in mind, unusual as it may seem: "Feed my lambs, tend my sheep." The publisher, Flanker Press, was not enamoured with that title, simply because they knew, as I do too now, that a book has to be marketable. The title has to spark people's interest in a subject they may be interested in and want to pick it up and read it. So



Archbishop Payne's book about Kildevil

after some thought and negotiation we settled on the title—"The Killdevil Lodge Experience, in Gros Morne National Park." The content is the same: all about the development of this church camp site where ministry to our youth and people of all ages takes place.

At this point, I should say something about what I perceive "feeding my lambs and tending my sheep" means; in other words to give something of a rationale for church run youth camps.

Children come to Holy Baptism in the church so that they may, by God's grace, grow into the full stature of Christ and be trained in the household of faith. This is a shared responsibility of parents, God parents and the full membership of the church congregation. We all promise to fulfill our responsibilities by God's help.

From birth all the way through, we teach and lead, not simply by word but by deed and example at home, but also in church and in the community.

The church does much to help children and people of all ages in their spiritual growth and development. For children and young people the normal activities are: children's time in

the context of Sunday worship, Sunday school, youth groups (too many to name), servers, junior choir, and involvement in service and ministry activities. For adults there are any number of organizations: prayer groups, Bible study, and for all age groups worship and pastoral care. There are Kildevil Camps for seniors.

Church run youth camps are just another way in which we try to carry out our shared responsibility to help children and young people grow into the full stature of Christ and be trained in the household of faith.

The exposure of being one with 50, 60, or 100 other young people is phenomenal. They learn to get along with one another, respect one another and make lifelong friendships. Doing daily chores together helps create a team spirit and to know that work doesn't have to be drudgery but can be fun as they all do

a fair share.

All the camp programs—sports, swimming, hiking, canoeing, arts and crafts, and Quest—help their physical and spiritual growth. In all camp activities, young people learn teamwork, fair play, and how to live by the rules. They learn that it is not whether you win or lose that matters, but how you play the game. Worship services in the chapel, prayers at flagstaff to begin and end each day, and the daily religious instruction (Quest) all help in the transformation to a living faith in God and the cultivation of Christlike lives.

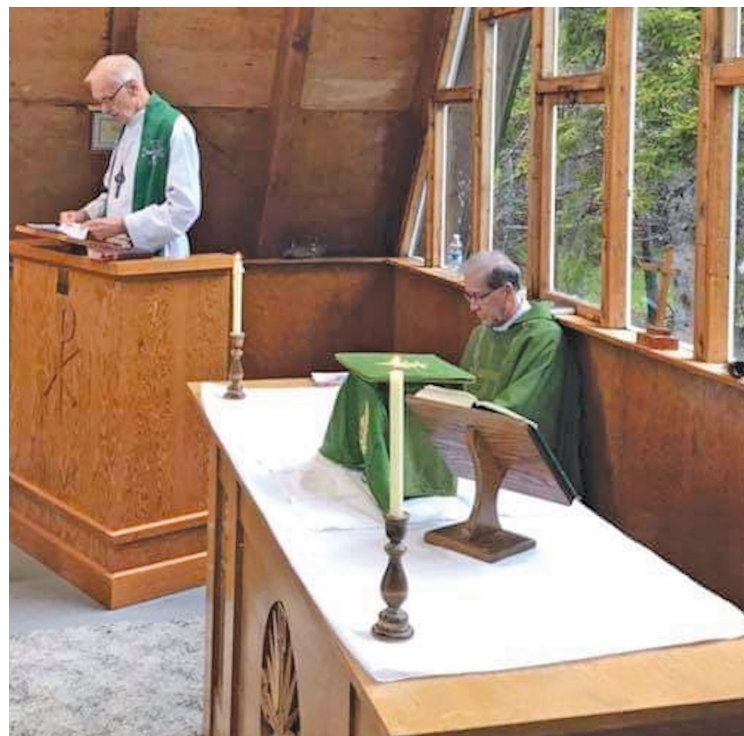
The title of my book fits well, I believe, with those who are familiar with the history of this place over the last 60 years. The only structure of any significance on the site in 1958/59 was the Killdevil Lodge, now the Archbishop Seaborn Lodge. That is what Bishop and Mrs. Seaborn and their loyal volunteers had to begin with. Both Bishop and Mrs. Seaborn had had years of rich experiences in Church youth camps in Ontario, Quebec, BC and elsewhere. The mandate given him by our Diocesan Bishop, J. A. Meaden, was to concentrate on youth ministry in Central and Western Newfoundland. He began immediately to look for a site to set up

church youth camps. Killdevil became the favourite site.

