

ANGLICAN LIFE

NEWSPAPER OF THE THREE ANGLICAN DIOCESES IN NEWFOUNDLAND AND LABRADOR

A Section of the ANGLICAN JOURNAL

March 2020



The Judean Wilderness; photograph by Jonathan D. Rowe

Remain Intentional About Our Life In Christ

The Rt. Rev'd John Organ
Bishop
Western Newfoundland

Just a 10 minute drive east from St. George's Anglican Cathedral here in Jerusalem is the wilderness or desert where Jesus spent the 40 days we know as Lent.

It is an austere yet beautiful area of hills and valleys. With the current rain in Jerusalem, sun-baked-ground will be green soon, and filled with tiny flowers of every colour.

The church calls us into the desert during Lent. We are asked to spend these 40 days recalling Jesus' sojourn there. To walk beside him and take in his fasting, prayer, temptation, and resolution.

Sometimes Lent may feel arid and lifeless. But as we stay with fasting and prayer, struggling against narrow self-interest, we come to integration of body and soul, temporal



Photo by J. Rowe

and spiritual, individual and community. We receive clarity of meaning, purpose, and resolve. Soon the inner desert begins to bloom and we flourish.

The road from Ash Wednesday to Easter Sunday is a journey from nothing to everything. It begins with our mortality and arrives at our eternity. Starts with our sin and brings us to forgiveness, from

brokenness to wholeness, from death to life.

For Jesus, his 40 days in the wilderness revealed how he was to accomplish the mission given him at his baptism, which was reconciling humanity and divinity. The three temptations are not uncommon ways of leading people. You could say they incorporate socialism, earthly power, and amazement. But, those without sacrificial spirit can be too limiting, opportunistic, self-serving, and at the expense of freedom, as Dostoyevsky tells us. The only genuine way to God is by freely giving oneself completely to God and completely to the human condition, as Jesus chose to do. Half-measures deliver less than is needed.

The spiritual life is a deep wrestling bringing us

to a still place and to know that a true self is made up of body and spirit, with an unconditional commitment to what gives identity, meaning, and purpose. It is truly a wilderness, with aridity and heat, and with greening and blossoming. It requires intentionality and has to be a committed undertaking. It includes soul and body, spiritual life and earthly life, integrated, while honouring their differences, as shown by Kierkegaard.

Lent can come and go if we are not alert. We can miss most of it and arrive at only a fleeting chocolate rush. Sadly we can live the whole of our life that way; focused on one at the expense of the other. This fizzles out in the end and we have settled for less.

Lent observed well with fasting, praying, listening, and resolving will bring us

to an Easter that transforms, empowers, and enlivens us.

As we give space to Jesus, his teaching and example, trusting God and giving all, acknowledging the fullness of being human, we rise above all that is fleeting and gain everything that lasts. It is not a gain reserved for the cessation of our earthly life, but rather includes life here in all its challenges and triumphs, framed by compassion and joy, and for a time by a despair that fades in the light of faith.

This Lent and always, let us remain intentional about our spiritual life and earthly life in Christ. Let's arrive at Easter with the spiritual and the temporal more integrated, each informing and strengthening the other. Let's be a renewed people empowered to make heaven and earth meet.

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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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Building The Church, Not Church Buildings

Emily F. Rowe
Editor

I'm writing this column in the week after January 17th, which many of you in Newfoundland will remember as the day of the big blizzard. I'm amazed that my family didn't lose power given the high winds, and I don't remember ever seeing so much snow in the roads of St. John's. I have seen people snowboarding and skiing on the road in front of our house. It's been quite amazing, and has been a good reminder that no matter what we think, we are not in charge of things. We can predict this bad weather, but there is no controlling it. As Christians, that's how we are supposed to live our lives—knowing that it's God who is in charge of things—but it's rarely how we actually manage to live.

The church has become very focused on mission, and while that's a good thing, I think that we are sometimes falling into a trap, using the word *mission* in a frantic search for a magic bullet to "fix the church and get the young people back." It's like we want to get everything fine again so we can go back to coasting. We want an answer that allows us to set it and forget it. But we aren't in charge, and God doesn't want a "set it and forget it" church any more than God wants us to be good Christians for an hour on Sunday morning and then go back to our daily lives, leaving God at the church door as we walk out. We need to be careful that our new emphasis on mission be truly focused on



building strong disciples; on helping the people around us who are desperate for community; on making true and lasting connections. I keep seeing things on Facebook that tell us to stop inviting people to church, and instead invite them to supper. I think that it would be better to say to *also* invite them to supper, because there is nothing wrong with inviting people to church, but I understand the idea behind those posts. Inviting people to something outside the church building is mission too.

So what kind of mission should we be looking at? We need something that will be permanent, and that will change our lives and change the lives of those in the community around us. We cannot simply slap the word "missional" on our latest efforts to save our own churches, and not really change.

We need to decide on a course of action and stick to it, and not flit from one idea to the next. That feels like frantically trying to save our buildings, not about building up the people of God and

our neighbours.

Luckily, we have something very concrete in our Five Marks of Mission. As a refresher, they are:

- To proclaim the Good News of the Kingdom
- To teach, baptize and nurture new believers
- To respond to human need by loving service
- To seek to transform unjust structures of society, to challenge violence of every kind and to pursue peace and reconciliation
- To strive to safeguard the integrity of creation and sustain and renew the life of the earth

Those are the things that God is calling us to do. How can we better use our resources and spaces to make that kind of mission happen? It's about changing our whole focus from what we do as a church community within the parish to what we can do in and for our larger community as witnesses of Christ, and as humans who are a part of the world, while still remaining true to our Anglican roots. We don't need to change who we are; we need to share who we are and make the world a better place.

The most important thing to is learn to work together. There is no magic bullet solution to the problems that we are facing, but we are all in this together, and if we work with each other as partners rather than competitors, then we can do marvellous things and make positive changes.

Wanted:

Your Parish's Stories for the next issue of Anglican Life!

Let us all know what you're doing, and share your good news with the rest of our readers!

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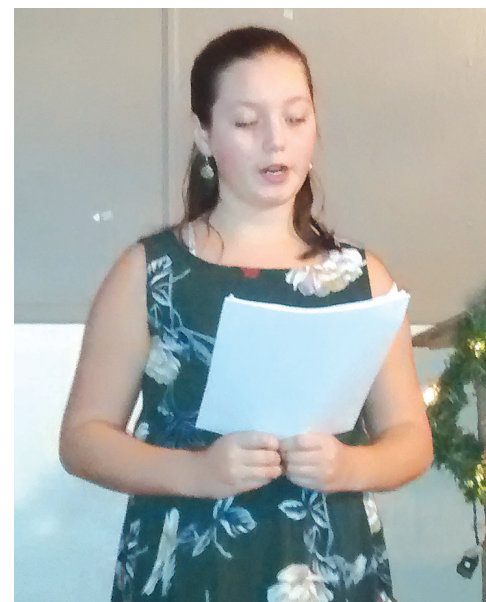
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News From St. James', Gillams

Submitted with photographs by
Audrey Park

The congregation of St. James', Gillams, has been busy of late. We had to replace the shingles on our church in the summer of 2019. This is a very expensive venture and many fundraisers were needed to help offset the cost. One such fundraiser was ticket sales on a very generous donation of a one-of-a-kind NL quilt. The quilt was generously donated by Janice Borden Park, a very talented member of our congregation. The ticket sales generated over \$4200.00 and the winning ticket was drawn on Dec. 1st, 2019.



