

# ANGLICAN LIFE

NEWSPAPER OF THE THREE ANGLICAN DIOCESES IN  
NEWFOUNDLAND AND LABRADOR

A Section of the ANGLICAN JOURNAL

January 2020

Epiphany 2020



“And when they had come into the house, they saw the young Child with Mary His mother, and fell down and worshiped Him. And when they had opened their treasures, they presented gifts to Him: gold, frankincense, and myrrh.”  
*Matthew 2: 11*

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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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## Confirmation in Jeffreys

Submitted by Nancy Hulan  
Photograph by Chelesa Harris



On Sunday October 20th, 2019, St. Mary Magdalene church in Jeffreys, NL, welcomed Bishop John Organ who presided over the confirmation of eighteen young people, who worked hard over the months preparing with the Rev'd Norman Culter.

## Farewell to Rev'd Katie

Submitted with photograph by  
Lorelie Cull



Fond and tearful goodbyes from the youth at St. Mary's Anglican Church in St. Anthony as Rev'd Katie Taylor-Flynn concluded her final service on November 17th. Following the 11:00 service, a potluck was held, and gifts were presented to Rev'd Katie who has been with us for 3 years and 4 months. We wish her and Dillon all the best in their new church, St. James' in Halifax.

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JPEG or TIFF format. Please include the photographer's name.

# A New Year Dawns With Much To Look Forward To With Joy And Hope

The Rt. Rev'd John Watton  
Bishop  
Central Newfoundland

I have settled in my shed in front of our old *Eldis* woodstove with a cup of tea and my computer. I am sure am enjoying the heat, so it has taken a while for me to open the laptop to consider the new year and how best to share what is in my heart with you. By the way, normally we consider the shed an electronic free zone, so I am breaking the rules. But you are worth it.

I am certain that the spiritual and synodical echo of the past year is much on the radar screens of our "Church people." In addition, this year we have actually captured a few glances, and even some interest, from secular folks of all ages.

The Diocese of Central Newfoundland was the last of the three in our province to gather in synod and focus on responding to human sexuality as followers of Jesus. At the end of my charge, I asked the synod to prepare to make a statement as to how we felt the Holy Spirit was directing us.

Each of the Newfoundland Bishops knew that all conversations, that is to say national and local, vestry and parking lot, had finally reached a pinnacle. It was time for our synods to gather for discernment. In our shared conversations we spoke of many things. We encouraged each other in the confidence we had in our people, shared concern for those of different opinions, and were honest about the pain each of us felt, because even though the number was small, some decided not to stay with the family. Some left with Grace. Unhappily, others, motivated by limited views of Scripture and unspoken personal views, left with a sense of righteous anger.

As bishops we spoke together of disciples of Jesus who welcomed change as a fulfillment of his teaching about love in our time. We spoke with thanksgiving

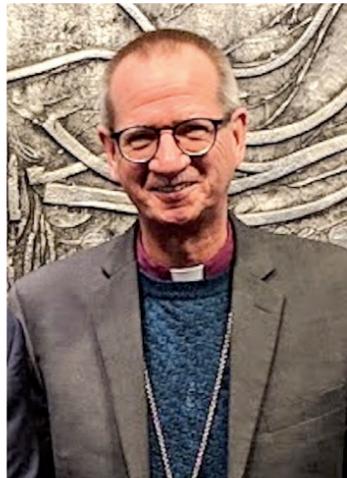


Photo by J. D. Rowe

for those who expressed disagreement but made it equally clear that they were committed to stay with the family.

In addition, each bishop knew and pondered in their heart that each synod would somehow be a reflection on, and evaluation of the episcopal guidance that we had provided individually and corporately to this point. I am thankful for those who understood that, and who reached out with council, comfort, and support.

I begin this year with a great sense of thankfulness for the interactions and support among the bishops, clergy, diocesan staff and lay people in each Newfoundland diocese. The growth of a loving and supportive network was obvious as each of us prepared for our synods. That blessing will, I am sure, continue to infuse our Church as together, devoted to the way of Christ, we move from day to day and from week to week.

Now that all of those synods are finished we can say: "It's quiet." Things have settled down: no great upheaval, no mass exodus, no flood of same sex couples banging on rectory doors asking to be married.

It's quiet.

But we know things will never be the same again.

How will we be different?

To start with, we now have a legacy of wisdom from each discussion about Love, Scripture, Orthodoxy, Community, and Change.

We have the healing



Photo by Denys Nevozhai on www.unsplash.com

witness of conversations couched in sensitivity, honesty and respect. Young and old listened to each other, and respected each other. As we sought higher ground together, and we found common ground.

Many of our youth spoke passionately from their own contexts. They expressed impatience with borders and boundaries, and with exclusion and narrow thinking. They spoke of their own deep longing for a God who loved above judgement, and of the ways in which God has been found in their own environments.

Our seniors spoke with wisdom from life experiences of loving "those who were different," and how respecting the views

of the church and culture was at times conflicting and painful. Many described the journey to learning how to say: "Love is Love." For many of our seniors, a theological acceptance of Jesus' teaching, that they always knew to be true, has finally entered the Church.

We witnessed the courage of people who faced their own biases; each story validating us because without realizing it, they were telling our stories too. I am thankful that the wisdom, love and growth we have shared and experienced on this journey, is now going to help us in our future as a diocese.

