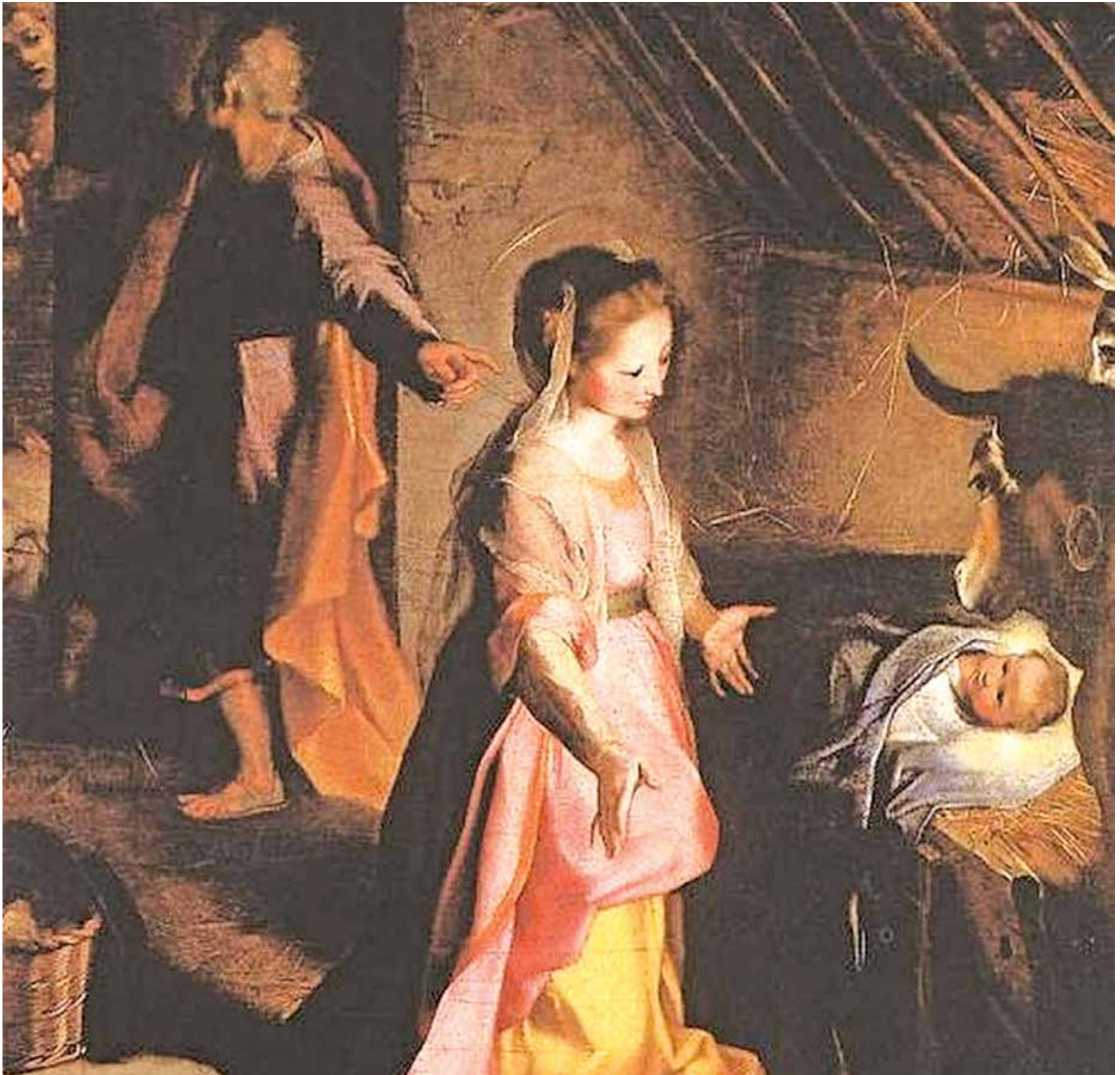


ANGLICAN LIFE

NEWSPAPER OF THE THREE ANGLICAN DIOCESES IN
NEWFOUNDLAND AND LABRADOR

A Section of the ANGLICAN JOURNAL

December 2021



The Nativity by Federico Barocci; image in public domain, www.commons.wikimedia.org

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Archbishop Linda Nicholls at the Cathedral of St. John the Baptist, St. John's, on October 20th

An Evening With Archbishop Linda Nicholls

An informal and personal question and answer time with our Primate

Article and photographs by
Emily F. Rowe

On October 20th, the Primate of the Anglican Church of Canada, Archbishop Linda Nicholls, spent an evening with the public at the Cathedral of St. John the Baptist in St. John's, taking part in a question and answer session. In the absence of our bishop, Archdeacon Charlene Taylor, in her capacity as the diocesan administrator, welcomed Archbishop Nicholls to the Diocese of Eastern Newfoundland and Labrador. Father Jonathan Rowe conducted the interview and posed the questions, submitted in person or online, to the Primate.

To begin the evening, Nicholls was asked where she had seen God at work in the world lately, and what has she seen God doing. The Primate discussed the difficulties of seeing God in the

midst of the pandemic because so many of our familiar ways have been taken away. But, this has forced us to find God in new places, like on Zoom—different than in person, but still good. She has also found God in people's ability to relax their dependence on their buildings—"You know, we can be the church without the building." God has prodded us to be more creative, and has been in the midst of us.

Rowe asked about the other challenges that the Church faces, besides those that have been presented by the pandemic, and it was acknowledged that there were many challenges, such as shrinking church attendance, that existed long before COVID-19 became an issue. Nicholls said that falling congregation size was

once blamed on the clergy not working hard enough, but that we know now that it is caused by a social shift—a rapid change in technology and world events. We have also seen a decrease in our society's trust of institutions. This must change the way that we communicate the Gospel. We need to stop trying to hide the things that we have done that were wrong in the past, like our history with the residential schools and systemic racism, and find new ways to be authentic. We must proclaim Christ's love for all people.

The focus of the questions then shifted to a discussion of mental health, in particular as it affects the members of the clergy.

⇒ see *PRIMATE*
page 5



Meadows Helps African Kids

Submitted with photographs by Willie Loder

St. Paul's ACW in Summerside, part of the Parish of Meadows, presented MHA Eddie Joyce with a donation to go help children in Uganda and Kenya. Pictured below is ACW

president, Willie Loder, making the presentation. The other pictures are of the members of the ACW, and the prayer walk that they held at the trail in Meadows on October 16th, 2021.



Christmas—Both Spiritual and Cultural

The Rt. Rev'd John Organ
Bishop
Western Newfoundland

Christmas is a word that has cultural as well as spiritual meaning. Store shelves are beginning to fill with toys and other items marketed around the gift-giving season commonly referred to as Christmas.

For the three years that Irene and I lived in Jerusalem, this commercial approach to Christmas was largely absent, and to be honest, we really missed it! In our third year there, we went to London on behalf of the diocese. It was late November, and Piccadilly Street was all aglow with Christmas lights and the stores were busy with shoppers. It felt so comforting.

I am not overly sensitive to what some people may consider the commercialization of Christmas. Perhaps this is because the deeper spiritual meaning is not lost for me. Christmas is both cultural and spiritual, and both together can be complementary. Putting up lights at one of the darkest times of the year is good for our psyche (a word which means "soul" actually). It reminds us too of Jesus, the Light of the World.

As well, the gift-giving practice associated with Christmas lifts the giver



Photo by JESHOOOTS.COM from www.unsplash.com

and receiver, and this too connects us with the "Greatest Gift"—the overflowing, unconditional, sin-forgiving, death-defeating gift of God's love in Jesus Christ, whose birth at Bethlehem 2000 years ago was announced by the angel to the shepherds:

"Do not be afraid; for behold, I bring you good news of great joy which will be for all the people..."
Luke 2:10

There is wonderful good news for all people everywhere in the spiritual meaning of Christmas. The cultural aspect alone pales in comparison. If only the commercialization of Christmas, the meaning of the holiday would not be sufficient enough to cause us profound rejoicing. The deeper spiritual meaning

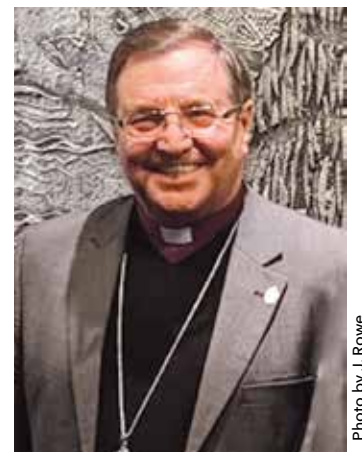


Photo by J. Rowe

amplifies the cultural meaning. Christmas is the uniting of heaven and earth; it is the joining of divinity and humanity. And this is indeed good tidings of great joy! Christmas is justifiable cause for rejoicing, culturally and spiritually.