The early days of church camping at Killdevil were challenging to say the least. Finances were, literally, non-existent. To pay for the lodge and build a kitchen/dining hall, the Trustee Committee borrowed \$10,000 from the bank. Apart from paying a small wage to the cook and the caretakers, everything was done by dedicated volunteers. Financial appeals were made again and again to individuals and to parishes. At one stage parishes in Central and Western areas were assessed (I'm not sure how that worked out). Many fundraisers were held all the way through the Diocese of Newfoundland, and after 1976, the Diocese of Western Newfoundland supported Killdevil with limited finances. As time went on government grants, Local Initiative Projects (LIP) were procured. Two big windfalls, the sale of the property to the Federal Government (Gros Morne National Park) in 1977 for \$200,000, and the input of nearly one quarter of a million dollars for the 1987 Boy Scouts of Canada Jamboree.

Youth camps began in 1959 using borrowed canvas tents and outdoor toilets, gradually progressing to cabins made of wooden bottoms and canvas tops, and then to all plywood cabins. Bowater's Pulp and Paper Mill in Corner Brook and the Lundrigan's Company in Corner Brook were both very generous in their support of the Killdevil Camp and Conference Centre. Campers swam in the cold salt water in the bay, down over the banks just behind us here, and were often stung by jellyfish whose habitat they were invading.

Travel to and from this site was difficult in the early days: train or bus. It could take campers from the Northern Peninsula a week to get here—by road part way, and then by boat, and



Archbishop Payne preaching this sermon while Archbishop Hiltz listens (seated behind)

Centre—60 Years In The Making



The A-frame chapel at Kildevil—Executive Director Malcolm Turner ringing the bell

then by road again, etc.

From the start, daily worship services were (and still are) a primary focus of all church youth camps. For the first 6 years, the lodge sunporch served as a multi-purpose room including chapel space. The need for a chapel was often discussed by the Board of Trustees, and because of the need for site expansion and the shortage of money, the idea of accommodating a chapel in one end of the recreation building was considered. But Bishop Seaborn was always firm on the side of having a separate chapel building.

Hence this beautiful A-frame chapel built in 1965, at a cost of \$5,849.91. A loan of \$3,000.00 from the Bank of Montreal had to be obtained nearing the completion of the building. Volunteers did considerable fundraising in the meantime. Some of the girls from the Senior Girls Camp and the Junior Girls Camp that summer of 1965 each helped to raise a set of rafters for the new chapel, St. Andrews. All the furnishings were donated. The late Rev'd Gordon Pevie found the altar and brought it here as a gift from the people of the resettled community of Irelands Eye, Trinity Bay, NL.

The plaque above the altar reads: "This altar was

made by the undersigned during the months of June to October, 1937. The work was done at a great personal sacrifice because of the fact that the only available time for this work is between the hours of 8 and 11 pm. Great care was taken to produce good workmanship and design so that the effect would be pleasing to the critical eye of the lover of art. Nfld. Is just coming out of a serious depression lasting since 1929. Corner Brook, Nov 6, 1937 – Ernest Bugden."

This is just a snippet of some of the many things that have been done over the years in the attempts to "feed my lambs, tend my sheep."

Celebrating the 60th anniversary of Kildevil Camp and Conference Centre brings to my mind the motto of Bishop John Organ: "Honour the Past, Live in the Present and Embrace the Future".

Honouring the past affords us the opportunities

to lovingly remember and pay tribute to the many volunteers and paid staff who have given so much of themselves (time, talents, and treasure) to build up and maintain Kildevil Camp and Conference Centre, especially the ones who gave many years, many summers, preparing for, directing and staffing the youth camps. (I'll leave you to read the names and the tribute to some of them in my book).