May our stories and sacred narratives continue to be shared with courage

and safety. May these stories remind us that we all still on a journey, from wherever we began to wherever we are now, and that in the here and now, we are together. We can catch a glimpse of what Jesus prayed for in John 17:21

"...that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me."

In the midst of all the changes and chances of what was, we have much to look forward to with joy and Hope.

+John: Central Newfoundland



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# Parish of Pasadena/Cormack Celebrates St. Francis And Raises Money For Animal Rescues

Article by  
The Rev'd Steven Maki

In honour of Saint Francis of Assisi, the Parish of Pasadena/Cormack celebrated the Blessing of Animals, and raised over \$400 for local animal rescue groups. On the evening of Friday Oct 4th—St. Francis Day—parishioners and their pets gathered to receive a blessing on the rectory lawn adjacent to St. David's. The next day we did the same at St. George's in Cormack.

We prayed for all animal victims of violence and neglect, especially remembering a cat named Mittens who suffered unspeakable cruelty in Port Aux Basques this past September. We continued to pray for animals that are lost and lonely, for those who are ill, and for those who have passed from this life into God's eternity.

Money raised in Cormack went to support Cormack's Kitty Rescue, which is led by Glenda Hayes. Money raised in Pasadena went to the White Bay Scaredy Cat Rescue, which is led by Angela Wicks and Jocelyn Davis Power. Angela and Jocelyn invited us to come



Fr. Maki blesses a dog in Cormack



Some cats who received a blessing in Cormack

entire cat colony. All but a few are left to be spayed or neutered. Sadly, most cats there have been dumped and abandoned by people. Despite the odds, they survive by the kindness of volunteers and a committed group of local caretakers.

Beyond the gatherings and blessings, and the raising of funds, my hope is to help raise awareness



Angela Wicks and Jocelyn Davis Power with Fr. Maki in Pollard's Point at the old town dump, now home to a cat shelter for abandoned animals



The cat shelter in Pollard's Point from the outside



The animal blessing in Cormack



The cat shelter in Pollard's Point from the inside—a warm and safe place for these animals to be. Below is pictured one of the cats which is sheltered there.



Glenda Hayes, of Cormack's Kitty Rescue, receiving funds from Fr. Maki for that animal shelter

and see their work caring for outdoor cat communities at a closed town dump site outside of Pollards Point. This spot houses several cat colonies.

Nestled in the woods, past mounds of overgrowth, lies a shelter equipped with bedding and a wood burning stove for the warmth in the winter, which houses one

of God's blessings upon all creation, including upon the animals. The very first covenant God makes with life on earth includes humans and animals alike: all with the breath of life. The sign of the rainbow marks an everlasting covenant between God and Earth's creatures.



Photographs taken in Cormack  
by Kitty Rice  
Photographs from Pollard's Point  
by Jocelyn Davis Power

# Are We In (Climate) Denial?

The Rev'd Mark Nichols  
Columnist

“Global warming is threatening our planet and living standards around the world, and the window of opportunity for containing climate change to manageable levels is closing rapidly.” – International Monetary Fund (*Fiscal Monitor, October 2019*)

“We start with the broadly accepted scientific consensus that human activity—principally the emission of greenhouse gases—is causing the earth to warm in ways that are affecting the climate.” – Goldman Sachs (*Taking the Heat, September 2019*)

“Climate change is...a dire threat to countless people – one that is planetary in scope if not in its absolute stakes.” *The Economist (September 21-27, 2019)*

There should be no doubt about the reality of human-caused climate change and the threat it poses to human civilization as we know it. Climate scientists and environmentalists have been sounding the alarm for decades, and governments around the world acknowledged the reality of the climate crisis with the signing of the United Nations Framework Convention on Climate Change in 1992. And this

is not—as some would have us believe—an issue manufactured by those on the left of the political spectrum. As the above quotations indicate, even prominent pro-capitalism voices have explicitly recognized the existential threat before us.

Nevertheless, the human family continues to engage in an inexplicable collective act of procrastination. The International Monetary Fund is sounding the alarm for all to hear. Not only do the greenhouse gas emission reductions agreed to in the 2015 Paris Agreement fall short of what science is calling for, worse still, many countries are not on track to achieve even those insufficient targets. This last point is particularly true of Canada and the province in which we live. We are not responding to the climate emergency with a sense of urgency. Whether we want to admit it or not, far too many of us are engaged in some form of denial when it comes to climate change.

There are four basic expressions of climate change denialism that hold us back from appropriate action. First, there is the belief that *climate change is not real*. It is all a fraud, a hoax perpetrated by a majority of the world’s climate scientists and other

nefarious groups. This is the most extreme, but increasingly rare, form of denialism. Second, there is the belief that climate change is real, *but it is not caused by humans*. It is a natural cycle the planet

goes through from time to time, or caused by warming of the sun, or due to some other scientifically debunked theory. Third, there is the belief that climate change is real, it is caused by humans, *but it is not an existential threat*. Humanity will somehow manage to adapt to the consequences of increasing global temperatures. Of course, those who hold this view will not be around to see how wrong they were.

Finally, there is the most common and dangerous form of denialism, the belief that climate change is real, it is human caused, it is an existential threat, *but we can address it without fundamental personal and systemic change*. A recent editorial in *The Economist* takes an opposing view, “because the processes that force climate change are built into the foundations of the world economy and of geopolitics, measures to

check climate change have to be similarly wide-ranging and all-encompassing. To decarbonize an economy... requires a near-complete overhaul.” So, while polls indicate a majority of Canadians are concerned about climate change, nothing in the behaviour of Canadians demonstrates that we grasp the magnitude of change this crisis demands on both a personal and systemic level.