Merry Christmas to one and all.

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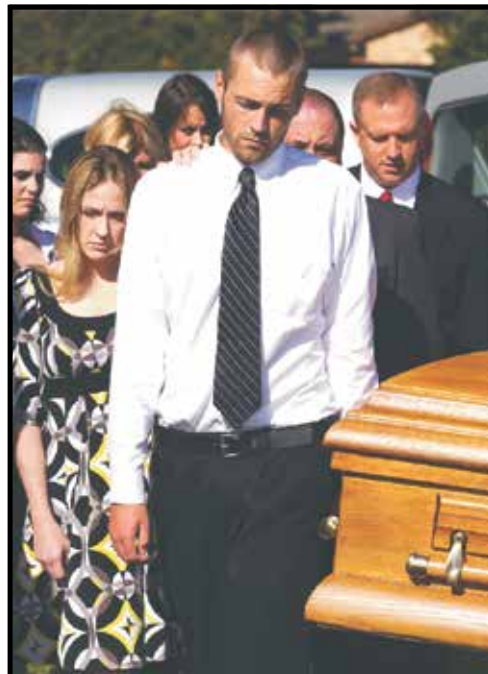
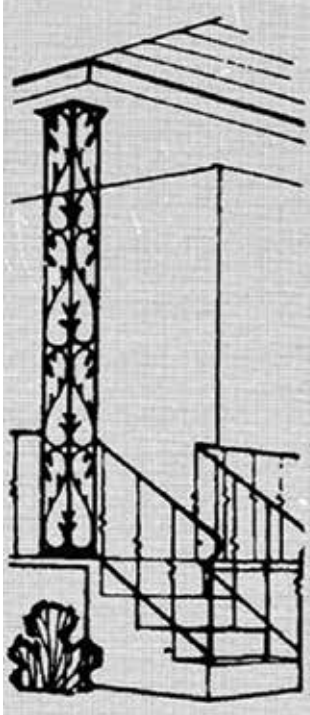
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Lessons Learned on The Humber River

Article by The Very Rev'd Catherine Short
Photographs by Rick Short

We often speak of the difference between 'religion' and 'spirituality.' As an individual ordained to serve the Lord and the Church, it is impossible to identify where one ends and the other begins. After a long absence from work battling rectal cancer, and the gift of restored health and return to work, I have come to discover, as I am sure many before me have, that after any life-changing event, you are changed forever.

I find it difficult to be seen as weakened in any way because of my journey, and deliberately set out on occasion to prove to myself and others that I am a strong woman. An occasion such as this arose in August—it proved to me that strength and weakness are mirror images of each other in many ways.

This article is an excerpt from my sermon from August 29th, and I share it in the hope of encouraging others.

As you all know I faced a health crisis over this past two years that has changed me forever. In some ways I can look at it as a gift, *a gift from above*. That might sound odd because let's be honest: who among us would choose a 15-month battle with cancer! But, it has

always been my mindset that if God is in one thing, he is in *everything!* And I truly believe that with every fibre of my being; God is in every aspect of my life; good, bad, or indifferent. Sometimes it is a little more difficult to find his purpose but it always stands out at some point, whether it be an interaction with someone in my ministry, or in scripture, or as happened this week (August 23rd), on the Humber River.

Whenever I speak of my own experience, I am deeply aware that others may not have had the same outcome as I have had thus far, or may still be deeply in the midst of a difficult battle, either mental or physical. It is with that in mind that I find the strength to—*from time to time*—share my story with you.

As I keep telling you, this space—this pulpit—is a very vulnerable space.

With the words from the letter of James in mind, to be a doer of the word and to take a really good long look in the mirror at myself, I want to share with you what I did on Monday afternoon and what it awakened in me.

⇒ see *HUMBER RIVER* page 8



The Very Rev'd Catherine Short (left) and her friend and fellow priest, the Rev'd Tanya White, with the rafts and "one paddle each" that they had on their journey down the Humber River this past September.

Go where life takes you, but plan ahead.

As a free spirit, you rarely look back. But you should look ahead - especially to protect your loved ones when you're no longer there. All it takes is a little preplanning.

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Parish of the Resurrection Has Congregation's Home—The Oratory—Consecrated
Published on 2021-09-28 10:02 AM

The story, and the photographs, by Rev. Canon David Mitchell, will appear in the November print issue of Anglican Life.

In the week of June 1989 to 1990, the three diocesan parishes of the Humber River were merged into the new congregation to become the Parish of the Resurrection. In the same time period, the new congregation was housed in the building that was their high school. In 2006, the diocese decided to begin the new project. The Trinity of the Resurrection was dedicated in the fall of September 2006.

In February of 2021 just before the COVID-19 lockdown began, the facility was given off and, this at 2021, was ready to be consecrated. On Sunday, the 28th of September, Bishop Co. gave the word of 2021, and who dedicated the Oratory in 2021 was here, and consecrated the Oratory for the Church of the Resurrection to the glory of God.

Many people in many ways have made this possible, and are grateful for their love and commitment to Christ. These continue to be much loved and beloved members of the Humber River and the Parish of the Resurrection. We are grateful for all those who have been the Church, in all its different forms, places, and are grateful for the love that we all share. We continue to encourage you to be a part of it.

More photos from the consecration of the Oratory of the Resurrection.

Primate

from page 2

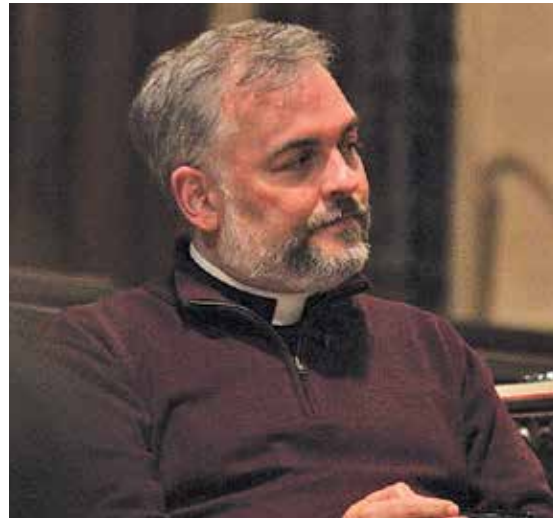
Nicholls discussed the increased anxiety, worldwide, that has come from the very real fears from the pandemic. All of the clergy, and the House of Bishops, are talking about the level of stress that they're feeling. They bear the worries of their congregations, and are often unable to do the pastoral work that they've been trained to do. She encouraged us all to be gentle with each other, because the clergy are making difficult decisions, and trying to do what they think is best. Nicholls said, "When you're really angry with [the clergy], take a deep breath, and write a letter that starts off with the affirmations, and then express *gently* your disagreement, and then live with the decision they've made, because we are a community together...and are called to walk together."

Discussion then moved on to how leaders in the Church walk that line between having frank and open conversations around mental health, severe stress, and around suicide, and having a private life. Nicholls addressed the pertinent nature of those questions in the Diocese of Eastern Newfoundland and Labrador. She said that it is a painful thing to have walked with those for whom the stress had been so great that the choice to take one's life seemed like the only answer. It isn't only a concern here, but also is a huge problem in Indigenous communities, where hopelessness is all too common. "Our hearts

“
"Hold something lightly...rejoice and participate in it to the degree that it brought you close to God...And if it does not, that you could let it go without anxiety, without fear...that you could just release it."

break with them at the brokenness of our lives and our communities. And the only place that we can go with that is to God." Nicholls stressed that we need to be honest when suicide happens so that we can support each other, and that we need deep compassion rather than shame—a recognition that we do not understand the human mind. The Christian community must walk together through the darkness.