Living in the present, their legacy to us is a great one as we humbly and thankfully enjoy the fruits of their tireless, unselfish and devoted labours and their vision. We are familiar with the demographics of

compared to years ago, making it somewhat more difficult perhaps to make ends meet financially. In the meantime, Kildevil Camp and Conference Centre is a first class and popular for youth camps, conferences, workshops, and many other activities of a learning, growing, and celebratory nature.

The future will have its challenges for sure. Changes are inevitable. All I can offer is that we should continue to strengthen our relationships with Gros Morne National Park and parish advocacy work, and should explore financial resources provincially, federally, and through our own diocesan structures, including the

area of volunteering. The age of volunteers is never over.

Jesus' words on the lake shore of Galilee to those tired and weary fishermen friends: "Feed my lambs; tend my sheep," were words meant to direct their thoughts to future work and ministry. And so those words of Jesus direct our thoughts to future work and ministry—to embrace the future where God's great work still awaits us.

May we go forth in the love and name of the loving gentle one, with his words always in our minds and upon our hearts—"Feed my lambs, tend my sheep".



Left to right: Bishop John Organ, Malcolm Turner, Archbishop Stewart Payne, and Archbishop Fred Hiltz (who is presenting a certificate to Kildevil on the occasion of its anniversary)

today—the out-migration of families with children, families having far fewer children, family camping, so much more today by way of organized sports and other activities for youth—as a result the numbers of campers are down



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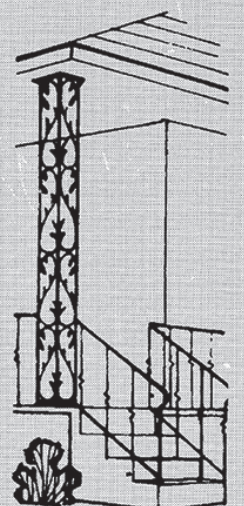
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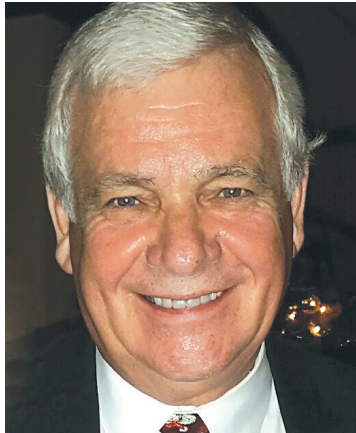


Who Gets the Gifts?

Kevin Smith
Columnist

A good question, eh? Will it be your heirs, the church, or the Canada Revenue Agency?

This was the essence of an article by Peter Muggeridge in the November issue of *Zoomer*—the magazine published by the Canadian Association of Retired Persons. Muggeridge quotes Mark Halpern, a Toronto based financial planner as stating “If you don’t plan your estate wisely, you’ll be writing a cheque to the Canada Revenue Agency. He goes on to say that, “When the tax bill comes due, some families will have to pay out a huge chunk of cash... some have to sell assets like the family cottage or even borrow from the bank to pay off the CRA.” Halpern is quoted as saying he’s seen “too many cases where a client leaves a million dollar estate but the heirs see it diminished by half after the



government has taken its cut.”

A shocking truth!

In the article Halpern encourages everyone to “embrace philanthropy when they are planning their estates.”

Many Canadians do. Muggeridge suggests recent statistics indicate, that “besides unpaid volunteer hours, the financial support older Canadians give to charity is truly staggering: the most recent statistics say that those 55 plus give

\$6.4 billion annually to charity, dwarfing the \$3.5 billion given by the 25 to 54 age group.” He says that Halpern often starts a client conversation “with a splash of cold water, stating boldly that there are three beneficiaries to whom they can leave their money: your family, a charity, or the tax department.”

As I enter my 20th year as a gift planning consultant, I have been very impressed with the number of gifts that the church and its many parishes have received through planned giving. Some of the tools of planned giving include gifts in a will. Through a gift in your will you are able to make a larger donation than would be possible during your lifetime. When you name the diocese or one of its parishes as a beneficiary in your will, you can give a percentage of your estate, a sum of money,

a gift of property, or a gift of securities. Your estate will receive a tax receipt for the value of the gift, which may reduce your taxes payable to your estate. Other tools include gifts of life insurance and gifts of RRSPs/RRIFs.