Addressing the climate emergency will require significantly changing the affluent lifestyles to which most of us in western nations have grown accustomed. We need to rethink and reorient how we feed ourselves, how we house ourselves, how we move ourselves around, and how we design our cities. We need to take a hard look at our vacation choices, as well as our obsessive desire for convenience and disposability. And we need to do all this in a manner



Photo by Marcus Spiske from www.unsplash.com



that goes hand in hand with social equity and respects indigenous rights. So, if we are to leave a viable planet for our children and grandchildren, if we are to care for creation in accordance with our baptismal covenant, the status quo has got to go. And before that can happen, we will first need to acknowledge and renounce our various expressions of denialism.

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# The Rev'd Cynthia Haines-Turner Ordained

Article by Emily F. Rowe  
Photographs by The Rev'd  
Cynthia Haines-Turner

On the 16th of November, 2019, Cynthia Haines-Turner, long time columnist for Anglican Life and former Prolocutor of General Synod, was ordained as a deacon. The feast day kept was that of St. Margaret of Scotland, who was known for her many charitable works and who was very much a friend to the poor.

Congratulations and best wishes to Cynthia as she begins this new chapter in her life in Christ.



Some of those who were at the ordination including the ordaining bishop, John Organ, with the new deacon



Cynthia and her cake

## Your Estate Matters

Kevin Smith  
Columnist

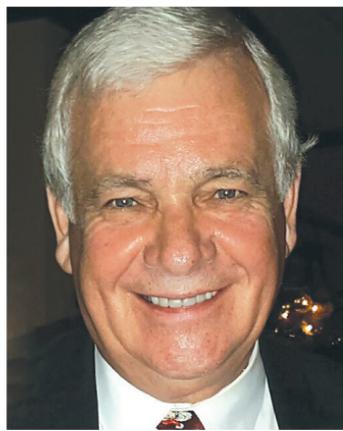
Happy 2020, everyone! I trust that this year will be a good one for you all.

I pray as well that this year we will all make an effort to get our estates in order, have a lawyer draft a legal will and in that will leave something for our church.

CIBC estate planner Jamie Golombek wrote recently, "Your Estate Matters! Common Traps and How to Avoid Them." His first point had to do with the term "estate" which often evokes images of mansions, with acres of gardens and dozens of rooms. In reality, Golombek says, almost every adult has an estate, even if it is not elaborate. But he goes on to say that, "to allow for your estate to be passed to your loved ones in the manner you choose, you need an estate plan."

He describes estate planning as the "process of making arrangements for the management and transfer of your estate...in a way that minimizes delays and costs."

A CIBC poll found that almost half of respondents had not created a will, which is the most basic element of an estate plan. Furthermore, 46% of respondents without a will thought they were too young or didn't have enough assets to create



will transfer to the next generation. An estate plan is always recommended if you have any assets at all, and is essential if you plan to take care of any dependents, such as kids, elderly parents or others.

Golombek suggests two of the most common mistakes people make with their estate plans are:

### Mistake #1 Letting the Government Make Your Will

The Public Legal Association of NL (PLIAN) writes that, "If you die without a will, someone with an interest in your estate, a relative or a

creditor, or a representative of the government will need to apply for a grant of administration in order to distribute your estate. Your estate will then be distributed according to a provincial law called the Intestate Succession Act."

### Mistake #2: Do it Yourself Planning.

Golombek states that the "CIBC poll showed that one in ten respondents did not have a will because they thought it would be too costly. Many people attempt "do-it-yourself" estate planning for this reason. Not a good idea!

PLIAN's advice:

A lawyer's advice in drawing up a simple will won't cost too much....You don't need a lawyer to make a will. However, a lawyer's advice can be extremely helpful. A lawyer can help ensure that your will meets all the legal requirements and that the meaning of the words you use in your will are clear and legally accurate.

Sound advice for 2020!

*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*

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# Clean Water Provides Health and Hope for Victims of Yemen Conflict

## News from PWRDF

Article by Sheila Boutcher  
PWRDF Representative,  
Diocese of Central Newfoundland

For many of us, water is taken for granted; we just need to turn on the tap and clean drinking water flows out. That is not true for many people! In Yemen, raging conflict has left 16 million people without access to a reliable source of clean/safe water. This has led to the world's worst cholera outbreak in history. To me, it is incredible that this is happening in 2019! The Primate's World Relief and Development Fund has given \$20,000 to Canadian Churches in Action in order to provide much needed relief including access to clean water.

Yemen has been consumed by conflict since 2014 when rebel groups took the capital city of Sana'a and forced the president to flee the country. The conflict has escalated since then with airstrikes and bombings blanketing



The Abu Hamas family in Yemen washes their hands in a basin. Teaching proper hygiene is an important part of PWRDF's work with water.

the nation and destroying vital infrastructure that its citizens rely on.

According to a needs assessment by Islamic Relief Yemen, who will be implementing the project PWRDF is sponsoring, the Sada'a Governorate is among the most affected in terms of water borne

diseases. "The people in the target communities are currently drinking water from unprotected sources, which has caused water borne diseases, including cholera and diarrhea," said Naba Gurung, PWRDF's Humanitarian Response Coordinator.