The Sunday school class of St. James' performed a beautiful rendition of the Christmas story. The performance included narration by Rebecca Brake, roles played by the Sunday school members, as well as music led by Penny Lambert. The performance was followed by a delicious potluck lunch.



A beautiful service of prayer and praise was held at St. James', led by Rev'd Kay. A group of local talent performed inspirational hymns of praise.



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What Do I Give Up For Lent?

Ronald Clarke
and Melanie Clarke
Columnists

Lent is a most holy season in the church's calendar. Jesus spent forty days and forty nights in the wilderness battling temptation from the devil. The devil tried numerous ways to get Jesus to deny God and give in to his humanity—to leave God and join Satan—then Jesus would have every human desire that supposedly made life great. Time and again, Jesus said no to the temptations, always referring to his God as being the way and the life. Jesus showed great courage and fortitude. His love of God was so strong that he was not willing to give up heavenly pursuits for the earthly riches the devil was promising him.

As a young man, the ministers in my small outport church, encouraged everyone to give up something for Lent—to deny yourself some earthly want as a way to be closer to Jesus and his temptations in the desert. Our ministers wanted us to feel just a little of how difficult the decisions were that Jesus made when faced with the opportunity to have everything his heart could have desired here on earth. The devil assumed Jesus would be tempted by earthly desires, so obviously the devil didn't really believe that Jesus was the Son of God. But Jesus had great resolve and faith! Jesus knew that earthly treasures were nothing compared with the heavenly treasures that God offered him, and through Jesus, we too would be offered all these heavenly treasures!

The old tradition of giving up something for Lent seems to have slipped by the wayside, as I don't often hear of people denying themselves during the holy season. Along with denying yourself during Lent, the ministers also encouraged everyone to "take up" something for Lent. They wanted you to dedicate yourself to more spiritual endeavours during this time. In our small community, that



always meant attending more church services, especially mid-week services held during Lent. At the mid-week services, everyone in the community would stop all usual activities and go to church for an extra hour during the week, to spend time with Jesus in prayer, to maybe, hopefully, help Jesus remain strong against the devil's temptations; to be "with him," to support him when he needed to not be alone because he loved us and we love him!

In 2020, the world has a whole host of seemingly insurmountable problems to deal with. The world seems always on the verge of another world war; the climate is changing so rapidly that the world seems on the verge of destruction; people seem to express a whole lot more hatred towards one another. Everyone seems to be spinning out of control! I wonder if maybe, for forty days and forty nights, what would happen if people turned to the church and spent this time with Jesus, focusing on his temptations, his worries, and not the worries of 2020?

During Lent 2020, I hope that everyone, devout Christians and even those who seem to have lost their way a little, gives up some earthly pleasure for forty days—and more importantly, *take up* a spiritual endeavour to spend more time with our Lord and Saviour during his greatest challenge here on earth. For forty days and forty nights we all could use more of our Lord in 2020!

God Bless you all!



End of 2019 Celebrated With Fogo ACW

Submitted with photograph by
Lisa Snow

The St. Andrew's ACW in Fogo celebrated the year end of 2019 with a delicious meal and fellowship.

Thanks to all Anglican Church Women members for another great year and for your commitment and

dedication. Looking forward to 2020!

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Diocese of Western Newfoundland To Lead Pilgrimage to the Holy Land, 13-24 April, 2020

Submitted with photographs by
The Rt. Rev'd John Organ

Bishop John and Irene Organ will be joined by 16 lay and clergy members of the Diocese of Western Newfoundland, and an Anglican couple from Ottawa, on pilgrimage to the Holy Land. Bishop Organ said that it is important to encourage Christians to have a firsthand experience of the Holy Land, and especially the sites associated with Jesus' life such as Bethlehem, Nazareth, the Sea of Galilee, the Jordan River, and Jerusalem.

A tradition of pilgrimage to the Holy Land goes back to the first centuries of Christianity. To see the places of the Bible associated with Abraham and Sarah, King David, the Prophets, Jesus, Mary, and the disciples, increases understanding of scripture and often draws pilgrims into a deeper relationship with God. Lives are often transformed by the experience of being exactly where God's mission of love for all people the world over was initiated in real time, with real people, and in real places.

Bishop Organ first went to the Holy Land in 1989 with the support of a scholarship from Queen's College. "Going there with Dr. Fox and students from Queen's and MUN changed my life. It opened up scripture to me in a wonderful way. I

felt I knew Jesus better having seen where he lived, ministered, taught, healed, died, and rose. I drew closer to him."

Bishop Organ said he wholeheartedly recommends a pilgrimage to the Holy Land for every Christian and especially for the clergy. "It is an amazing spiritual encounter."

He and his spouse, Irene, lived in Jerusalem for three years, from 2012-2015, when he was chaplain to Anglican Archbishop Suheil Dawani of the Diocese of Jerusalem.

Irene said her time in the Holy Land was life-giving and spiritually transformative. "The Holy Land is a place unlike any other. It is like walking through the Bible as one scene after another speaks of all we grew up hearing about in Sunday school and at church."

Of the group of twenty, there are seven newly ordained members of the clergy and one postulant. They will do reading and written work in addition to the pilgrimage in order to receive academic credit from Queen's College.

"There are always competing needs on financial resources, and many of our newly ordained have made sacrifices already in preparation for ordained ministry and still do so as



they continue their studies. To go on pilgrimage to the Holy Land is a wonderful opportunity but also costly and prohibitive for some," Bishop Organ said.

Knowing that not everyone can easily afford to go on pilgrimage, fundraising to help was kindly initiated by Stelman Flynn, co-chair of synod and parishioner of the cathedral, who organized a dinner, as well as by spontaneous gifts from several parishes, by the Dean Rusted Fund, and a personal gift from Bishop Organ and Irene.

"Everyone who contributed to make this opportunity available to the newly ordained have provided not only these individuals but our diocese



with a great blessing. It is something all of us can take great satisfaction and joy in," Bishop Organ said.

It is hoped that further

pilgrimages to the Holy Land will be offered by the Diocese of Western Newfoundland.