When asked how we should best prepare future leaders, both lay and ordained, from the next generation for work within the church, Nicholls said that we just don't know what the future will bring. Our preparation needs to be discipleship—foundations of a faith life that can respond by reflection, in a theological way, to see where God is present and what God is calling us to do. Obviously things like pastoral and liturgical training remain very important, but there are other things that we may need to adapt in order



The Rev'd Jonathan Rowe, moderator of the question and answer evening with the Primate, and Archbishop Linda Nicholls



to meet the needs of the future. We need to be willing to try things, and be willing to fail, and then to discern a new direction.

The role of the pastor has been changing a great deal over the last few decades—people are busy, and less inclined to welcome a drop in visit from their priest. But crisis pastoral care will probably stay much the same, but we have discovered that pastoral care needn't happen in person. We have learned to reach out online for prayer and pastoral visits, and have found this to be a new valuable tool in our toolboxes.

The Primate then addressed the question of stress around maintaining buildings vs. maintaining ministry when we cannot afford to do both. Nicholls explained the spiritual exercises of St. Ignatius of Loyola, and "Ignation Indifference." In this context, the word "indifference" does not mean not caring, but that you "hold something lightly, and accept it and celebrate it, and rejoice

and participate in it to the degree that it brought you close to God. And if it does not, that you could let it go without anxiety, without fear...that you could just release it." We need some of our buildings for sure, but how much of our resources should they be able to absorb in order to be maintained? Can we share them? We have to hold our buildings lightly—we cannot fight tooth and nail until there's nothing left. Is your church building more important that your relationship with God? Can you live out your baptismal covenant really well in that place?

Nicholls reflected about the good things that have come out of this time of pandemic which she would like to see continue—the ability to meet online for national committees at a much lower cost than bringing people together from across the country, for example. The ability to balance the need for occasional in person meetings vs. online meetings is a good thing.

Also, online ministry training programs for people in remote places became a possibility, as well as things like online Gospel jamborees. The resurgence of the daily offices has been a positive change—we have reclaimed the riches of our Anglican tradition.

Finally, Nicholls shared with us her "Primate's Picks" of books and shows. Louise Penny's books are a favourite read. "Call the Midwife" is a show that she very much enjoys, especially because it looks at the social issues of that time and place, and it also has an honest portrayal of Anglican nuns. Another favourite is the show "Grantchester," and its wrestling with issues of human sexuality. She confessed to being very much a cat person, which keeps her very honest about life.

The evening closed out with the BCP office of Compline, led by the Archbishop, with music provided by the choir and organist of the cathedral.

From the Editor

I want to wish you a very blessed Advent, and a Merry Christmas. It's been another year full of ups and downs, and we are still struggling under the weight of the COVID-19 pandemic, but there have been positives here in the Anglican Church of Newfoundland and

Labrador. The paper has covered confirmations, ordinations, and special anniversaries. People have risen to the challenges of constantly pivoting to adjust for the constantly changing health regularions, and have supported each other through tough times.

When I feel overwhelmed, I often find myself returning to the familiar words of our Book of Common Prayer. I especially like this prayer that is near the end of Compline:

BE present, O merciful God, and protect us through

the silent hours of this night, so that we who are wearied by the changes and chances of this fleeting world, may repose upon thy eternal changelessness; through Jesus Christ our Lord. Amen.

BCP, page 727

We are often wearied by the world, but we can find peace of mind in the eternal changelssness of the child who is to be born in the manger. There is always hope.

See you in 2022.

Emily F. Rowe
Editor, Anglican Life

“A Cup Of Tea”

A look back at the former Parish Hall for the Cathedral of St. John the Baptist, St. John's

Article by Julia Mathieson
Cathedral Archivist
Photographs from Cathedral
Archives' collection

For many years, something over one hundred, the Cathedral Parish Hall building stood on Queen's Road across from the Sergeants' Memorial. Today it is no more, and if you walk along the street you will see a high blue fence hiding the empty ground.

But in its heyday, the parish hall was a busy place and housed several different groups, mostly associated with the church, but parts of the building were rented out from time to time. One such was to The Model School which closed in 1952, and another was a dance studio. The clergy house built beside it still stands, and has a date of 1893 marked on the eaves.

Following the Great Fire of July 1892, the Parish Hall became the centre of much of the diocesan business for Newfoundland. This was because the church buildings that were on Gower Street, directly across from the cathedral, were destroyed in the fire. These comprised a clergy house, Synod Hall, the rectory, and one other building which may have been an orphanage. I suspect the parish hall became essential to the function of the diocese and the cathedral at this time. Certainly many meetings took place in that building, and with a square footage of 16,380 feet, there was ample room; the cathedral office was housed there for many years, thus vestry meetings were held there as well.

So now, let's get to the cup of tea of the title of this article. I am a relative newcomer to the Cathedral of St. John the Baptist, having only been a parishioner for 43 years, but many parishioners have been there all their

lives, and remember so many meetings and the cup of tea that always followed. The list is long but here are a few groups that met during the year. Firstly there were the two church sales, one in the spring and one in the fall. They brought the whole parish out during the day for morning coffee or tea, lunch, and turkey teas. It was a wonderful time of fellowship—a time to show off the many hand made items a time to purchase that necessary gift for a friend, and most of all to have a cup of tea with a friend and catch up on all the news and/or gossip. Sunday school met on the upper floor. Congregational meetings met there annually, and that was certainly followed by a cup of tea and a sweetie. Concerts were put on by the choir (see photo of Michael Donnan and Catherine Cornick). There was the ACW, and the ACW Christmas party; the altar guild; the men's Bible class; the young mothers; and many others who all found a comfortable place to gather and then have a nice cuppa to further discuss the meeting, or maybe who would win the next soccer match.

So many wonderful times were had in the parish hall, but it must be reported that in 1966 there was a fire in the building which burned the tower; it can be seen in the photo from 1914, and it was not rebuilt. Thus the building remained until it was torn down this fall. So many many good times were had in the parish hall that we should all toast the hall with a cup of tea. Cheers and Hallelujah!



The cathedral's parish hall, 1914



Photo by Fred Adams

Students from the Model School on the front steps of the parish hall in the early 1950s photograph by Fred Adams



Photo by Harold Haines

Michael Donnan and Catherine Cornick serenade friends at a Cathedral Soiree photograph by Harold Haines



Photo by Paul Russell

On the left: cleaning up the parish hall kitchen after the Fall Sale, 1989. Pictured are (then Dean) Donald Harvey, the late Rev'd Fifield, the late Rev'd Hinton, and an unidentified man. photograph by Harold Hines

The wind blew warmer and harder and the September Sun was shinier than usual than on the days when they dismantled it and in anonymous trucks they carted it away.

All day long from inside the fence of the Church yard next door I could hear it. The symphonic crashes and echos, the vehicular staccato, the murmur of ghosts.

Bit by bit, crumb by ancient crumb, it was all taken away.

Yes I'll miss it.
On Sale set days:
from the doxology, the solo opening bell, the secrecy of bitter marmalade recipes and sticky sweet fudge, the fish pond and treasurable tacky bargains, the knitted lovelies and the pleasures that comes from sipping morning coffee to the neon jellied salads of the late afternoon turkey tea.
I'll miss the gathering of this community.

But it's time.

The North Westerly wind will take the dust out to the sea.
We'll have something new some day soon.
But today, as I heard the last truck grumble roll down Queens I knew today was the day to let it all pass.

E.B. Reid
September 2021



The photographs on this page show the parish hall at various stages of being torn down. The top one was taken by the Rev'd Fred Marshall, and the other two were taken by Ellen Reid.

The house on the left of the former hall, 70 Queen's Road, was for many years used for clergy housing, and it has not been torn down.

The property, including the house, was sold by the Diocese of Eastern Newfoundland and Labrador a few years ago, and the land no longer belongs to the Church.

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Marie White, Samantha Kenny, Rev'd Tanya, Rev'd Kay, and Cindy Eddison, in calm waters, on their raft adventure on the Humber River

Humber River

from page 4

Facebook memories kept reminding me all week that this week last year I was in hospital with an immune system so weakened by chemotherapy that my body wasn't strong enough to fight two very small sores that had developed.