PWRDF, through

Canadian Churches in Action, is helping to improve the situation and provide 2,171 households (15,200 individuals) with access to safe drinking water.

The project will refurbish an existing well, making it operational and installing a solar pump to allow easy and quick access for members of the community to get clean safe water. The project will also begin conducting routine water quality tests and water purification as necessary.

Gurung also stated, "Many of the assessments showed the prevalence of these diseases were associated not only with unsafe drinking water but also with poor hygiene practices." This realization spurred the creation of water management committees. These committees, evenly comprised of men and women, will be trained on

a variety of topics including where to find, purify and use water, how to protect sources of water as well as proper hygiene practices. There will also be conflict management and financial management training for committee members. The formation of these committees will allow the skills taught through this project to continue in the community even after the project has ended.

We are so blessed to have a seemingly unlimited supply of clean water; let us never take it for granted!

Thank you to all of you who support initiatives to provide access to clean water to people around the world. Matthew 25:35 CEV "... when I was thirsty, you gave me something to drink..." May God continue to bless you as you continue to bless others!

## Evensong

### Connecting us to something both spiritual, cultural, and communal

Ashley Ruby  
Columnist

Amongst countless arguments for and against contemporary worship styles, one can find just as many queries about whether the argument, especially when it comes to young people and what fulfils them spiritually, misses the point altogether. One article I came across from *Learning from the Streets* quoted Marilyn Haskell's book *What Would Jesus Sing?*: "What I hear from young people is that you can get soft rock music at any concert, usually better music than the church version, but candles and incense take you into a different universe. I think a reason for this could be that candles and incense



offer a contextualized spirituality inasmuch as they take some elements that we enjoy at a concert (lighting, smoke) but transpose them in a way that creates a space for transcendent meaning."

(John Drane via James Ballantyne, "Why Evensong vs. Guitars Misses the Point," *Learning in the Streets*, n.d.). Legitimate studies, many quite recent or ongoing, such as the "Experiences of Choral Evensong" project by Kathryn King of Magdalen College, Oxford (2019) might lead one to believe that a renaissance is happening in terms of not only attendance but deep appreciation for choral Evensong. At the nucleus of this is perhaps not Evensong specifically, although there are arguably many things that make Evensong more attractive than other offices (time of day, length of services, low level of expected participation,

elevated musical offerings, etc). Evensong seems to be the focus of many of these discussions because it tends to be the only remaining element of Anglican liturgy which is both commonly observed and relatively unscathed from modernization. But what we are "missing the point" about is, as Ballantyne puts it, "substance over style," a connection to something not only spiritual but cultural and communal. Anglican rites are cultural performance for many and participation in a shared heritage for all. Communion with the saints is also communion with one's ancestors—real people that walked the earth

and brought us forth from the line. This connection generates meaning for many people, satisfying the need for a unique human identity. It answers the question of "why am I here" in a more tangible way than most theological answers might by saying, "You're here because others were here before you." Traditional practices connect us to our beginnings, thereby also connecting us to each other, reminding us that we have never been and never will be alone. This is not to say that contemporary worship does not have its place, simply that traditional worship touches the heart in a very different way.

# Between the Lessons—Absalom's Advisors

The Rev'd Jonathan Rowe  
Columnist

Last month we saw David leave Jerusalem rather than stay behind to put down Absalom's rebellion. As he left, a number of his friends came to him to offer support. Some, like Ittai the Gittite, were welcomed into David's band of exiles. Some, like Abiathar and Zadok, were sent back to Jerusalem to be his spies. Some, like Hushai the Archite, were sent back specifically to give Absalom bad advice and counteract the wise advice he would get from David's former counsellor Ahithophel.

In addition to having a name that's difficult not to lisp with, Ahithophel also hath a reputation for wise counsel. His advice was considered to be comparable to a direct line to God, so it was a great victory for Absalom when he was able to win over his father's most trusted advisor.

As the rebellious forces arrive in Jerusalem, Ahithophel's first piece of advice is that Absalom should sleep with his father's concubines. It's not quite clear what kind of relationship the young man would have had with his father's other lovers. (He probably didn't think of them as stepmothers!)



but this act would send a message of how mighty Absalom had become, in being able to take whatever he wanted—even the royal harem—and how weak David had become, in not being able to stop him. It's an act of aggression against the women, but in that time and place, would be considered an even greater aggression against the king. Absalom listens to his advice, and a tent is pitched on the palace roof so that this act of rebellion can be made public, and Absalom's support amongst those remaining in Jerusalem can be shored up.

Ahithophel's next advice is for Absalom to send an elite strike force against his father. He argues that if they strike quickly, before David has a chance to dig in and protect himself, they can end the pending civil war quickly, without

unnecessary bloodshed. It's a good plan, and if Absalom had listened to him, David's story might have ended very quickly. But God's plan was to defeat Ahithophel's wise counsel, and we're told that it was for that very reason that Hushai was sent back to be David's 'man on the inside'.

When Absalom asks him for advice, Hushai warns that David is too cunning a warrior to be caught in so simple a trap. He says that David is most likely hidden away where Absalom's force will never get to him in time, and that as soon as any of Absalom's men start to fall in battle against David's men, the rest will be demoralized and will run away. 'Instead,' he says, 'why don't you gather up the whole army and lead them into battle yourself? That way you'll be sure to be able to root out David wherever he is!'