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Living the Fifth

The Rev'd Mark Nichols
Columnist

"We believe that the problem is spiritual as well as economic, scientific and political, because the roadblock to effective action relates to basic existential issues of how human life is framed and valued: including the competing moral claims of present and future generations, human versus non-human interests, and how the lifestyle of wealthy countries is to be balanced against the basic needs of the developing world. For this reason the Church must urgently find its collective moral voice."

— The World is Our Host: A Call to Urgent Action for Climate Justice

In his December Advent letter, Bishop Geoffrey Peddle wrote: "In this time of growing concern about climate change and other environmental matters it is vital that the Anglican Church encourage a sustained focus on the care of our common home." To this end, he announced my appointment as "Creation Care Animator" for the Diocese of Eastern Newfoundland and Labrador as of January 1, 2020. It is the Bishop's hope that my efforts in this role "will awaken a sense of awe and responsibility for creation among the Anglican community." Such an awakening requires an acknowledgement of, and commitment to, creation care as integral to the mission of the Church, as well as a greater awareness of the ecological crisis before us and what needs to be done to address it.

As Anglicans, we cannot separate *creation care* from *mission*. Creation care is explicitly declared by the worldwide Anglican Communion to be the fifth of the Five Marks of Mission: "To strive to safeguard the integrity of creation and sustain and renew the life of the earth." Surely, we can all agree this mark of mission is not being lived out very well. I have no doubt most Anglicans are *concerned*



about the environment—as are most Canadians. The challenge is to *animate* that concern into *action*. In other words, we need to move from concern for creation to intentionally *living the fifth* mark of mission in tangible ways. Thus, I have asked the editor of Anglican Life to rename my column: "Living the Fifth".

One of my priorities will be education, raising awareness within the Anglican community about various aspects of the ecological crisis and the existential threat it poses, and tangible actions by which we can address it personally, communally, and systemically in the Newfoundland and Labrador context. This column is but one means of doing that. I have also set up a Facebook page called "Living the Fifth" where I will post articles, videos and other educational resources. If you are on Facebook, make sure you "Like" the page, *read* the articles and *watch* the videos. Some of these video resources will feature local environmental experts and activists. In addition, as not everyone has an online presence, I will make myself available to give presentations and lead workshops for parish communities and other diocesan organizations.

At the same time, I will continue to work alongside, and build relationships with the local environmental activist community. If anyone has been "striving to safeguard the integrity of creation" from the brokenness of human behaviour it has been these



Illustration by Samantha Lindsay

folks. It is my firm conviction that we are being called to step outside our parish walls and join with those actively engaged in the struggle to bring about the systemic change required to "sustain and renew the life of the earth". I share in our Bishop's hope that, one day, "those fighting for the future of this fragile earth in the wider community will see the Anglican Church as an ally."

In the 2015 document, *The World is Our Host*, a gathering of diocesan bishops from across the Anglican Communion admitted that, "in the developed world our view of salvation has often focused on our individual souls and journey to heaven. Our responsibility to care for God's Creation has been overlooked or ignored." It is time for that to change. I pray you will join with me in *Living the Fifth* with intentionality in creation-centric action and advocacy on behalf of this fragile earth God created and entrusted to our care.

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Celebrating Christmas in Burgoyne's Cove

Article and photographs by
Dennis Squires

Although it is not always easy to figure out the real meaning of Christmas while shopping or wandering through the various stores, Christians everywhere have no doubt as to the true reason for Christmas celebrations.

It was the annual celebration of the birth of Jesus that resulted in the little Anglican Church in Burgoyne's Cove hosting a service on the 22nd of December, 2019. Our local Anglican community of St. Mary's Church in Clarenville and St. Mary the Virgin Church in Burgoyne's Cove are both under the jurisdiction of the Rev'd Keith Denman. During the Christmas celebrations in 2018, a bunch of enthusiastic parishioners from Clarenville utilized the services of our local CREST (Clarenville Regional Extended Seniors' Transport) bus and made the trek to our sister church in Burgoyne's Cove. This method of transportation is much used, and is most definitely an asset to our community which has a significant number of seniors. As with last year, all fifteen seats on the bus were occupied and off they went, "traveling East," until they found the manger scene. In addition to the bus load, a number of us from Clarenville traveled by car to church.

There is something



at the pictures associated with this article, the church was tastefully decorated, and it left no doubt as to the reason why we were there. Along with the organist, Pauline Tarrant, Rev'd Denman led us in hymns of the season. It must be said that although Rev'd Denman has been with us for just over a year he has assimilated very well. Not too shabby for a "Come From Away"!

As is the custom in our church environment, a lunch was provided after the service. In keeping with tradition, there was no shortage of sandwiches and sweets, along with tea and coffee. While sharing a meal, we were able to meet and socialize with the Burgoyne's Cove congregation, and before we departed for home there were murmurs of "see you next Christmas."



about a little country church that seems to create an atmosphere of feeling welcome and that makes one feel humble and respectful of being in God's house. This was the case as we filled the pews. As can be seen by looking



Prosperity Gospel

The Rev'd Michael Li
Columnist

On January 3, 2020, the founder of Trumpism held a campaign event in a Miami "Prosperity Gospel" church to shore up support from some American conservatives.

On April 6th, 1980, in my first Easter Day sermon at St. Mark's Anglican Church in Oshawa, I reminded the congregation to stay away from the Prosperity Gospel or the Health and Wealth Gospel. It is sad to see that the message of Prosperity Gospel remains popular in many countries today.

Prosperity Gospel is popular because it teaches that God rewards faith with financial blessings. Jesus is presented as a ticket to perfect health and financial wealth. This teaching portrays God as a type of Santa Claus whose primary purpose is to prosper humans. People think that God's power or blessing can be manipulated by human words, actions or rituals. Often Prosperity preachers will entice listeners to "sow seeds into this ministry," promising abundant returns on this investment. The Gospel becomes a get-rich-quick scheme, with the preachers becoming richer than the listeners.

It is unbiblical to think that God wants every Christian to be prosperous and happy in this life. This is a gospel that won't preach in Iraq, Syria, North Korea, or in a thousand other places. And if it won't preach there, then it is not the genuine Gospel of Jesus. Spiritual welfare cannot be measured in terms of material welfare. Wealth is not always a sign of God's blessing. Poverty or illness or early death is not always



a sign of God's curse or lack of faith. Prosperity Gospel provides no sustainable answer to the real causes of poverty.

We need to understand that God's plan for human history may involve terrible suffering for us whose reason we may not be able to see. Our hope is not in worldly happiness, but rather in that day when we go to be with God and He will wipe away every tear from our eyes.

Who are the prophets of the Prosperity Gospel? The prominent ones are Kenneth Copeland, Creflo Dollar, Benny Hinn, Bishop Eddie Long, Joyce Meyer and Paula White. Here are some of their distinctive marks:

1. Excessive wealth and extravagant lifestyles.
2. Manipulative techniques.
3. Constant emphasis on money.
4. Failure to preach the whole gospel message of sin, repentance, faith and eternal hope.
5. Only preach what people want to hear.