I found myself in what they call "reverse isolation" for my own protection, with IV antibiotics for the better part of a week, pretty much alone because Rick was the only one allowed to visit due to a combination of the COVID-19 restrictions and the isolation requirements. It was a pretty low moment for me—and that isn't easy for me to say—but it was my reality at the time. Needless to say, prayer guided me through this valley, both my own and yours.

Also, this week last year, several of my friends, fellow priest Rev'd Tanya White included, fulfilled a dream of theirs and rafted down the Humber River. I was ever so jealous of them! And I made them promise if they did it again, that I could go with them. Which brings me to this Monday, as I found myself petrified but reinforced by my memories and my faith, in a raft on the Humber River. This may be an every day occurrence for some of you, as it obviously was for the many who zoomed past us, but it was anything

but that for me. This day, earmarked as clergy wellness, became a very spiritual journey!

What started out as a way for me to prove that I was no longer weak, in body or in spirit, turned out to be filled with life lessons I could not even imagine. As with every other difficulty I have faced in life, I was not completely alone in my raft. The five of us tied our rafts together; we each had one paddle, and very little experience, but off we set. This is where some of the life lessons come in.

We tried to stay in the calm parts of the river because we figured that would be easiest. We quickly discovered that those in the rougher waters were being aided in their journey by the force of nature. So, we slowly made our way to the rougher section. It was in those moments, when we didn't have to work so strenuously, that I could put my head back and enjoy the ride and give praise and thanksgiving to God for this gift of strength and recovery. At one point when we were in the calmer waters, a rope broke loose, and one of my companions was separated from us. But because things were calm, and there were still four of us, we were easily able to paddle to her and easily reattach the rope. As we

approached the rapids, we picked up speed and all exclaimed with excitement, "We're moving now!"

Then I heard everyone else exclaim, "Kay's rope has broken!" The force of the uncoupling sent them quickly down the rapids and me into calm waters. It is astounding how quickly so much really rough water separated us, with them not being able to fight against the stream, and me—with my one paddle—not able to get myself back into the rough waters that would take me towards them.

I didn't panic, or become fearful—after all, I have gotten through worst. After a few moments I saw a gentleman on a sea doo making his way towards me. I was being rescued through the kindness of a stranger. As he towed me towards my friends to be reattached for the last leg of the journey, I was deeply aware of the lesson being taught. *We are lost and alone in the difficulties of life without the help of those who support us on our journey and the rescuer to whom we cling.*

As often happens, what started out as a way for me to prove that I am a survivor reminded me that we are nothing without those who accompany us through the difficult times: most especially our Lord and Saviour!

Advent and Tomorrow's Church

Archdeacon Gerald Westcott
Columnist

With ongoing church decline, coupled with the behavioural changes consequent to almost two years of living with COVID-19 restrictions, the church is hopefully discerning those facets of its life that are no longer necessary and can be let go of, those aspects that are necessary and should be carried forward, and what is being newly invited. One of the areas of the church's life that I continue to find life-giving is the round of the liturgical year.

The movement from Advent to Christmas, from Lent to Easter, and the green growth of Ordinary Time—these liturgical seasons give rhythm and balance to the changing seasons of our spiritual life. Each liturgical season has its own particular giftedness, and as it arrives each year, our spirits are ready to receive its gifts.

As we enter into the liturgical season of Advent, the church invites us to watch and wait for the coming of Christ. This practice of "watching and waiting" is foundational to living healthy spiritual lives. Christ not only came to us in history, and is not only going to come at the end of time, but most importantly Christ comes to us in every moment of our lives. Are we spiritually watching and waiting? Are we noticing and joining the new and divine life that is ever emerging in our personal and corporate lives?

If we don't have a deepening spiritual practice of watching and waiting for Christ or the emerging spirit in our lives, then we will miss the new opportunities to become a church relevant for today's world.

The Church has become smaller during this time of pandemic,



and I don't think there is any recovering of what we were. This is probably a good thing that will help open up new pathways. Consequently, what we "were" is not as important as what we are "becoming."

The Church has no monopoly on God. God is in God's world doing what God is doing with or without the church. That being said, God is also in the church; but, do we have ears to hear and eyes to see what the Spirit is inviting?

The liturgical season of Advent reminds us of what we should be doing every moment of our lives. We need to learn how to make space for Christ in our lives, and prepare for Christ's coming in this moment. As a church we really need to recover the contemplative component of our approach to God. We need to learn to get out of our thinking head space, and lean into our open spiritual heart space. It is from this deep place of unitive love where Christ comes to us. When we can watch and wait from this place of spiritual depth, we can join the emerging Spirit and become the church that God needs in the world today. This is not easy. But if the Church, and indeed the human species, is to survive, we have to learn to open up to our spiritual depths, and live out of the ever emerging life that is Christ.



Block Party Held in Margaree-Fox Roost

Submitted with photographs by Karen Simon

The St. Augustine's vestry in Margaree-Fox Roost hosted a Block Party on August 19th to raise funds for a new roof. The evening was amazing—just what the community needed after being separated for so long due to COVID-19 restrictions. The dunk tank was especially popular, and there is a photograph of that on the right. In the photos below, and in the one at the top of the page, we see people enjoying this time of community after so many months of being apart.

Thank you to everyone who made this day so special. \$1400 was raised.



What Are You Waiting For?

The Rev'd Canon Jeffrey Petten
Columnist

Besides this, you know what time it is, how it is now the moment for you to wake from sleep. For salvation is nearer to us now than when we became believers; the night is far gone, the day is near. Let us then lay aside the works of darkness and put on the armour of light. (Romans 13:11-12)



Recently, I acquired a book. For those who know me on a personal level, you know full well that I love books; so it's no surprise that I purchased a book. It is called *Wild Goose Big Book of Liturgies*. In that book there is a liturgy for Advent entitled: "What Are You Waiting For?" When I saw that, it struck me like a ton of bricks. In Advent, what are we waiting for? Now that we are in the hopeful season of Advent and in the current time we are living in, the question of "what are we waiting for?" is a question that we can ask ourselves, not only for personal reasons but also for spiritual reasons.

This time of year especially, approaching Christmas, we often hear the question: "Are you ready?" I think we are ready for a lot of things. I think we are ready to be finished with this pandemic. We are ready to be able to celebrate and live our lives without the worry of becoming ill. We are ready to live in a post-COVID world. But what else are we waiting for?

Not only am I waiting for a post-COVID world, but I am waiting for someone who is making all things new. I am waiting for someone who is going to change the world as we know it. I am waiting for someone who is going to "eat and drink with outcasts and sinners." I am waiting for someone who is radically going to change the way we live, the way we think, literally turn the world upside down and

inside out. I am waiting for Jesus. I am not only waiting for Jesus to be born again in a manger in Bethlehem, but I am also waiting for the kingdom of the future to be the kingdom of the here and now. As much as I love to celebrate the one who was born the greatest of kings in the poorest of places, I wait for him to change the world, to change my life, and to change your life.

So what are we waiting for?

We wait for the kingdom, we wait for Jesus, we wait for the light.

This Advent season, may we know what it is we are waiting for. As we answer for ourselves what it is we are waiting for, may we realize that we wait for a radical change and not a meek and mild change. As we travel from the wood of the manger to the wood of the cross, may we continue to ask ourselves: what are we/you/am I waiting for?

From *Wild Goose Big Book of Liturgies*:

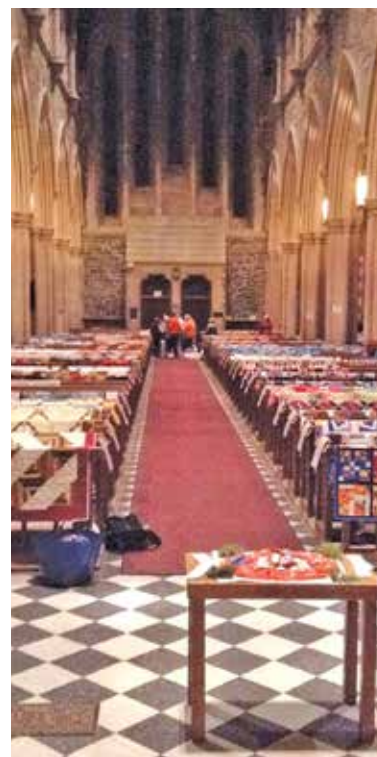
God of Advent
among refugees and outcasts
you breathed your first breaths.
In the cry of a newborn child you proclaimed Emmanuel, God-with-us.
Come, God of the margins, breathe into us the spirit of longing for your Kingdom.
Come this Advent to make us dream of and work for a better world of justice and freedom.
Come, Lord, come.
Amen.