It's an opportunity for personal glory, and Absalom jumps on it, despite the fact that it's really bad advice. He starts to gather up the biggest army he can muster, and Ahithophel realizes that he's no longer such a trusted advisor. He realizes that things will not go well for Absalom, that David will eventually return in triumph, and he will have to

deal with his treachery. He realizes that he has backed the wrong horse, and there seems to be no way out of the mess he has made for himself. He goes home, sets his affairs in order, and hangs himself.

In this respect, he is very much like Judas Iscariot, who likewise betrayed his Lord, saw no way out, and died by suicide, specifically by hanging. Perhaps Matthew is keen to highlight Judas's hanging to draw a parallel to Ahithophel: there are other suicides in the Bible, but only these two by hanging.

Ahithophel has a tantalizing epilogue to his story. After this story is over, his name comes up once again, near the end

of 2 Samuel, where he is recorded as the father of one of David's 'Mighty Men' named EIAM (2 Samuel 23.34). This might not mean much, except that David's scandalous wife Bathsheba is also referred to as the 'daughter of EIAM' (2 Samuel 11.3). If these two Eliams are in fact the same person, that would make Bathsheba the granddaughter of Ahithophel! When she gets her own chance in the spotlight at the beginning of 1 Kings, she will also show the family reputation for shrewdness and good counsel. But that's another story, for another time.

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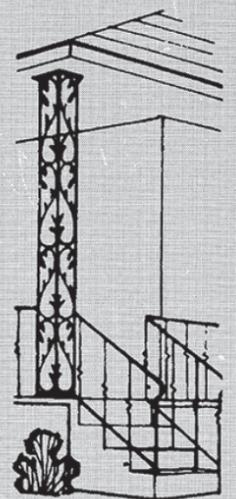
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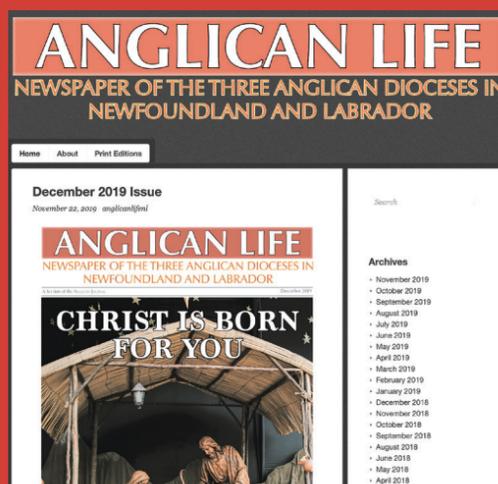
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# Many Activities Last Summer in Bay Roberts/Coley's Point

Submitted with photographs by Karen Morris

On June 5th, 2019, the combined choirs of St. John the Evangelist and St. Matthew's held a fellowship evening which included a delicious supper, prepared by the St. John's vestry. This was followed by a jam session of music and song by the choir members who were present.



On August 5th, St. John the Evangelist (Coley's Point) held its annual Garden Party with breakfast and games for both children and adults in the afternoon. The day included a BBQ and finished up with a dunk tank, featuring our very own priest, Rev'd Kenute Francis as the main target.



On August 18th, our annual "outdoor service and family day" for our combined congregations (St. John's and St. Matthew's) was held on a beautiful Sunday morning. The day included

the Holy Eucharist, followed by fellowship with a BBQ and games for children and adults.

On August 26-30, we had Vacation Bible School with the theme ROAR: Life is wild: God is Good! Approximately 80 children attended, along with 30 volunteers from the surrounding community churches. St Matthew's church was transformed into a jungle for the week as seen in the photos.



Vidar Norli-Mathisen from www.unsplash.com

## Epiphany

Ronald Clarke and Melanie Clarke  
Columnists

Happy New Year to you all! I hope you had the most blessed Christmas! The calendar new year is a time for renewed hope and "starting fresh," to hopefully, make changes in habits and lifestyle, for a better, more productive life. People make resolutions to eat better, to exercise more, and to stop bad habits. The experts say most people will have abandoned their resolutions after about three weeks. All good intentions go out the window!



to our God. The baby Jesus renewed hope in believers of the day.

In the church's calendar, the new year is all about the birth of our Saviour, Jesus Christ, and the fulfillment of God's promise to send a king to save us all. Jesus' birth signified the renewal of hope for the people. The Messiah is born and Christianity is at the infancy stage. The Bible tells us that three wise men came to offer gifts to the baby Jesus and the world was now aware of the great king he was destined to be.

As with a newborn in our families, the parents bring the baby to family and friends to introduce him/her. Announcements may be sent to everyone known to the family and invitations to visit the little one are made. This is very exciting time! Proud parents want everyone to know about the bundle of joy. They want everyone to see the "light" of their world! The birth of Jesus was no different. The time after Jesus' birth is known as the Epiphany, a time for the Gentiles to be introduced to Jesus. This baby, Jesus, was the light of the world, come to save sinners.

The birth of a baby in our lives is filled with anticipation. Who will the child be? What great things will this little person accomplish? What stamp will this baby leave on the world? Maybe the baby will become a scientist and cure cancer. Maybe the baby will become a doctor and save countless lives. Maybe the baby will become a teacher and educate the next generation. So many possibilities wrapped up in one little person!