It is very sad that many people are easily swayed by preachers who are perverting the Bible to make it sound more appealing.



The Major Storm and Worship Resumption St. John the Evangelist, Topsail

Article by Louise Smith

Photographs by The Rev'd Jolene Peters

As I settle down in front of my laptop this Sunday afternoon, January 26th, attempting to arrange and share all the interesting things that's been happening in our midst and in our church, my focus unconsciously diverts to a less attractive scene.

Understandably, I'm finding it difficult to divorce my thoughts from the journey that most of us Newfoundlanders are endeavouring to recover from—a seven day long state of emergency, due to the severe wind and snow storm that ravaged the landscape. With snow advancing to our door knobs and the thoroughfares breast high, there was no recourse but to rescind all outside activities on Friday, January 17th.

When the weather man, went on T.V.

A full week before the snow.

He kept warning of a violent storm, For about six nights in a row.

It's hard to comprehend the magnitude, Even from the weather man who knows, But neither plows nor human hands could save us

From a week long indisposed.

However, if there is a lesson to be learned from this temporary inconvenience, it should make us more cognizant of hardships endured by our fellow people in third world

countries every day.

Now this morning, January 26th, being a resilient breed, Rev'd Jolene with her team and an anxious church family, more than adequately compensated for this interruption when we all congregated for the first time in over a week. Then together, we participated and celebrated in thanksgiving, worship, and fellowship for the annual Christingle family service. This service symbolizes God's gift to us as the Light of the World, and since we have just experienced the completion of Advent, Christingle keeps the true meaning of Christmas fresh in our minds.

Since today marked the initiation of our confirmation class for this year; the participation of our youth was widespread. Rev'd Jolene gathered all the children at the foot of the altar. Each was presented with an orange as a symbol to demonstrate the best gift of all.

The orange represented the concept of a circle round the world. A candle at the top represented God's light. The red ribbon around the orange represented the love of God that goes around the world. Toothpicks surrounding the orange, represented God's love



pointing in all directions, and the marshmallows in each pick represented the sweetness of God's love all over the world. When the service concluded, everyone was invited downstairs for a delicious lunch served by the Anglican Church Women, but not before giving thanks to God for keeping us safe throughout the ordeal; and especially for the safety of the many volunteers who weathered the elements to restore everything back to as normal as possible without incurring serious injury.

Then we all mingled together for a relaxing afternoon exchanging stories of our experiences during the blackout.

Let your light so shine before men, that they may see your good works and glorify your Father in heaven.

Matthew 5-16.

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And It Is Enough

The Rev'd James Spencer
Columnist

I have the distinct suspicion that I am getting old.

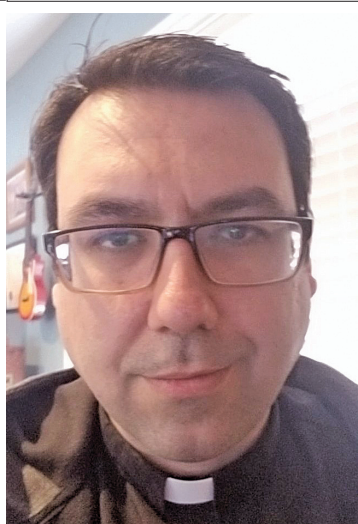
This stems from more than the increasing prominence of grey in my beard, the tendency for my silhouette to expand sideways, or the increasing number of clicks and creaks as I move from one position to another. The notion of my rapid onset maturity in fact comes from the daily activity of my mind, which has begun more often than not, to accept a sure and certain belief that things *were actually better* in years gone past.

It is a terrible circumstance to be in, I assure you. Here I am, still in my early forties, full of vim and vigour, still able to relate to the "youngsters" with a fairly firm grasp of all things new and innovative... only to have slip from my lips with rising regularity, statements condemning the new-fangled state of the world, and longing for the simpler times of my youth (or before).

I find myself missing the days when soda drinks came in glass bottles, groceries came in paper bags, nearly everyone enjoyed having Sunday off work together, and my hand was not always drawn to my phone, which now resides in my pocket instead of on the wall in my kitchen.

The reason for these nostalgic yearnings is simple enough. When I was young the future was a bright and wondrous thing. Flying cars, hover-boards, clean streets, cleaner air, peace, convenience, and happiness were all drifting though my imagination, with time being the only barrier until the moment when they would burst forth and make the world the place of which I had always dreamt.

Instead I live in a world of spreading disease, political corruption, threats of violence, conveniences which only made life faster and more complicated, solutions which only increase our problems, an absence of any sense of



community, and the ever present reality of climate change which wreaks havoc all over the world.

The future disappointed me, and left me with no way back to something better. And so, I have given up looking ahead to better days, and I join the ranks of those who came before me, and look backwards, wishing for that which is no more.

But neither perspective has been helpful. I cannot restore the lost days, any more than I can predict those that lie ahead. My

disenchantment with the future serves no more good than my pining for the past.

And so I look to my Lord, for whom neither past nor future has any bearing. He gives and he takes away, and

he tells me not to lament grace which has departed, and not to unduly depend upon those blessings which may or may not be. Instead he suggests to me this: that all that I have any claim to in this life lay in this moment... right now.

And it is enough.

It is enough to do his will, for he provides all that I need to do it. It is enough for me to do the very best that I can, in the here and now, with no need to compare to what has been or what may be. And if I cannot be satisfied with that, then may I ask forgiveness and repent, for how can God's will be any less than sufficient for me?

And so, perhaps I am not growing old. Perhaps I was never young. Maybe there is only this moment... a present, from God. And in it, I am called to serve.



Outdoor Service

Submitted with photograph by
Karen Morris

Pictured above is the annual outdoor service for the Bay Roberts/Coley's Point Parish.

This Holy Eucharist service took place in the St. John the Evangelist Church Hall yard on August 18th, 2019, on a beautiful Sunday morning.

The combined congregations of St. John the Evangelist and St. Matthew's attended, and the service was followed by a luncheon fellowship.

“Suddenly nothing made sense anymore...”



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New ACW Officers for Margaree

Submitted with photograph by
Arlene Lillington

Pictured above are the ACW officers from Margaree. They are (from left to right): Bernice Sweet, president; Arlene Lillington, newsletter and mission and outreach; Roberta Warren, vice president; Carolann

Keough, treasurer and calendar; Sharon Billard, secretary; Lorena Kendall, devotion; Joyce Clevette, third vice. Missing are Kyrstal Cousins, family life; Mildred Park, altar guild.

May The Peace of Silence Be With You

Ashley Ruby
Columnist

The silence is kept. A recurring rubric throughout Anglican prayer books is the keeping of silence. In secular ceremonies, particularly memorials such as Remembrance Day, the observance of a "moment" of pure, unmeasured silence is considered an integral aspect of the act of corporate contemplative action, linking each participant into the same realm of consciousness. While the community beyond the church has eliminated most activities with religious overtones, the keeping of silence has remained a common group ritual. Silence in the secular remains an important display of reverence and a marker of cosmic community union. It is an opportunity to practice mindfulness, to connect not only with oneself, but with the world around. It is therefore no wonder that the church—the institutionalized memorial to Jesus Christ—holds silence as a key aspect of prayerful practice.