Halpern in the Muggeridge article calls this “strategic philanthropy—an approach that allows you to minimize your tax bill and maximize the enduring legacy you leave to family or charity.”

I have always asked rectors to inform their congregations that the church needs and appreciates planned gifts. Be assured that your legacy gift will help the church maintain its ministry long into the future.

Interestingly enough, in a companion article in the same magazine, Lisa Bendall writes about “20 Tips for Getting Happy in

2020.” Number 13 is “Share the Wealth.” “Making a charitable donation can make you feel fantastic. That’s according to the World Happiness report... In fact giving money to those in need fires up reward centres in your brain.”

In this month of December, please prayerfully consider supporting your church through your weekly giving or through a planned gift. If you need some assistance, please do not hesitate to contact me.

Finally, my wife Kay and I wish you and yours all the blessings of the season and the new year.

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

Mary and Joseph

Ronald Clarke
and Melanie Clarke
Columnists

More than two millennia ago, the world did not know that a special gift from God was about to be received. People were going about their business, working, cooking, eating, and doing whatever the daily life required. People were probably tired and stressed out—not so different I imagine from today’s daily grind. People worried about taxes, housing and employment, and they probably queried what God was doing about all the “wrong” in the world. Most likely, people prayed for a better world. They prayed for peace and understanding. They probably prayed for God to help to resolve their issues.

Most religious people of the time probably had read and/or heard the ancient scriptures and knew of a promised Messiah. A king who would rescue all humanity from the world’s



sin and make the lives of the people better. They were expecting someone strong and powerful—someone who would fight for God and destroy the enemies of the people. Imagine how doubtful you would be if you were told the mighty king was a baby. And yet, that baby was indeed the Son of God.

On that first Christmas very few people were aware of the miracle sent from God. Mary, Joseph, and the three wise men were the only ones in on

the secret, the special gift, born that night. Mary and Joseph had a few months to digest that the baby was the Saviour of the world! They were responsible for caring for this special baby and ensuring that he grew up in the knowledge and love of God. This baby was going to change the world and make our relationship with God more understandable. He was sent here to take away our sins and to make a new covenant with the Lord our maker. What pressure Mary and Joseph must have felt at this time! As most parents know, raising a child is not easy, and the responsibilities which come with raising a child are enormous! Imagine raising the Son of God!

Mary and Joseph must have been so overwhelmed looking at that tiny little baby. As new parents, they would have been unsure and insecure. Would they

make the right choices? How could they keep him safe? Provide for his needs? Do what was right in the eyes of God? As a parent, I know the pressure my wife and I had while raising our four children. Would we do a good job? Would our children be kind, generous and compassionate? Would they love God and his Son? Were we capable of doing this correctly? I would imagine Mary and Joseph also questioned their child raising ability and why they were chosen for this enormous task. As a parent, I can relate to the pressure Mary and Joseph must have felt that first Christmas morning.

The birth of our Lord and Saviour, Jesus Christ, signalled the beginning of hope for the ancient people. The coming of the Lord was the most important promise from God. God sent his only begotten Son to

save us from sin. Our Lord chose Mary and Joseph to ensure His safety until it was time for Jesus to begin His ministry. Their baby was the hope of the world and with God’s help, they accomplished God’s will. Jesus’ earthly parents accepted all this responsibility and did their best. Their hopes and dreams for “their child,” like most parents, were filled with optimism and joy.

As we go through this Advent and Christmas season, let’s remember the hope and optimism Mary and Joseph must have felt when Jesus was born. Let’s remember that Jesus’ birth provides us hope that one day we may all be with our Saviour, Jesus Christ. Make this Christmas a time of faith and joy surrounded by those you love, safe in the knowledge of Christ!

Happy Christmas to you all!

Tarnish on The Golden Rule

Dr. David Morgan
Columnist

"In everything do to others as you would have them do to you; for this is the law and the prophets."
Matthew 7:12 NRSV

Just in case you haven't heard, it's Advent, and Christmas is coming.

For the last couple of years, my thoughts during Advent and Christmas drift back to a brief visit to Israel in 2017. My wife and I were visiting on a cruise, so we only had a couple of days there, but we made the most of it.