The Epiphany, which we celebrate now, is the beginning of enlightenment. It is a time for Christians to awaken to the promise of our Lord. It is a time to be joyful and optimistic. It is a time for renewed hope and a time to "show off" our Saviour! As Christians, Epiphany is the time for us to celebrate all that God gives us. It is a time for us to "show off" our Lord Jesus.

The birth of Jesus was also attributed with this all-encompassing hope! This baby would grow up to save the world from sin. This baby would solidify a covenant with our God. This baby would become a flesh and blood connection

As we move through Epiphany this year, I hope all Christians remember to show everyone the greatest present we could ever have—our Saviour, Jesus Christ!

# Praise the Lord

The Rev'd Michael Li  
Columnist

Psalm 146 begins and ends with the word "hallelujah," translated "Praise the Lord" (Psalm 146:1a) by most of our English Bible versions. The opening "Praise the Lord" is plural, addressed to the entire congregation, but then the psalmist talks to himself, "Praise the Lord, O my soul!" (Psalm 146:1b).



What does praising God mean? Praising God is giving God the recognition He deserves. It is the main reason of our human existence. We worship God, not to be entertained. Priests lead the worship service, not to provide entertainment.

Do we understand all that God is doing in our lives or in the world? Of course not, but we understand enough about the nature of God to praise Him in spite of all the difficulties. Our lives should be full of praise.

Psalm 146:2 adds a determined resolve, "I will praise the Lord all my life; I will sing praise to my God as long as I live". If the psalmist had to preach to himself in order to sing God's praises all of his days, then certainly we must do the same. Praising God every day as long as we live won't happen naturally. We need to see every blessing and trial coming from the hands of God.

We need to focus on God, not on ourselves, not on our Anglican tradition or Anglican style of worship. We must not focus on our circumstances either. We cannot base our praise for God on happy circumstances or on the mood of the moment. In order to give God praise, we

must ask God to help us put Him first in our lives.

How is praising God possible? We can praise God in singing Bible verses, songs and hymns, in clapping our hands, in dance, prayer, proclamations, studying God's Word, even jumping for joy, and the list goes on and on. We can give glory and praise to our God with the use of our physical bodies, with our hearts and minds, and with our actions.

Indeed, there are many ways to praise God! Praising God is expressed outwardly through our everyday actions, as well as inwardly in our thoughts. We can worship God with our every thought and action. The first Anglican bishop of Liverpool, Bishop John C. Ryle (1816-1900) said: "Do nothing that you would not like God to see."

As Christian believers, we know that we love God because He first loved us! Without the love of God, any praise we can offer is hollow. Love, born from a relationship with God through Jesus, is an essential part of our praise. God alone is worthy of our devotion, praise and worship.

# Confirmation in Pasadena

Submitted with photograph by  
The Rev'd Steven Maki



Bishop John Organ visited with the people of St. David of Wales church in Pasadena on Septmeber 29th where he confirmed those who had been prepared, and also presided over the celebration of the feast of St. Michael and All Angels'.

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# Fogo Island East Knits For The Gathering Place

Submitted with photograph by  
The Rev'd Charlie Cox

Church of the Holy Spirit A.C.W., from the Parish of Fogo Island East, recently sent a collection of homemade knitted items to the Gathering Place in St. John's as a part of their outreach ministry. Pictured here are members of the A.C.W. and Deacon-in-charge, the Rev'd Charlie Cox.



# Guatemala Mission Project

Submitted with photographs by  
Arlene Lillington

As a part of our outreach and mission, the ACW of Margaree - Fox Roost filled a Hockey Bag for the Arms of Jesus Mission in Guatemala. Each month from January to May, members of our ACW, as well as members of our church, were asked to bring items such as toothpaste and toothbrushes, combs and hairbrushes, bandaids, youth and children's clothing, and clothespins and dishcloths all for the hockey bag. As you can see from the pictures, we were successful in filling our bag which was presented by our president, Roberta Warren, at the District Branch Conference at Killdevil.



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# News From Port Aux Basques

Articles and photographs by  
Lisa Brown

## ACW Anniversary

On Friday, November 1st, the ACW of St. James' Church in Port aux Basques, celebrated their 121st Anniversary. The morning started with a church service of the Holy Eucharist followed by a breakfast served to approximately 30 ladies from our congregation. A big thank you to the people who cooked and served the breakfast.



*Enjoying a meal together;  
Claudine Matthews and Alma Porter cut the celebratory cake*



## Fall Sale

On November 18th, the ACW of St. James' Church in Port aux Basques held their annual Fall Sale. The ladies prepared over 900 cold plates. There were knitted items, crafts, baked goods, a white elephant table, and \$2 surprise bags. It was a wonderful day of fellowship.



## Quilts for the Chemo Unit

The ACW Sewing Group of St. James' Church in Port aux Basques made nine beautiful quilts to give to the Chemo Unit at the Dr. Charles L. LeGrow Centre in Port aux Basques.

Ladies left to right: Golda Richards, Phoebe Payne, Cora Farrell, Diane Hewitt, Bessie Blackmore, Edna Read, Claudine Matthews, and Marguerite White.



# Outreach Is What The Church Is All About

## Anglican Church Women reach out to The Gathering Place

Article and photographs by  
Carl Rose

It started as a simple announcement in the church bulletin at St. Alban's Anglican Church in Grand Bank. It was a call to members of the congregation to support the Gathering Place in St. John's by donating clothing to the less fortunate.