Silence is music. I believe in the power of notes, the power of words, poetry set to music to move and inspire. I believe in the power of noise, in other words, to bring us closer to being the people we want to be—the people that we are seeking to be in every day of our religious



practice. Walking into a church to hear Gregorian chant echoing from the arches above the choir stalls is perhaps the most sublime experience I or anyone else could possibly imagine—and if that's not what's meant by the angelic voices, I'm not sure what is.

But music doesn't have to be words and sounds—it can also be the experience of no sound at all. Whether done for public effect, like John Cage's silent notation, or simply as a break from the outside world, the effect of silence is intensely powerful. In a church though, that quiet time takes on a whole new significance. In our daily lives, silence is a vacation from the obsessive and overwhelming noise that we surround ourselves with. It's a return to ourselves and an ability to breathe without having to listen

to everything, experience everything. It's a relief for our brains and our ears. When silence breaks out in a church though, it's all of those things and more—it's prayer.

Every moment we take away from the world is a short prayer. St. Augustine talked about why we pray, as did Roshi and even some ancient Hindu mystics—and, interestingly enough, they all said the same thing. Prayer isn't for God, for spirituality, or for the benefits of the church—it's for us. But if God already knows what's in our hearts and minds, why must we take the time to think it, speak it, mouth it, whisper it? Because it's for us. We use prayer to make ourselves aware of things that are going wrong—and things that are going right. Prayer is self-awareness, self-reflection, a way to come to understanding of ourselves and our place in the world.

Church doesn't have to be a totally silent experience. It will be full of words and music and questions and answers and thoughts and movement and beautiful images. But some of it must be quiet. Remember that the pauses, the breaks, the silences in a service aren't there because we don't have anything to fill them with. It's because we need a moment for prayer; for personal reflection in the presence of the divine. It's a vacation from yourself, with God. So may the peace of silence be with you.

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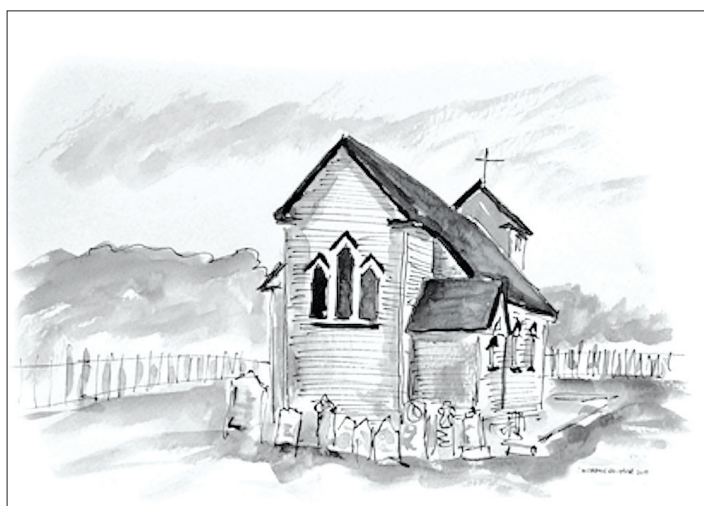
St. Luke's Anglican Church, Placentia Newfoundland: 1902 - 2019

Article and photographs by
The Placentia Area Historical
Society
Submitted for Anglican Life by
The Rev'd Lisa Payne

St. Luke's Anglican Church in Placentia, Newfoundland and Labrador, is a Gothic Revival style church steeped in history. It was constructed in 1905 to replace a church that had been built in the previous century. However, St. Luke's place in the halls of history extends even further into the past, as this church is located on the grounds of the oldest Roman Catholic church in Newfoundland. The first religious building on this site was likely constructed sometime in the sixteenth or seventeenth century. It was no doubt a place of worship for the Basque fishermen who travelled from Spain and France to Placentia at the time. Later, another church was built in 1689 by the Récollets (Recollects) friars from St. Denis (near Paris) who were sent by French King Louis XIII to the island's capital to establish Our Lady of Angels parish. The Récollets wore grey habits and pointed

hoods and looked to the tiny French capital to withdraw and practice spiritualism until the expulsion of the French from Newfoundland by England with the Treaty of Utrecht in 1714.

British royalty of the 18th century also left their mark on the site when Prince William – later King William IV of England—came to Placentia as a Magistrate (the very first English royalty to visit the new world). In 1786, he presented to the church, on behalf of his father, King George III, a silver Communion Service and a Coat of Arms, silver tea set and tip staff. While the Service is housed at the Cathedral of St. John the Baptist in St. John's, the Coat of Arms is still to be found in St. Luke's Anglican church. In fact, the same lectern, prayer desk, stool, and baptism font that were from the original church dated 1788 now occupy valuable space in this little church.



Watercolour by Christopher Newhook



Silver Communion Service



Interior and exterior of St. Luke's



St. Luke's Anglican Church 1786-1900

Owing to this rich history, old Basques headstones are still located in the cemetery that surrounds St. Luke's. Some are currently on display at the O'Reilly House Museum next door (as is the tip staff and silver tea set). Yet another grave reflects the colourful history of Placentia. It belongs to Richard Welsh, a well-known figure who hailed from New Ross, Ireland and who, in 1753, began what was to become a highly successful merchant firm in Placentia.

Unfortunately, the little church went through many years of neglect and was destined for destruction until King William's niece took the throne after his death. Young Queen Victoria gave funds to her new colony, part of which was to save and restore the little church to its original state until a new foundation for today's church was laid

in 1902-1905.

The exiting church bell is the first ever to be rung in the little wooden structure during its centuries of religious life in Placentia. It was donated to the congregation in 1950 by the Canadian National Railway, after having lived in an old steam locomotive train that

ran between St. John's and Port aux Basques. During this time a resettlement programme was introduced that began in the 1950s and carried through until the mid 1970s. Because of this, the church expected an additional number of parishioners migrating from nearby communities and towns. This was in addition to the influx of Americans who arrived when the military base in Argentia opened during the Second World War. Consequently, St. Luke's went through yet another construction phase and was extended eastward to increase the seating capacity by about a third.

Today, this quaint church sits quietly awaiting its next chapter in the history of Placentia. On December 29th, 2019, people from all points of the Parish of the Holy Trinity gathered for a service of celebration and thanksgiving at St. Luke's. This final regular service of worship was led by the rector, the Rev'd Lisa Payne. The church is expected to be deconsecrated by Bishop Geoffrey Peddle in the near future and plans are underway to transfer ownership of the building to an interested party. This little church still breathes great life with a future in tourism and culture. Presently, the Placentia Area

Historical Society offer summer interpretation of the church and its sacred grounds to locals and visitors from afar. Also, a variety of cultural events continue to fill the pews through community events, with prospects of more to come.