We saw and experienced a lot of the important Christian sites: the Church of the Annunciation in Nazareth; the Church of the Nativity in Bethlehem (Jesus' manger was actually a small cave—I wish someone had told me that when I was a kid); the River Jordan (or, as I now sometimes call it, Jordan Creek—you have to check your North American sense of scale at the door when visiting the Holy Land); Capernaum; the Church of the Multiplication of the Loaves and Fishes in Tabgha on the Sea of Galilee; the Mount of Beatitudes; the gates of Jerusalem; the Garden of Gethsemane (or at least what might be left of it—regardless, pilgrims like me still keep visiting by



the bus load); the streets of Jerusalem through which Jesus stumbled, sweat, and bled on the way to his public crucifixion; Calvary and Jesus' tomb at the Church of the Holy Sepulchre; the Mount of Olives.

These experiences made the New Testament very "real". But my brief visit also exposed saddening realities of the present and recent past. Police checks at a (very) secure checkpoint at the cruise port in Haifa. The atrocities of the Holocaust hauntingly exhibited in the Children's Memorial and Hall of Names at Yad Vashem (the World Holocaust Remembrance Centre). The group of about 40 late-teenage conscripted Israeli soldiers touring Yad Vashem, each of whom had an automatic weapon



Security wall inside the West Bank

slung over their shoulder but otherwise looked like a high-schooler on a field trip. The electricity poles in Nazareth plastered with posters and banners praising Palestinian political martyrs. The armed soldiers seemingly everywhere.

Yet, the memories keep coming... The apartment balconies above the streets of the Muslim Quarter in Old Jerusalem, so many of which flew Israeli flags conspicuously over the heads of the people below. There were Israel checkpoints and concrete walls set well within the borders of Palestine in the West Bank and the cars with Israeli license plates freely entering Palestine; the cars with Palestinian license plates parked on the Palestinian side of checkpoints, with bus stops full of people waiting to catch a bus to work outside Palestinian territory. There were gated Israeli communities on the preferred high ground in Palestinian territory; the ocean and comfort of Haifa; the dryness, poverty, and crumbling infrastructure of the West Bank.

Please don't think I am choosing sides in what is a very complicated relationship that has developed over millennia—I don't know enough about the history to have a conversation on the topic that lasts longer than two minutes, let alone to have a proper debate. But, just like everyone else, I'm certainly allowed to have my own reactions, feelings, and emotions based on my experiences. Even

with a grand total of 15 hours visiting Israel and Palestine, I could see that the Palestinian people are oppressed.

Imagine for a moment that the provincial government built a 20-foot-high concrete wall around the City of Mount Pearl. The wall is topped with barbed wire, and there are only two entrances in and out of the Mount Pearl. Each of those entrances has a security checkpoint with armed guards and barricades, and the people of Mount Pearl aren't allowed to drive their cars out of Mount Pearl—instead, they have to wait for the bus to travel outside the City (even those people who work outside Mount Pearl), and the bus still only comes once per hour. Yet, the people from the rest of the province are free to drive their cars in to Mount Pearl to go about their business.

Sure, the folks from Mount Pearl would probably like it for the first month, having concerts and festivals to celebrate community pride and solidarity. But, after a while, they would get pretty tired of being penned in and likely feel frustrated and angry. And, over time, Mount Pearl would start looking a lot less affluent.

Now imagine that, a few years later, the province decides that wants to build a new luxury gated community on the undeveloped hillside area of Mount Carson (which is inside the boundary of Mount Pearl). They just come in and do it, and a handful of Mount Pearl residents with cabins in the area get displaced. The residents of Mount Pearl are never allowed to enter the new community, but they are welcome to look at the beautiful houses from the valley below.

The Mount Pearl scenario isn't an exact parallel to the Palestine-Israel relationship, but it's close. Close enough that we would confidently state that such institutional oppression of Mount Pearl would never be tolerated. Yet, institutional oppression is everywhere in our present day and recent history. Israel oppresses Palestine in the interest of security and peace. Canada oppressed First Nations in the interest of economic development (and arguably continues to do so—the Federal Court very clearly said Canada failed to meaningfully consult First Nations regarding the Trans Mountain Pipeline). The Nazis killed millions of Jews during the Holocaust in an anti-Semitic fervour. And, let us not forget that it hasn't even been 30 years since the end of South African Apartheid.