The president of the Anglican Church Women (ACW) Ruby Alcock said she is overwhelmed by the response.

"We put an announcement in the regular church bulletin asking members of the congregation to bring in bags of gently used clothes—jeans, socks, gloves, mitts, scarfs, winter jackets and boots—whatever they have around that they have in excess, because we all have too much," noted Alcock.

"The response has exceeded our expectations," she explained, noting they have collected 47 winter jackets; at least 100 scarves, caps, gloves, and socks; about 60 pairs of jeans; and 70 tops, sweaters, and vests for both men and women.



the items collected for the Gathering Place in St. John's: (from left) Shirley Walters, Shirley Rose, Mary Price, Stella Cumben, Ruby Alcock, Rev'd Dianna, Velma Stewart, Hazel Caines, and Vera Harris. Two photos on the right: two photos of ACW members of Grand Bank getting the items collected for the Gathering Place ready for shipment to St. John's by Emberley's Transport.



Alcock explained the ACW initiative quickly trickled down to the larger community. "We spread what we were doing by word of mouth through our friends. Soon we were getting calls saying 'we have clothes for you for the Gathering Place.' We would then pick it up and bring it to the church."

The ACW president thanked the members of the congregation for their support as well as members of the general public for the positive response to this project.

"We also thank

Emberley's Transport for transporting the boxed goods to St. John's. They are always there when we need them," she added.

According to Alcock, this type of initiative is the essence of what the church is about. "The church is about outreach not just to people in our own community. We have to reach out to people in Newfoundland Labrador, Canada, and the whole world. This is a great project; these people really need what we are sending."

The Gathering Place in St. John's provides services to the homeless or those



living in less than desirable housing conditions, people who are unemployed and who do not have adequate social supports in their lives.

"They provide showers, they provide clothes, and they provide meals for

all those less fortunate," explained Alcock. Supporting the Gathering Place is an initiative of the Diocesan ACW of Central Newfoundland.

ACW members in Grand Bank display

# Marriage Equalization In The Anglican Church

Article by  
Louise Smith

When Dinah Washington created the song "What a difference a day makes twenty-four little hours," I believe she was referring to a change in the weather. But saying, "What a difference a year makes in our church" has nothing to do with the weather, but whether or not all parishioners are ready to embrace marriage equality.

While our Bishop was a strong supporter of marriage equality, and inclusion, and while a proposed change to the marriage canon passed in 2016 at the General Synod of the Anglican Church of Canada, it failed to pass in July of this year, and to change canon law, it had to

pass twice consecutively. Because of this outcome, the Diocese of Eastern Newfoundland and Labrador held a synod on September 28th, to discuss the local option as contained in The Declaration of the House of Bishops. This gives the bishop of the diocese the authority to allow parishes and congregations to perform same sex marriages.

Already, a number of local parishes had indicated their desire to move forward with the marriage equality.

Also attending the synod in September with Bishop Peddle were Bishop Watton of Central Diocese and Archdeacon Taylor of

Western Diocese. A vote was cast among the 127 attendees saw 88% in favour of the motion for local option.

Here at St. John the Evangelist, Rev'd Jolene initiated a meeting (also in September) to gather opinions and gain some "food for thought" among the parishioners present. The gathering was well attended, and an encouraging interest was espoused by the participants. But nothing was determined until the next scheduled meeting on November 24th.

After the morning devotion that Sunday, the parishioners were given the

opportunity to vote by private ballot. The result would determine whether or not St. John the Evangelist (Topsail) would accept the motion passed at the September 28th, Eastern Diocesan synod, and subsequently give our parish the ability to seek permission from our bishop to perform marriages for all people, if asked. The outcome was overwhelmingly in favour of marriage equality to the tune of 88%, making us a parish of inclusiveness.

1  
The General Synod tried in vain,  
This message to embrace.  
But no resolution could be reached,

Just reality to face.

2  
Then our Bishop grasped the local route,  
Which quickly became the norm.  
As our priests were eager for permission  
Same sex marriage to perform.

3  
Our church family voted here last week'  
While we prayed to God above  
To guide our flock in harmony  
Keep us close in Peace and Love.

"Change the night into day,  
The light is near they say.  
In the face of darkness"

Job 17:12

# Finding Christ In The Intensity Of The World: Giving Our Gifts

## Editorial

Emily F. Rowe  
Editor

In this month of January, we move out of the season of Christmas and into the season of Epiphany. As many of us know, this begins with the arrival of the magi, or the “wise men,” to visit the Christ, the Messiah who has been born to save the world. Epiphany means showing forth, or shining forth, so we celebrate Epiphany as the showing of the divine glory of Jesus Christ, the eternal Son of God. The story of the coming of the magi from the east has been the Gospel lesson for Epiphany since as early as the fourth century, so in reading it, we join with countless generations who have read it before us. Those of you who regularly read my editorials will know how much I love connecting to the past in our worship, and how important I believe that to be.

So these guys show up, travelers coming to Jerusalem, and then they are directed further on to Bethlehem. As many of us read in the article by Tali Folkins in the December issue of the Anglican Journal, Bethlehem is not now nor has it ever been a very peaceful place. We think of it as the place on our Christmas cards (which you probably still have as you’re reading this): calm, serene, and full of peaceful

animals which are quietly munching on hay. It isn’t. It wasn’t. It’s a place of tension and business. Bishop John Organ tells us in the article in the Journal that Bethlehem is full of “intensity.”