Coat of Arms

Between the Lessons—A New Rebellion

The Rev'd Jonathan Rowe
Columnist

David is returning from exile, but all is not settled yet. A scoundrel named Sheba, possibly inspired by Absalom's rebellion, leads the people away from following David. It is significant that Sheba is from the tribe of Benjamin, like Saul was. There are a number of hints of tensions between the tribe of Benjamin and the tribe of Judah—between the old royal tribe and the new.

There has been one king from Judah and one from Benjamin (two, if you count the short reign of Saul's son Ishbaal). The question of who will be David's heir is still unsettled in the wake of Absalom's death, and perhaps Sheba sees an opportunity for the Benjaminites to come back to power. 2 Samuel 20 tells us that all of Israel followed Sheba, while the tribe of Judah alone followed David. As David returns to Jerusalem, he begins to fear that Sheba's rebellion will do more harm to him and the people than Absalom's. He sends his best generals, the brothers Joab and Abishai, to put down the rebellion.

It's difficult to see why David, the man after God's own heart, keeps trusting these bloodthirsty and violent men. In fact, David's original plan had been to send another general, Amasa, to deal with the rebellion. This is probably because Joab was in disgrace for having disobeyed David's direct orders and having killed



Absalom. But Amasa takes too long in mustering the troops, so he has to call Joab.

Joab is one of the most violent men in the Bible, and it's hard to call him a 'good guy'. As he's in pursuit of Sheba, he's met by Amasa, coming late with his own troops. Joab appears friendly and greets the other general, but as he pulls him into an embrace, he unexpectedly stabs him in the gut with his left hand. Amasa dies from a single stab wound, and is left wallowing in his own blood in the middle of the road. I'm not embellishing the story there: that's what the Bible says—literally 'wallowing in his blood'. The sight of the dead general is understandably demoralizing to the rest of the troops, but Joab has already continued on his way. One of his captains is left to carry the body into a nearby field and cover it with a coat to keep the rest of the army marching with him.

Joab arrives at the city where Sheba has holed

himself up, and begins making preparations for a siege. He intends to trap Sheba in the city and eventually starve him out, even if it means that the other people in the city, men, women, and children, all have to suffer as well. It's only the intervention of another 'wise woman' that saves the day. She asks why the innocent need to suffer along with the rebels, and promises to deliver Sheba alone if Joab will spare the people. She goes into the city, tells the people her plan, and they cut off Sheba's head and toss it over the wall to Joab. (Can you see why we don't read *all* of the Bible on Sunday mornings?) With the head of the rebellion cut off, both literally and figuratively, he blows his trumpet in triumph and returns home to Jerusalem.

Again, it's hard to see why such a questionable character like Joab keeps figuring so prominently in David's stories. Perhaps it's a reflection on the danger of kings: no matter how righteous and godly they are, their reigns are only as good as the advisors and supporters that help them maintain it. David has already voiced his concerns about Joab and Abishai, but he has to admit that they get the job done. When he tries to entrust his plans to others, like Amasa, his impatience and frustration keep bringing him back to the violent, vengeful, but effective brothers. In his old age, he has fallen into the same pattern that we have already seen much earlier in the book with Eli and Samuel. He is a weak man who knows that what the people around him are doing is wrong, but is powerless to stop them. He has returned to power, but somehow it's not the same, and he knows his reign is flawed. There are a couple more stories of David's final days and weakness, but those are other stories, for another time.



The Rev'd Cynthia Haines-Turner

Behind The Scenes News from PWRDF

Article and photograph by
Mona Edwards
PWRDF Representative,
Diocese of Western Newfoundland

We all know that the Primates World Relief and Development Fund relies on its volunteer base of diocesan representatives in the 30 dioceses across the country, its staff at Church House in Toronto, and its many partners around the world, but we hear very little about our board of directors who tirelessly work behind the scenes.

The Board is responsible for the overall governance of the affairs of the organization. Each director is responsible to act honestly, in good faith, and in the best interests of the organization, and in so doing, to support the organization in fulfilling its mission and discharging its accountabilities.

Here are the "dry bones" for those who may be interested:

1. The formulation and adoption of our mission, vision and values.
2. Establishing a process and schedule for monitoring and assessing performance.
3. Stewardship of financial resources, including insuring their availability and overseeing their allocation.
4. Risk identification and oversight.
5. Selection, supervision and succession planning for the executive director.
6. Stakeholder communication and accountability.
7. Governance.
8. Legal compliance.

Board members are made up of members both lay and clergy from across Canada, including our very own Cynthia Haines-Turner. A PWRDF parish representative since 1992, Cynthia has also been a diocesan coordinator. As PWRDF diocesan representative from 2001-14 she planned and conducted workshops. According to her nominator, she advocates on behalf of PWRDF at every opportunity and is a conscientious worker.

Cynthia was the Prolocutor for General Synod from 2016-19, and a member of the Council of General Synod from 1995-98, 2001-2204, and 2010-2019. She is a former member of the Partners in Mission and Ecojustice committee, and a member and co-chair of her diocesan executive. She is a past member of the Deer Lake Integrated School Board, and chair of the Corporation of Queen's College. Besides her board experience, Cynthia brings an ability to listen to all sides and seek consensus and an ability to reflect theologically.

For more information about PWRDF, please visit their website, at: www.pwrdf.org.

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- Anne Frank



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Religious Freedom in Canada: Individual vs. Community of Faith

Article by
Matthew Barter

The Canadian Charter of Rights and Freedoms of 1982 was implemented in 1984, and it replaced the Bill of Rights of 1960. By doing so, it entrenched citizens' rights within the Constitution. One of the rights that was entrenched was the freedom of religion. Under Section 2 of the Charter, everyone has freedom of conscience and religion. Section 2(a) states that everyone is free to hold their own religious beliefs. This means that an individual has a right to practice their own religion. The question that is challenging is how does the Charter view freedom of religion? Is it viewed within a cultural view, which involves groups with individual members who live within the group, or is it viewed as an individual experience and an individual choice?

Since the Charter of 1982 was implemented, there has been a change from a cultural view of freedom of religion to a more individualistic view of religion. Some may argue that the constitution does recognize the cultural aspect of freedom of religion, but in fact, religion is viewed as only an individual choice. Therefore, the court makes judgements based on an individual view of religion. According to the Charter, religion is an individual choice and the private matter of an individual, and not a community and cultural view.

According to law professor Benjamin Berger, there is a common view today that human rights are individual rights. The Charter addresses possible harm that may happen to an individual and the protection of the individual's

rights. If the constitution is focused on the rights of the individual, then cases that consider freedom of religion will do so in light of the individual's freedom, rather than a cultural understanding of freedom of religion.