In the above photo, from left to right: Brenda House (daughter of Hilda), "the birthday lady" Mrs. House, and the Rev'd Kay Osmond.

Cathedral of St. John the Baptist, St. John's, Holds "Quilts and Flowers" Exhibit

Photographs submitted by Ellen Reid



Approximately 200 quilts were put on display on October 1st and 2nd in St. John's at the Anglican Cathedral in a joint festival coordinated with the Quilters' Guild. In the above photo with the boots, we see floral arrangements, made by children from Happy Times daycare.

95th Birthday Celebrations in Gillams

Friends and family gather to honour their community's oldest resident

Article by the Rev'd Kay Osmond
Photograph by Pam Park

On October 9th, 2021, family and friends gathered together at the community hall in Gillams to celebrate the 95th birthday of Mrs. Hilda House of Gillams. A wonderful party was held.

Mrs. House is the oldest resident of Gillams,

and is the oldest member of the congregation of St. James Anglican Church, also in Gillams.

She is still very active—she loves to knit and is an excellent cook. She makes the best apricot pie ever. She misses her weekly

card games with her friends these days.

Rev'd Kay gave greetings on behalf of the Parish of Meadows, especially the congregation of St. James.

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A Gift For God This Christmas

The Rt. Rev'd Samuel Rose
Bishop
Anglican East NL

As we know, Christmas is traditionally the time of gift-giving and gift-receiving. This tradition of giving and receiving comes from the story of the Wise Men from the East who brought gifts to the Christ child. We celebrate this event at the Feast of the Epiphany—Old Christmas Day—which brings an end to the Christmas season. But our gift-giving and receiving also recalls the gift of God himself, in the person of the baby Jesus born of Mary at Bethlehem—the reason millions of Christians worship either in churches or in their homes around the world on Christmas—God gives the gift of his only begotten Son to a suffering and hurting world.

And like any true gift, it is freely given, with no strings attached. God has given Himself to His People whom he has created and we are free to accept this gift or not. We are not forced nor compelled against our will. As we know, humanity has a long history of not accepting God's gift. This was seen in the Gospel story when there was no room at the inn for Mary and Joseph at Bethlehem. And, unfortunately, we Christians have a long, sad history of forcing the Gospel on others, usually by methods of fear and intimidation. But the gift of God—the Good News of Jesus Christ is to be freely offered and should be freely accepted, with no strings attached.

That is the central message of Christmas—that our God is a God who cares for humanity, respects humanity, and is involved in humanity. As we read in the Gospel of John, "The Word became flesh and dwelt among us." As we hear in the Gospel of Matthew, "You shall call his name Emmanuel which means God is with us."

The true meaning of Christmas is that God is now here and dwells among us. You see, Christmas means God is

with us. God is not just "up there" somewhere answering our prayers by lifting us out of our lives, but our God comes right into the midst of them. Christmas means God is involved in our world and our lives. God has made his home in you and me. It is about the love God has for His world and us, his people. God reveals His love and mercy in the birth of the baby in the manger—who is Christ the Lord. And he is as real to us today as when he was cradled in the arms of his loving holy Mother. But it is we who are cradled in his loving embrace when we turn our hearts and lives to him. God is with his people. God does not force his way into our lives. God offers himself to us as a free gift.

Sometimes the best gifts we can either give or receive are surprise ones. Have you ever received a gift from someone you never expected? Remember how you felt? If you are like me, you perhaps felt unworthy or even ashamed that someone would give you something you never expected. Perhaps that feeling of unworthiness is a big part of why many turn away from the free gift of God. We feel we are not good enough, or worse, we think if people only knew the real me, they wouldn't like me at all, especially God.

Well, guess what? God does know the real you and the real me. And guess what? God still comes to us and offers us his gift of love and forgiveness and acceptance and belonging. God already knows everything about us, the good and the bad, and still wants to be part of our lives. Sure, others may reject us or disown us, but not God. God made you to love you. And he loves you on your good days as much as your bad days. And he loves you when you feel it, and he loves you when you don't feel it. He loves you when you think you

deserve it, and he loves you when you think you don't deserve it.

When I served in the Parish of Cartwright in Labrador, I remember holding the Christmas service with the Sunday School children. I decided to put a gift under the tree in the Church with the gift tag that read "To God from Us". I asked the children, what do you think God would want for Christmas? One child said, Candy? Another said, "Warm socks!" What could we give God as a gift at Christmas?

When I gathered the children at the chancel steps, I handed the gift to them and asked them to open the box and look inside to see what we had given God for Christmas. As each child opened the box, there were looks of confusion and bewilderment. It wasn't candy or warm stockings. That's because, at the bottom of the box, I put a mirror. When they opened it, the first thing they saw was themselves in the reflection. I told them that the greatest gift God gave us was his son, Jesus and that we are gifts for God and it is the best gift we could ever give him.

God is offering us a gift. For some, this might be a familiar message, but for others, this might be the first time they heard about this gift from God. Regardless of where you are or who you are, know that you are loved by God.

Know that you are a gift that is deeply cherished by God.

In her poem, "Love Came Down at Christmas," the author Christina Rossetti describes "love," as truly shown when Christ came down from heaven at Christmas. This "love" is not only for Christians but a gift for all people on earth. For Rossetti, all are given this gift of divine love regardless of their religion or faith. To quote the first and last stanzas of her poem:

*Love came down at Christmas,
love all lovely, Love divine;
Love was born at Christmas;
star and angels gave the sign.*

*Love shall be our token;
love be yours and love be mine;
love to God and others,
love for plea and gift and sign.*

Christina Rossetti wrote another poem that has been made popular through its setting to music and known as the Christmas Carol, "In the Bleak Midwinter". Again, she reiterates the theme of love coming down as a gift from heaven in the person of Jesus Christ, but it's the last verse that offers us a response to this gift of love from God, in other words, what could we give God for receiving such a gift of love:



Photo by Crisby/Dinham

*What can I give Him, poor as I am?
If I were a shepherd, I would bring a lamb;
if I were a Wise Man, I would do my part;
yet what I can I give Him:
give my heart.*

My friends, God sent his son as the greatest gift of love we could ever receive. And we are called to share this same love to everyone, but especially to the poor, the weak, the vulnerable, those rejected by society, the broken and marginalized. Let God's love in Christ be the best gift we can give someone this Christmas, for it is in giving that we receive.

A blessed and Holy Christmas to each and every one of you.

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PWRDF Addresses Climate Change

Dr. Doreen Helen Klassen
PWRDF Representative,
Western Newfoundland

Whether it is environmental activists like 95-year-old Sir David Attenborough and 18-year-old Greta Thunberg, or politicians speaking at COP26 in Glasgow, the message is clear. The time for talk is *over*. The time for action is *now* if we want to make our earth a hospitable home for all.

As Anglicans, one of our marks of mission is “to strive to safeguard the integrity of creation and sustain and renew the life of the earth.” Many current PWRDF projects are doing just that. They are not just talking, but are attempting to sustain and renew the planet and its peoples right now.

Knowing that one in nine people in the world goes to bed hungry, many PWRDF projects seek to provide food security for those whose ability to feed their families has been disrupted by war or significant climate changes such as reduced rainfall, destructive floods, and deforestation. PWRDF addresses these concerns by working together with people to preserve their habitat, to gain access to clean water, and to practice agriculture in an environmentally sustainable manner.

Sustaining the Environment

In Bangladesh, PWRDF has provided funds to build four approximately 250-meter long bamboo bindings to reduce the effects of river erosion. As well, 10,000 mangrove saplings have been planted to regenerate the coastal ecosystem and reduce

vulnerabilities to cyclones.