How we treat people matters, both at the individual level and the institutional level. No matter our differences, we are all brothers and sisters. We can all do better.

For more matters on social justice, check out www.kairoscanada.org.



Israeli flags hung over the streets in the Muslim Quarter of Old Jerusalem

Photo by D. Morgan

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Between the Lessons—Absalom's Rebellion

The Rev'd Jonathan Rowe
Columnist

Previously, we have seen Absalom as an attractive young prince, handsome and without blemish. He has also been shown to be vengeful, plotting against his half-brother in retribution for the assault on his sister. Now we begin to see him as an ambitious prince. Following his return to Jerusalem and reconciliation with his father King David, Absalom lost no time in getting a flashy chariot and entourage of young men to accompany him, so that everyone knew his name.

As the fifteenth chapter of 2 Samuel begins, we see him sitting at the gate of the city, waiting to chat with anyone coming to seek the king's justice. No matter who's right and who's wrong, Absalom tells whoever he's talking to, 'My friend, you're clearly in the right here. It's just too bad that there aren't enough judges to hear your case today, or else you could go home the winner!' Then



with a sigh, he says, 'It's too bad that I'm not in charge around here, so I could help you out!' Is it any wonder that his popularity is on the rise?

After four years of playing this game, he finally feels secure enough in his position to take the next step. He gathers a group of young supporters around himself, and sends them on ahead to Hebron. Remember that Hebron was the royal city before David took Jerusalem and moved his capital there. It's where

David was crowned king! Absalom goes to his father with an official-sounding pretext for leaving the royal court. 'During my exile,' he says, 'I made a vow to the Lord to worship him in Hebron if he would bring me back safely out of exile.' 'Well,' says David, 'you've got to keep your word to the Lord: go on with my blessing!'

The plan is all set. At a predetermined cue, all of Absalom's supporters will blow their trumpets, and announce that he's king now. The message will go viral, and before anyone knows what's happening, he will have stolen the throne out from under his father. In a final moment of triumph, Absalom is even able to steal away Ahithophel, David's chief advisor, to his side. As word reaches David of his son's treachery, he realizes that like so many fathers before him in this story, he has been completely unable

to keep his son in check. The only thing he can do now is flee for his life with whatever members of the court are still loyal to him.

As they leave Jerusalem, he stops at the edge of the city to take stock of his supporters. It's a bit of a mixed bag of supporters that passes by, and they are all treated a bit differently. First comes Ittai the Gittite, who's not even an Israelite, but a Philistine from the city of Gath, like Goliath was! This must be a relatively new ally for David, and the king tries to send him back, telling Ittai that there's no reason for him to be driven away just because David has fallen on hard times. But Ittai is determined to stay loyal to his new king, and will not be deterred, so he comes into exile with David.

Next come Abiathar and Zadok, the priests. Their loyalty is a much bigger benefit to David, since they represent the religious institution. They are even ready to take the ark of the covenant out of Jerusalem with them as a symbol of David's royal authority and

God's favour. But David sends them back: they must be seen to be above political intrigue. However, if they really want to support David, they can send their sons as spies and messengers so that David will know what Absalom is up to when he settles in Jerusalem.

Finally, Hushai the Archite, a wise and trusted friend, comes. David tells him that the very best support he can offer is to stay in Jerusalem and pretend to be loyal to Absalom. If Hushai can gain a position of trust, he may be able to work against the advice of Ahithophel. That is one of David's greatest worries—that the treachery of his former counsellor will provide Absalom with exactly the good advice he'll need to defeat his father.

As David slips out the back gates of Jerusalem, and Hushai slips back in, Absalom is arriving in triumph through the front gates. All the pieces are in position for Israel to fall into civil war again. But that's another story, for another time.

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Archbishop Payne's Visit to Fogo

Article and photograph by
Lisa Snow

On August 19th, 2019, Archbishop Stewart Payne held a book launch in his hometown of Fogo for his newest novel, "The Killdevil Lodge Experience in Gros

Morne National Park." He's shown here with his niece Margaret Oake, and great niece, Tracey Hart, as he began his book signing.