This is seen very clearly in the Supreme Court case, *Syndicat Northcrest v. Amselem* 2004, in which religious beliefs were seen

individual and community. If the court only sees religion from an individual view, then it is flawed.

According to University of Windsor law professor Richard Moon, religion does have an individual side to it, but it also has a cultural side as well. Further, religious freedom has cultural and member-based factors. Religion is not a choice like any other. The Charter

does not always see the important meaning that religion has played in the culture of Canada. As such, the Charter often overlooks the cultural importance of religion in favour of individual rights. In reducing religion to personal choice,

the courts often fail to see that members of a faith community act out of a belief in that faith community.

Canada is a changed country due to the Charter of Rights. Religious groups are no longer recognized by the state in the same way: individual rights are seen as more important than religious freedoms by groups. As time goes on, this Charter is affecting religious groups more and more. At first, although the law was changed, many things stayed the same due to tradition. The "Lord's Day of Rest" is a prime example of this, but then individuals started challenging these traditions and were allowed to open their businesses on Sundays because with the Charter, religious-cultural beliefs were not seen to be as important as individual rights. Religious groups have done, and are doing, a lot of good for Canadians, however, since the 1982 Charter, religious groups are only important in light of the individual's right to belong to that group.



image from www.wikimedia.org

as "personal convictions." The cultural and community aspect of religion was challenged. A person of the Jewish faith and two other people who lived in a condo building wanted to build a Succah on their balcony. Justice Lacobucci, in his ruling, said, "religion is about freely and deeply held personal convictions or beliefs connected to an individual's spiritual faith and integrally linked to one's self-definition and spiritual fulfillment, the practices of which allow individuals to foster a connection with the divine or with the subject or object of that spiritual faith." This proves the very real change in view by the court from the 1982 Charter.

According to Berger, religious experiences are not just based on an individual and his or her own beliefs. Many faith groups have set doctrines which serve as guides for members to follow. To judge a member of a faith community, separating from these guidelines would be incorrect and unfair to the



photo by Calle Macarone from www.unsplash.com

News From The Whitbourne Area Ministerial Association

Article by
The Rev'd Lisa Payne

"...for I was hungry and you gave me food..." Matt 25:35

The Whitbourne Area Ministerial Association currently consists of clergy members of the Anglican, United, and Salvation Army churches located between Whitbourne and Hearts Delight-Islington. For more than 20 years, we have worked side by side to feed the hungry in our communities.

Two fundraisers are held each year: a Christmas gospel concert, and an ecumenical service on Holy Tuesday. A freewill offering is collected at both these events. The Association is also blessed to receive numerous cash donations from individuals, businesses, and community groups throughout the year.

In 2019, just before Christmas, 68 families were provided with food vouchers for local grocery stores totalling more than \$4,300. Those with children also received donations of toys to help make the season a

little brighter.

In addition, the Ministerial Association was in a position to present cheques for \$500 to each of the four schools in the area for their breakfast programs: Crescent Collegiate in Blaketown, Whitbourne Elementary, Woodland Elementary in Dildo, and Acreman Elementary in Green's Harbour. In addition, donations of \$300 each were presented to the three food banks that serve the people of our communities: Salvation Army TBS Corps in Dildo, Salvation Army Green's Harbour Corps, and the Society of St. Vincent de Paul in Carbonear.

This assistance to our most vulnerable was possible only through an outpouring of support from the people in our communities. On behalf of the Whitbourne Area Ministerial Association, thank you for your continued support. God bless you all!

News From Parish of The Holy Spirit—St. Alban the Martyr—Gooseberry Cove

Articles and photographs by
Sarah Sharpe

No Christmas Eve service

The snow was flying furiously, and the congregation wondered if there would be a Christmas Eve Service as scheduled. We received a call from Mrs. Pollard saying, "Sorry, Rev'd Jim will not be able to make this evening's service as he is down with laryngitis." Well, that was that—no Christmas Eve service! What were we to do? The wardens were on the phone trying to solve the dilemma, but realizing there were mostly seniors here, and with the approaching storm, it was decided to cancel the service. That evening felt so empty, as we always enjoyed Christmas Eve service and the Nativity scene.

It is not Christmas without the Christmas Eve service. I felt deprived. I recalled growing up in St. John's, and how the elders in our family would attend Christmas Eve service.



Christmas Morning would find the children off to church, and the excitement seeing the Nativity scene was so delightful. But there was no Christmas trees in the church, or decorations, just the Nativity. Children would line up and wait for their turn to view the Holy

Family. It was a beautiful religious event, not so commercialized like it is today. I always remembered the Knights of Columbus saying, "Keep Christ in Christmas!" And we did just that.

The following Sunday, December 29th, at 3:00

p.m., would be a special service that most of us did not expect. Mr. Andrew Peddle, a lay minister, delivered the service. However, Brenda Smith, our program co-ordinator, called Andrew aside and asked for some time toward the end of the service. He agreed, and wow: there were many happy faces, especially the faces of the children. What are they up to? As Mr. Peddle began the closing prayers, the vestry door opened, and there was a procession going around the church. First there were Mary and Joseph with their baby, next followed the shining star, then came the shepherds, the angels, the three wisemen with their gifts. They took up their positions, and oh how beautiful it was! There it was: the Nativity scene, and the light shone all around as the choir sang Silent Night, Holy Night. I felt like

a kid again. My heart was full of joy! The Baby Jesus had come! The individuals who played the parts were just wonderful. The Hynes Family—Mom, Dad, and all four girls participated, and they even supplied the Baby Jesus. The shepherds and wisemen were wonderful as well.

I wondered who organized this beautiful event? It was none other than Mrs. Brenda Smith who gathered the costumes and the people to participate. But like Brenda said, it did not take much coaxing for them to do this. They wanted to do it, and all in attendance were delighted to see the Christmas Nativity. The congregation wishes to extend our sincere thanks to Mrs. Brenda Smith for organizing the event, and thank and all who participated. We are truly blessed. It was a very Merry Christmas. Thank you all.

Cemetery upgraded

As a child, I was always told that we must respect the memory of our departed loved ones. Each year my parents would take the whole family to the cemetery to visit our deceased family members' graves. My parents would weed the graves and paint the boarder around them, and if there was a fence, then that would be painted too. Every thing had to be spick and span for the flower service. As the years passed

those duties were passed on to the children, and like our parents we did our duty.

When I moved to Gooseberry Cove in 2003, I noticed that the people around the bay had the same ritual. However, I noticed that the old Anglican graveyard was closed, and had been for many years. The new graveyard is located across the road from St. Alban's, but it was in a bad state of repair. Several years ago when some elders passed

away, their families began purchasing lengths of chain link fence and installing it around the graveyard. It looked very smart.

The next task included having loads of fill to level the ground, because Gooseberry Pond was flowing into the cemetery. Later, people began to donate money to purchase topsoil and sods, and within a few hours the transformation was amazing. The cemetery was now sporting a wonderful fresh green lawn.