Over the years, PWRDF projects have also used solar panels instead of non-renewable sources of light and heat: solar cookers in Kenya and Tanzania (2009), and Solar Suitcases for the “Light for Every Birth” project in Mozambique (2016, 2021).

Gaining Access to Water

In the Diocese of Masasi in Tanzania, PWRDF has already helped dig boreholes and repair wells to provide clean water for some 98,000 people, but it plans to help thousands more with another 13 boreholes. Digging easily accessible boreholes—1 km or less from their homes—often ensures that young girls can carry water safely and continue their formal education.

Teaching Environmentally Sustainable Food Production

PWRDF has also helped 20,566 small farmers in Tanzania learn conservation agriculture. The farmers received a substantial number of seeds (maize, groundnuts, green peas, tomato, cabbage, okra, pawpaw, etc.) and dairy cows, milking goats, chickens, and other small livestock. These initiatives improved food security and nutrition, but also provided a means of income through selling milk, meat or eggs. This allowed families to pay for school tuition or add solar panels to their home.

A small goat, in particular, can make a big difference. It provides



photo by PWRDF

The gift of this goat has made a huge difference in the lives of these people. PWRDF works with three goat distribution and training partners: the Episcopal Church of Cuba, TSURO Trust in Zimbabwe, and Partners in Health Malawi. The gift of a goat for a family is \$50.

fresh, nutritious milk daily, which helps boost the body’s immune system, particularly for those suffering from HIV/AIDS. It also substitutes ably for a lawn mower and provides manure for gardens.

Supporting PWRDF’s World of Gifts

These and many other PWRDF projects demonstrate that addressing climate change is inextricably embedded in PWRDF’s work. To help plant trees

in Uganda, assist women farmers in Haiti, train radio journalists in Colombia to promote protection of fresh water, or buy a friend who has everything a goat in Cuba, Zimbabwe, or Malawi, see PWRDF’s *World of Gifts*: <https://pwrdf.org/get-involved/shop-pwrdfs-world-of-gifts/>

See also: <https://pwrdf.org/our-work-impact/food-security-climate-change-mitigation/>

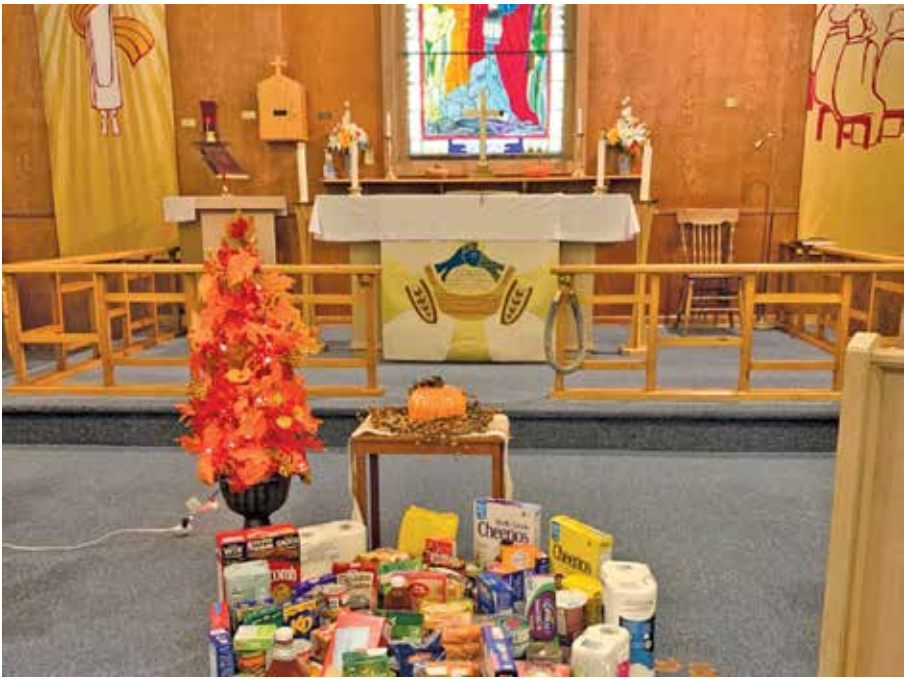
Intern Student At St. Mary the Virgin Parish

Submitted with photograph by
The Rev’d Nancy March

The Parish of St. Mary the Virgin in St. John’s had much to be thankful for as we celebrated Harvest Thanksgiving this year. Both our congregations of St. Mary’s and St. Peter on the Rock have been blessed with the arrival of our intern student

from Queen’s College, Nicole Critch. She has transitioned well into parish life, and she is a welcome addition to our parish family. We pray that her time with us will be fruitful as she prepares for her future ministry.





St. Matthew's, Rocky Harbour



The Church of the Good Shepherd, Norris Point



Homemade muffins for people to take home after church

Thanksgiving in Bonne Bay North

Article by Dale Decker
Photographs by Paul Green

For the second year, COVID-19 did not allow St. Matthew's Church in Rocky Harbour to have their traditional Thanksgiving celebrations (which include a display and sale of goods and a jigs dinner).

Vestry members decided to once again say a "thank you" to

those attending the Thanksgiving service on Sunday October 10th, by having a package of homemade muffins for each family to take as they left the service.

Many thanks to all who assisted in any way. Happy Thanksgiving 2021!

When The Fullness of Time Had Come, God Sent Forth His Son

The Rt. Rev'd John Watton
Bishop
Central Newfoundland

In this moment of history, more people than we might think are re-forming their lives. I am not just speaking about our Western, first world inconveniences, fears, and shifts—as truly impactful as they are—but I am speaking of the ways our adjustments have effected the hopes and possibilities of the poor, the disenfranchised, and the forgotten of our world.

This Christmastide, we were warned well in advance that the "stuff" that we need to purchase to give life meaning, is going to be harder to get, both in physical stores and online, so "you'd better start spending early." These voices began to strategically and loudly proclaim this message, just ahead of the quieter, spiritual, and prayerful ones, which remind us of how love is enough, and that love can still bring meaning and purpose to each life.

I am hopeful, however. I hope soon to be thankful, because it also seems that we live in a time when a large portion of our world has started to pay attention to things we had taken for granted. For example, we are paying attention to economic inequalities, indigenous pain and suffering, difficulties and concerns around health care, and an overall awakening to the fragility of human beings.

I am reminded of St. Paul's simple phrase in Galatians 4:4: "But when the fullness of time had come, God sent forth his Son..."

Many biblical commentators

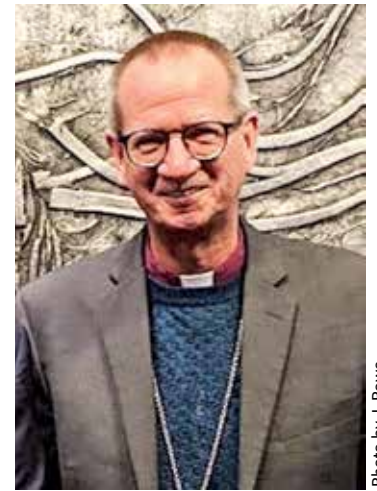


Photo by J. Rowe

refer to this passage as reflecting on how the time of Jesus was perfect in relation to an amalgamation of religious views, communication, travel, and culture, which allowed the message of Jesus to evolve and spread.

That too brings me hope, because we are certainly paying attention to different things these days. How wonderful it might be if the world hears the message of Jesus being spoken into each selfish heart, each guarded nation, each capitalist venture. How wonderful if the message of love, hope, caring, sharing, and sacrifice is actually given a chance to change us, as our world re-forms its life.

Come Lord Jesus, be born among us, walk with us, and change our hearts.

I join with the Church in the Diocese of Central Newfoundland, in wishing you the fullest blessings of the Incarnation.



photo by Myriam Zilles on www.unsplash.com

What Would Jesus Do? Not What You Think

The Rev'd Jonathan Rowe
Columnist

When Newfoundland's vaccine passport was announced, some Anglicans complained about how it would affect faith-based gatherings. They asked, 'What would Jesus do?' and 'Is the church really going to turn away lepers?' There are criticisms that might be made about the way a province carries out its vaccine mandate. There are serious conversations to be had about the way society continues to care for those who have chosen not to protect themselves and their neighbours by getting vaccinated. But the 'leper argument' is not a serious argument or criticism, and it's time to let it go.