St. Simon & St. Jude in Trout River Confirmation—June 3, 2018

Submitted with photograph by
Meslissa Crocker



The Rev'd Catherine Short, Savannah Skinner, Stephanie Skinner, Brandon Harris, Morgan Pevie, Brody Harris, Jorya Pevie, Jennifer Crocker—also in photograph is Archbishop Percy Coffin

Integration and Fellowship

St. John the Evangelist, Topsail

Article by Louise Smith
Photograph by Sharon Smith

It is a truism that there are times when an air of apprehension envelopes us in our midst. But at the same time a more happy period is also blossoming as we mingle in fellowship with other faith communities around us along the way.

On October 2nd, several members of our ACW team accepted an invitation to attend a quiet day at the parish of The Holy Cross and The Good Shepherd in Norman's Cove. Also affiliated were St. Andrew's, Little Harbour East; St. John the Baptist, Chapel Arm; and The Ascension, Chance Cove.

Since this function was held in celebration of Thanksgiving Day, the theme was appropriately named, "There is always



something to be thankful for."

The entire church, hall and tables were tastefully decorated in all its glowing fall hues, and the variety of the buffet certainly exemplified the superior culinary skills of the ACW ladies who prepared the food and graciously served it to us that day.

We were warmly welcomed by the Rev'd

Linda Cumby, priest in charge, while guest priest, Rev'd Sheppard delivered a most inspiring message.

Representatives of both the Salvation Army and the United Church participated in worship. And, together with the home church, sounds of music emitting from voice, accordion, guitar, and organ echoed throughout the walls of God's House in Norman's Cove that day. It

was a joyous experience of prayer, song and fellowship that will remain in our hearts for a very long time.

Back home on October 13th, we celebrated Thanksgiving Sunday in our own parish. Rev'd Jolene led us in thankful worship for our abundance of vegetables and preserves displayed on the altar. Then on the 19th, they were transformed into a delicious dinner as we assembled with family and friends to give thanks to God for our many blessings.

The previous week of October 6th, was also a very special day here at St. John the Evangelist. It was on that day that Rev'd Jolene included a blessing of the animals with our regular family service. Instead of trying to accommodate the

animals in church, Rev'd Jolene chose an alternate route. She encouraged the children to display pictures of their pets facing the congregation. Then, at the foot of the altar, they all enthusiastically engaged in conversation detailing attributes of their respective pets—not to leave out Jack—Rev'd Jolene's puppy, whom we've all learned to love.

Yesterday, October 26th, we welcomed the many eager visitors to our fall flea market.

But that's an article in itself for another time with our fall fair news.

All things work together for good

To those who love God
Romans 8:28

The End Times

The Rev'd Canon
Gerald Westcott
Columnist

One of the themes the church reflects on in the early weeks of Advent is "watching and waiting for the coming of the Lord" at the end of time. Daniel chapter 12: 1 says, "At that time...there will be a time of distress such as has not happened from the beginning of nations until then." We are culturally living in a "time of distress." The rate of cultural, institutional and ecological change and uncertainty is mind boggling. There is loss of trust in every form of institution: religious, social, political, and economic. Even our ecosystem is on the precipice of collapse. We are living in a time of great cultural anxiety. And on the margins of a society that is in disarray, the Church is in the "end times" of decline and change. But because of the Incarnation that we celebrate at Christmas, that Christ is in our lives, we have every reason to hope for a new tomorrow.

Institutions and individual lives ebb and flow with rise and decline. There is a universal pattern that we can notice and apply to our lives and cultures:



Order—Disorder—Reorder. You may recognize this pattern in your own life: when things seemed to be going along smoothly (Order); then you were dealt some great loss (Disorder); then in time, a new normal emerged for you (Reorder). This same pattern happens historically in the rise and fall of civilizations. And the same has happened and is happening in the church. As a church we are in a time of decline and disorder. But underneath the surface chaos there is the incarnated Christ, our life, and we will trust in a reordering in a new and emerging Church.