Sincere thanks for this labour of love go to the wardens Fred P. Smith and Andrew Peddle, and of course it would not be possible without the volunteer assistance from our local men who gave so freely of their time and energy to the beautification of St. Alban the Martyr's cemetery. Also, special thanks to Fred D. Smith for the use of his Kubota.



The above photo in the cemetery includes the following:
front row: Gordon Lambert, Raymond Langor, Andrew Peddle (People's Warden), Fred Paul Smith, (Minister's Warden), Derek Smith, and Ron Smith.

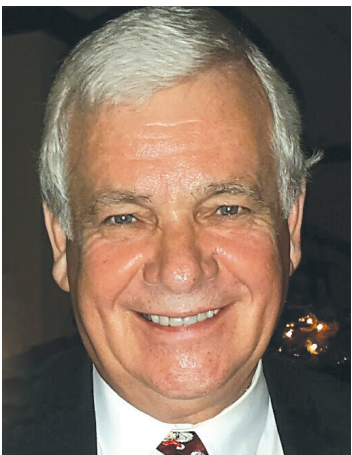
back row: Graham Spurrell, Calvin Lambert, Raymond Spurrell, Doug Smith, Leroy Langor, Fred Dale Smith, Dennis Spurrell, Tod Smith, and Clifford Spurrell.



Should I Gift My Children Money Now?

Kevin Smith
Columnist

CIBC regularly sends out newsletters on financial matters and a recent one featured an article by financial writer Ashley Eneriz entitled "Watching Your Legacy Lived Out." Basically, the article (which I have been given permission to use) suggests that, "Gifting money to your adult children and watching them better their lives can be more enjoyable than leaving your loved ones an inheritance." According to a CIBC poll on gifting, 76% of Canadians expressed that they wanted to help their adult children financially. Furthermore, 65% of Canadians said they would rather foot their adult children's bills than have their kids move back in with them.



The article suggests that confusion abounds about tax rules regarding financial gifting:

The good news is that you can give as much cash as you want to any person, related or not, without incurring taxes on the gift. However, any gift of property, such as a home which is not considered your principal residence, given after the value has gone up, is subject to Canada's 50% capital gains tax. As Jamie Golombek, Managing Director, Tax and Estate Planning at CIBC explains, "If you purchased a home for \$350,000, but you gift it after it's reached a market value of \$550,000, you will be accountable for reporting the \$200,000 capital gain from the property (assuming

it was not your principal residence). Fifty per cent of that capital gain, \$100,000, is taxable."

The author cites some common woes about gifting:

Will my money be spent responsibly?

It can be crushing to watch adult children fritter away your gift. While 60% of parents say it's none of their business how their adult kids spend their gift money, 29% worry about the child spending the money foolishly. If you feel the same, gift a small amount first and make it clear what the money is for, such as debt repayment or buying a home. Once your son or daughter shows they have saved or spent the initial gift wisely, then you might feel more comfortable gifting more.

Will I be a bad parent if I don't gift money to all my kids?

More than half of parents who have given or plan to give a significant amount of money to one child say they feel obligated to give to every child and or grandchild. The money is yours, and ultimately, the choice is yours. How much money you gift is not equal to how much you love each child. However, gifting unequally can cause strife between siblings and a strained relationship between you and another child, even if that child is financially well off.

The article concludes by saying that, "Gifting money to your children now or in the near future can offer the satisfaction of seeing how your present impacts your son or daughter's life."

Something to think about.

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



Twenty-five Years of Ordained Ministry

Submitted with photographs by
Matthew Barter

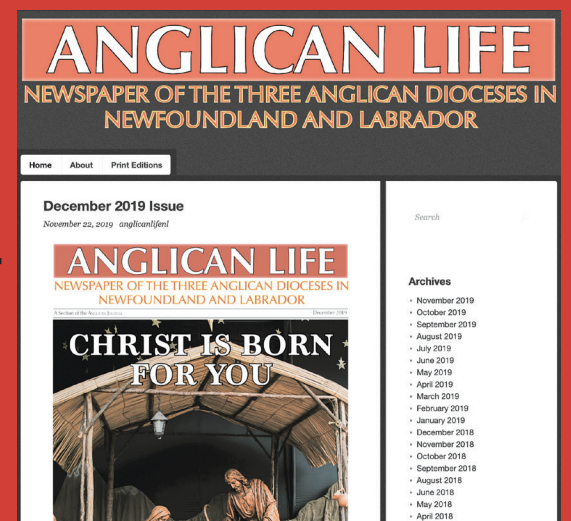
On October 22, 2017, the Rev'd Byron Barter celebrated 25 years of ordained ministry. This was celebrated at Holy Innocents' Church, Paradise.



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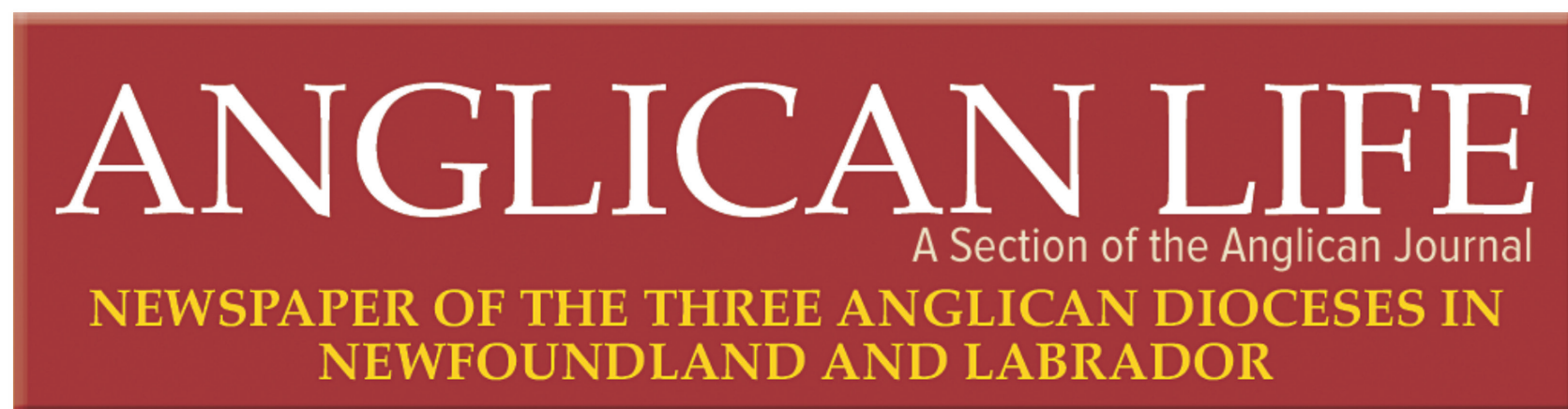
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