When the Biblical writers talked about 'leprosy', they were using the word as a catch-all term for a number of disfiguring skin diseases that were chronic and



contagious. Centuries before germ theory, people already realized that you could catch some diseases by coming into close contact with those who were infected. In order to protect the community, the Law of Moses ordered that someone who had been diagnosed with one of these chronic contagious diseases needed to dress distinctly, announce that they were 'unclean', cover their mouth, and quarantine themselves away from the rest of the community (Leviticus 13.45-46). A meme making the rounds on social media

this fall pointed out that the Bible specifically orders both masks and physical distancing!

This was part of the world that Jesus lived in, and the Gospels are clear that he took these Old Testament 'special measures orders' seriously. He cared for lepers and did not shun them, but every single time he encountered lepers, it was somewhere outside. He never healed lepers in the synagogues, because they would not have been allowed that close to the rest of the community. He never argued that these rules were unfair or exclusive. He healed the lepers, removing the obstacle that kept them out of community, and told them to show themselves to the priests to get a clean bill of health. (Because Jewish priests in those days were expected to be experts not just in sacrificing, but

also in diagnosing skin diseases!)

It's worth pointing out that unlike us, Jesus was able to cure leprosy with a word. When he gave his disciples authority to cleanse lepers, he was telling them to reintegrate them into the community through healing and health, not by pretending that their highly contagious and sometimes life-threatening diseases did not matter. It's also worth pointing out that unlike the lepers of biblical times, most unvaccinated adults are almost always unvaccinated *by choice*. People who have certified medical reason not to be vaccinated, and who have *no choice* in the matter, have medical exemptions and are indistinguishable from the fully-vaccinated.

Jesus didn't welcome lepers into the synagogue, but he always cared for them and treated them as

valued children of God. Perhaps if we were keen to apply his example to the members of our communities who are unvaccinated, we would take his charge to the disciples seriously. Cleanse the lepers. Help the people who cannot navigate the medical system, so that they can get their shots and help end this pandemic. Offer a ride to someone who cannot get to a clinic themselves. Reassure those who are hesitant, and sit with those who are afraid of needles. And for those who *still* remain unvaccinated, our churches need to continue to offer online worship and a robust sense of online community, even for those whose choices keep them from joining us in person. If we were serious about 'What would Jesus do,' there would be no question of what we should do.

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News From St. James', Port Aux Basques

Articles and photographs by
Lisa Brown

Memorial Hymn Sing



On October 24th, St. James's Church in Port aux Basques held a Memorial Hymn Sing at their 10:00 am Service. It was a beautiful service of music and prayers to remember our loved ones who have passed away.

123rd Anniversary of ACW



On November 1st, the ACW of Port aux Basques celebrated their 123rd anniversary. The day started with worship in the form of morning prayer, and there were approximately 25 ladies in attendance. After this, we went to the Memorial Centre and breakfast was served. It was a beautiful day of prayer and praise with our ACW. Pictured in the pulpit is the Rev'd Jane Allen.

Prayer Quilts Blessed

Article and photograph by
Dale Decker

During the Sunday morning service on October 10th, at the Gros Morne Community Church in Rocky Harbour, Pastor Ryan Ball (left) and youth Pastor Courtney O'Reilly (right) blessed 38 prayer quilts for the Parish of

Bonne Bay North Prayer Quilt Group. These Prayer Quilts will be given to the sick, as needed, in the communities of Norris Point, Rocky Harbour, and Sally's Cove.



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Ordinations

The Rev'd Sandra Roberts Ordained Deacon



Photo from Bishop Watton's Facebook page

On October 13th, the Rev'd Sandra Roberts was ordained a deacon in God's Church by Bishop John Watton in Milltown, NL.

The Rev'd Terrance Loder Ordained Priest



Photo from Bishop Organ's Facebook page

On October 25th, the Rev'd Terrance Loder was ordained a priest in God's Church by Bishop John Organ in the Parish of Cox's Cove McIvers, NL.

The Rev'd Cynthia Haines-Turner Ordained Priest



Photo from Bishop Organ's Facebook page



Photo from the Rev'd Cynthia Haines-Turner

On October 28th, the Rev'd Cynthia Haines-Turner was ordained a priest in God's Church by Bishop John Organ at St. Mary The Virgin Church in Corner Brook, NL.

Christmas Light

Ronald Clarke
and Melanie Clarke
Columnists

All over the world, Christians begin preparing for the birth of Christ four Sundays before Christmas Eve. The four Sundays of Advent give Christians a wonderful build up to the most amazing event—the birth of Jesus Christ. Each Sunday during Advent, a candle is lit to represent the light of God coming into the world. With each passing Sunday the light expands, until finally on Christmas Eve, all four Advent candles are lit, and then the Christ candle is lit as well. So much light coming from the candles, representing the light of God coming down to earth and shining for those who believe.

As a child, candles were costly and not used often in our homes. Most light came from kerosene lamps which buzzed and

gave off a black smoke when lit. The smell was chemical and not a very pleasant experience, but one that everyone came to get used to. In comparison, the candles that were lit in the church during Advent seemed to just give off a radiant light. There wasn't a sound or a smell, just a beautiful glow. As a child I felt that glow and looked forward to the Sundays to come and the glow to get brighter. By Christmas Eve, our church seemed to be lit like the day—all from five candles. It was magical when I was a boy, and even now the lighting of the candles during Advent holds a special place in my heart, and it's part of the Christmas joy I still have.

The light of the world came down to earth that night in the form of the Son of God. God didn't come



to the world in a bolt of lightning to frighten his believers. God sent his son as a baby—a helpless child who needed so much support and care. God's new Light of the World was a small child, a small spark, which would go on to burn brighter than any star in the heavens. Jesus as a baby was similar to that first candle lit for Advent. Jesus began as a small light, but held within him the hopes of the world. Jesus, as we know, grew to be a man who changed



Photo by Kalisa Veer on www.unsplash.com

our world and the lives of many millions of Christians around the world. The joy that began with Jesus' birth spread around the world and continues to light up darkness in our world. Without the hope and joy of the birth of Jesus Christ many people would be in darkness and lost to God's great and everlasting love.

This year, I would like Christians to think about the Light of the World,

especially on Christmas Eve. Try to let go of all the trials and tribulations we have been through lately and focus on that light—which is in everyone's life—you just need to block out the noise and focus on God's Light—his son, Our Saviour, Jesus Christ. Happy Birthday Jesus! We are so glad you were born to lighten our world.

Merry Christmas to each and every one of you this blessed season!

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NEWSPAPER OF THE THREE ANGLICAN DIOCESES IN NEWFOUNDLAND AND LABRADOR

When you send your photos and stories to Anglican Life, please be sure to include the name of the parish you're writing about.

Your parish stories inspire us all, and we want to know where you're from. Send them in for publication in your local Anglican newspaper.

Upcoming deadlines:

January's print issue - 30 November
February's print issue - 2 January
March's print issue - 1 February

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A Time To Embrace, And A Time To Refrain From Embracing

St. John the Evangelist, Topsail

Article by
Louise Smith

Random House dictionary defines time as the “indefinite continued progress of existence and events.” Ecclesiastes 3:1 reminds us that, “for everything there is a season and a time for every matter under heaven.”

Before our world was turned upside down with the coronavirus, that concept was exemplified in our Anglican Church calendar as each event was marked and celebrated in accordance with its respective time and church season throughout the year, both spiritual and

temporal.

For the last two years, time has taken on a different persona, where the movement of scheduled activities is dependent upon the current circumstances and the monitoring of active coronavirus cases.

While being blessed with the resumption of in house Sunday morning worship, close fellowship is limited due to social distancing and mask wearing.

But this fall, in an effort to regain some sense of normalcy, we have taken a giant leap in faith in the

organization and planning of some regular activities.

However, in setting a date for their functions, timing is merely speculative. We are forever cognitive that COVID-19 flare-ups are always possible, and that they would necessitate a lockdown; this has already occurred in other areas of our province.

Needless to say, despite any negativity, optimism has always prevailed here at St. John The Evangelist, Topsail.