We are constantly evolving and changing, and God's incarnated life

in the world is evolving and changing. Ilia Delio encourages us with these words: "On the whole we are not conscious of evolution, and we do not act as if our choices can influence the direction of evolution. What will it take for us to realize that we are unfinished creatures who are in the process of being created? That our world is being created? That our church is being created? That Christ is being formed in us? . . . The good news of Jesus Christ is not so much what happens to us but what must be done by us. The choices we make for the future will create the future. We must reinvent ourselves in love."

Let us not fear the times we live in, but let us trust in the Incarnation, that God is in our lives and unsettled society as it is. Let us go a little deeper into our Spiritual Hearts, and notice our Original Goodness, the emerging Spirit that is Creative Love, and let us choose and create a more compassionate, loving and inclusive tomorrow.



Left to right: the Rev'd Jim Beaton, Bernice Beaton, Sheila Boutcher

A Unique Way To Celebrate An Anniversary

Article by
Shelia Boutcher

The Rev'd Jim Beaton and his wife Bernice celebrated their 50th wedding anniversary this summer. They wanted to share their joy and thankfulness, not only with family and friends, but decided to make the occasion really meaningful by sharing it with those less fortunate! In lieu of gifts, they asked their guests to make a donation to The

Primate's World Relief and Development Fund. As a result, over \$2,000 was raised and has been donated to support a number of partners and projects featured in the PWRDF World of Gifts campaign. Thank you, and may God continue to bless you as you continue to bless others, for many, many years to come!

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Anglicans Participate In Global Climate Strike

On September 27th, members of the Anglican Church of Canada gathered to demand action from the government to fight against climate change. The "Climate Strike" was a day of action across the country. In Newfoundland and Labrador, members of the Anglican Church of Canada gathered at the Confederation Building in St. John's to participate in the strike. The Anglican Church of Canada is the largest Christian denomination in the country and is committed to addressing the climate crisis.

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The Feast of St. Luke: An Exciting Historical Celebration

Article by
Susan Haskell

Every year, on the Feast of St. Luke, Bishop Peddle celebrates the Eucharist in the chapel at St. Luke's. This year, history was made on the October 18th Feast Day when the Bishop formally instituted the ecumenical faith community there as a "special and unique" entity within the Diocese of Eastern Newfoundland and Labrador. The Ecumenical

Congregation of St. Luke, as it is now known, is thought to be the first of its kind within the Anglican Church of Canada, and will hereafter be recognized as a stand-alone community within the Anglican Church, contributing to the collective ministry of its Diocese. The Rev'd Christopher Fowler was inducted as Vicar of the congregation during

the celebratory Eucharist, and a post-service reception was enjoyed by all.



Photo by Susan Haskell

Left to right: Ruby Kocurko, Vicar's warden; Amelia Fowler, altar server; Susan Haskell, congregational warden; Bishop Geoffrey Peddle; the Rev'd Christopher Fowler, Vicar.



Photo by Susan Haskell

Left to right: the Rev'd Christopher Fowler, Bishop Peddle, Amelia Fowler



Photo by E. Rowe

The installation of the Rev'd Christopher Fowler as the first Vicar of St. Luke's Chapel

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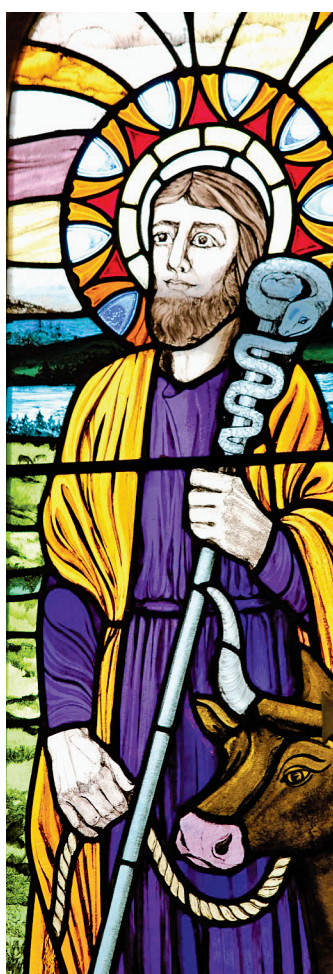


Photo by E. Rowe



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Above: Bishop Peddle instituting the Ecumenical Congregation of St. Luke (The new Vicar holds his book)
On the left: the St. Luke window in the Chapel

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