Perseverance and prevailing positive attitude guided us during the

recent three-day tentative preparation period for a flea market. Our most gratifying reward was seeing this activity going forward on its scheduled date of October 23rd.

Since our last two flea markets were cancelled due to COVID-19, we had many more items for sale, and of great variety, accumulated to offer. Most significant was one large table displaying Christmas paraphernalia exclusively.

As each person entered the hall, interested in viewing or buying what we offered, there was no hesitation in complying

with the rule of showing a vaccine passport.

Strict health guidelines were also respected—masks on, touching and hugging off.

So, for the time being, while there are traces of COVID-19 in our midst, we must accept the truism, that to remain safe, there is no room for complacency.

*There is a time to embrace
And a time to refrain from embracing.
Ecclesiastes 3:1*

50 Ways To Leave Your Legacy

Kevin Smith
Columnist

My colleague from Vancouver, Glen Mitchell, tried this approach a number of years ago and I thought it would be fun to have a go at it here. In his article, Glen suggested that singer/songwriter Paul Simon was right but for a different reason when it comes to leaving a legacy of love, “the problem is all inside your head.” Instead Glen suggested that legacy giving is more about listening to your heart.

As a gift planning consultant, my job to raise awareness about the benefits of planned giving and to assist you in your prayerful consideration of leaving something in your will for your church. So here goes: “50 ways to leave your legacy;” and as Paul Simon says, “Let’s hit the road Jack.”

1. Prepare a will.
2. Prepare an estate plan.
3. Make a bequest in your will.
4. Include a bequest for

your parish

5. Or your diocese.
6. Or your cathedral
7. Queen’s College
8. Lavrock
9. Anglican Life
10. Home Again Furniture Bank
11. PWRDF
12. Anglican Charitable Foundation for Children.
13. Bishop Abraham Fund
14. Anglican Homes
15. CLB
16. Deaf Ministry
17. Hospital Chaplaincy
18. Mun Chaplaincy
19. Planned giving ministry
20. The Anglican Foundation
21. General Synod
22. Gift of cabin and/or boat
23. Anglican Appeal
24. Council of the North
25. Youth Ministry Fund
26. Scholarships for Queen’s College students
27. Consider gifts of real estate
28. How about gifts of stocks and/or bonds?
29. Why not gifts of

vehicles?

30. Or jewelry?
31. What about an annual gift of appreciated securities for your parish or diocese?
32. Purchase a gift plus annuity
33. Or a gift from your RRSPs or RID account.
34. Make the church the beneficiary of an existing insurance policy
35. Transfer ownership of a policy to the church.
36. Create a new insurance policy and name the church as beneficiary.
37. Remember loved ones with a memorial gift.
38. Create a donor advised fund that supports a parish in perpetuity.
39. Think about a gift of private company shares.
40. Support your rector’s discretionary fund to assist needy families.
41. Make a bequest for your parish’s endowment fund.
42. Leave a bequest for your parish’s ministry to

the Association for New Canadians.

43. Or the Single Parents’ Association.
 44. Endow a Chair at Queen’s College.
 45. Create a bursary Fund for young campers at Lavrock.
 46. Make a bequest for the Compass Rose Society – an international ministry.
 47. Be an example to others in your parish, encouraging them to leave bequests to the parish.
 48. “Adopt the Church” as another child in your will.
 49. A gift for ministry in Labrador
 50. Talk with your family about naming your church as memorial gift recipient in your obituary.
- There you have it! As Paul says, “Make a new plan, Stan.” If you need information or help in planning these legacy ideas, please contact me.



Paul Simon photographed by Miho from commons.wikimedia.org



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From The Parish of Gambo

Submitted with photographs by
The Rev'd Hannah Dicks

Confirmation in the parish of Gambo



Confirmation was held in the Parish of Gambo on June 29th, at St. George's Church in Gambo. Three young people from the parish, Victoria Stockley of Gambo, Colton Sheppard of Glovertown, and Jordan West of Hare Bay, were confirmed by the Rt. Rev'd John Watton, diocesan bishop. After a number of attempts to hold the confirmation, which had to be postponed because of the pandemic, it was a beautiful service with family and friends in attendance, to celebrate this significant and special day with these young people. In the picture: the Rev'd Hannah Dicks (rector), Jordan West, Bishop John Watton, Victoria Stockley, and Colton Sheppard.

Supporting the food bank in the community



On Thanksgiving Sunday, the churches in the Parish of Gambo—St. Edward's in Glovertown, St. George's in Gambo, and St. Augustine's in Hare Bay—invited their members to bring in a non-perishable food item for the food bank as part of their Thanksgiving offering. There was a tremendous outpouring of love, with many items donated! The items were distributed to the Salvation Army food banks at Glovertown, Gambo, and Gander, to support the need in the local area.

Welcome Everyone Into The Story

Allison Billard
Columnist

I will admit I am not a mother who takes great joy in the magic and make believe side of holidays. I find it tiring to constantly fib to my kids about the tooth fairy, the Easter bunny and the jolly elf himself, Santa Claus. I am also really bad at telling lies, just ask my parents! I was not the mom who fibbed about the playgrounds being closed just because I didn't want to go. I try to tell my kids the age appropriate truth about lots of things—even when it makes me squirmy. If they can deal with losing a friend to cancer at 6 years old, then they can handle information about pandemics, war, and why bad things happen. Children are remarkably

resilient.

My little men are 8 and 10 this year. And while the younger man still whole heartedly accepts my fibs, I got busted by my elder boy when the tooth fairy snuck in just a wee bit too soon one evening after bedtime. He didn't let on until the next morning, but he quickly extrapolated as to what no tooth fairy meant for the rest of the magic in his holidays. I neither confirmed nor denied his assertions, but I did tell him to leave his brother out of it. I knew I'd been found out.

I did momentarily feel a little sad that some of the magic was gone, but it didn't last. I have long said I couldn't wait for the day that we could all

share in the magic without the trickery. Santa and the bunny and the tooth fairy can all still exist (and they do!), but everyone (except Mr. 8) is in on it. It is way more fun this way. I knew it would be, even growing up, with siblings *much* older than myself, we never really spoke the "truth" of Santa and the others. One time I remember mentioning it to my brother when he was 15 and I was only 7, said with total sincerity, "I have no idea what you're talking about, don't let mom hear you say that," when I asked him if Santa was real. So I never did, and we all played along, and still do to some extent. It is the best!

I tell you all of this,



because the way I see it, the wonder of Christianity—the baby in the manger, the man on the cross, and all the miraculous things that happened in between—is so much better when we are all in on the secret. It is magical and mysterious, and open to theological interpretation and debate. That makes it even better, when everyone is welcomed into the story, to



Photo by Mariana Rascao on www.unsplash.com

ask questions and explore. We can better appreciate the awe in it when we start to understand it. We better understand the needs of others when we meet them where they are and sit with them and learn from them. While the whole Santa thing is fun, sharing the secret and having everyone a part of it, is better, at least in my books. Merry Christmas!

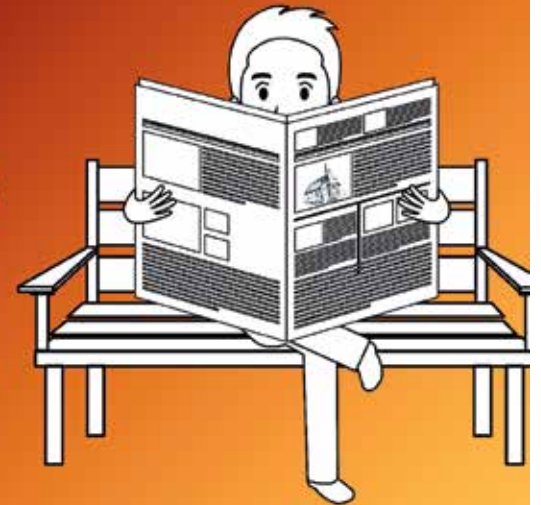
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To continue this publication of the ministry of the three dioceses in Newfoundland & Labrador, we need the continued generosity of our readers. Thank you to everyone who has helped to make this newspaper possible in 2021, and may you all have a very Merry Christmas, and a happy and healthy 2022!

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