But when they found Jesus, these wise men fell down and worshipped him. They offered him gifts of gold, acknowledging him as a king; incense, the symbol of God’s presence; and myrrh, the ancient funeral spice, recognizing the mortal human nature of the Son of God, and that he was destined to suffer and to die in sacrifice for all humanity. It was a strange place to find a king, and strange gifts to give a child.

I take comfort in all of that. A busy hectic place? Sounds a lot like our lives today, and yet God chose to be born into that. What is more, in spite of the chaos, those who were looking for him found him, and worshipped him, and gave him the gifts that they had. We are called to give God the gifts that we have—our time, talent, and treasure. In this fallen world, we need to point to Christ, who is still here with us. We can still help travelers to find Jesus in a busy world, and when we welcome them to share in our worship, we can gratefully accept their gifts



(even if they seem a little bit odd) in the same way that God accepts the gifts that we bring. We can say to people who come to us, and not just in our church buildings but wherever we are: here is Bethlehem; here we fall down and worship him, and here we offer him our gifts. Please join us.

And of course that leads me to the final verse of the beautiful hymn “In The Bleak Midwinter” by Christina Rossetti, so I wish you all a happy Epiphany, and I will end with that:

*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,  
But what I can I give him.  
Give my heart.*



## Confirmation in Margaree-Fox Roost

Submitted with photographs by  
Arlene Lillington

Back in October, Tanner Billard, along with Bishop Billard and Gina Carroll were confirmed in Margaree-Fox Roost. They are pictured here with their teachers, Shirley Osmond and Sharon

Deacon Isabel. The other photographs show them Rev’d Granter and Rev’d Cutler (and his wife) and Deacon Isabel.



The Magi as depicted in the Catalan Atlas, 1375



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# Space

The Rev'd James Spencer  
Columnist

“Space... the final frontier.”

Many of you might recognize this as the opening line from episodes of Star Trek, proclaiming the exciting and mysterious setting where Captain Kirk and his crew would embark on a variety of incredible adventures. I myself have always considered myself somewhat of a “trekkie” (or the more politically correct term “trekker”), and enjoy watching the shows and movies, seeing the interesting places to which the crew travel, and getting wrapped up in the great wonder of all the possibilities “out there”.

But amazing as interstellar space is, it is not the type of space which concerns me today. The kind of space which interests me, and which I think should interest all those who seek to share the Gospel with others, is far smaller, far more important, and often one which we foolishly ignore.

It is the personal space of a person seeking to know God.

Long ago, in what now seems like another world, I was one of those, though I didn't know it at the time. Things for me had taken a rough turn, and I found myself lonely, uncertain, and trying to make sense of what my life had become. In my loneliness I reached out to what I felt at the time was a very unlikely group... a small organization of Christian university students (MUNCF). I told them up front that I didn't want to be Christian. I didn't believe. I didn't want to believe (I thought). And, honestly, I deplored organized religion as hypocritical and empty. I just wanted people to hang out with, so I wouldn't have to feel so lonely.

And this group did something very surprising: they did nothing.

They didn't preach at me. They didn't quote chapter and verse and offer to pray with me. And they didn't ask me to DO anything.

They gave me space. That's it... just space. Space



to think and to feel. Space to see what was in myself, and what wasn't. Space to watch and learn; not seeing carefully constructed masks of righteousness, but just people being themselves, trying to live good lives. And they let me be myself too: with all of my awkwardness and many, many faults.

It is in no small part because of the space that was given to me that I found my way to Christ, and began the long journey to where I am now (a journey I continue each day). With no illusions or expectations, I was simply able to take my time, and figure out how God wanted me to live and to serve.

And this is something important to consider, because I am certain I am not the only one who has had need of space.

As we face coming years of hard decisions and unfathomable changes in the church, we often find ourselves concerned with worship space, space for activities, and the increasing space around the vestry table or in the pews (or, perhaps, who is sitting in MY space). But perhaps the better focus of our attention is on forming safe spaces, or brave spaces...spaces where people can come to know God as themselves, not as others think they should be.

Everyone needs space. In it we find the way to be honest and true to ourselves, and discover that God already know us, loves us, and welcomes us. It's not something that needs to be forced, preached, or constructed. It simply needs to be lived and witnessed. No pressure...just space.



On October 20th, 2019, after ministering in her first parish for a year, the Rev'd Lisa Payne was inducted as Rector of the Parish of the Holy Trinity. Pictured with her are her parents, Melvin and Bernice Payne, her children Joel and Sydney Quinton, and husband Glenn Hicks.

## News From The Parish Of The Holy Trinity

Submitted with photographs by  
The Rev'd Lisa Payne



A certification of appreciation was presented to Shirley Newhook who retired this year after more than 60 years of dedicated service to St. Martin's in Dunville as their church organist. The entire parish was on hand to congratulate and thank Shirley for her contribution. Pictured with her are Angus Gilbert, LLM, Deacon, the Rev'd Sylvia Hodder, Rector, the Rev'd Lisa Payne, and Territorial Archdeacon, the Ven. Josiah Noel.



All Saints' Church in Dildo offers a free weekly meal and time of fellowship to a packed house every Thursday between May and October. This wonderful outreach ministry touches the hearts and lives of people from many communities throughout the region. Pictured here are some of the regular guests enjoying great food and company on October 31st.



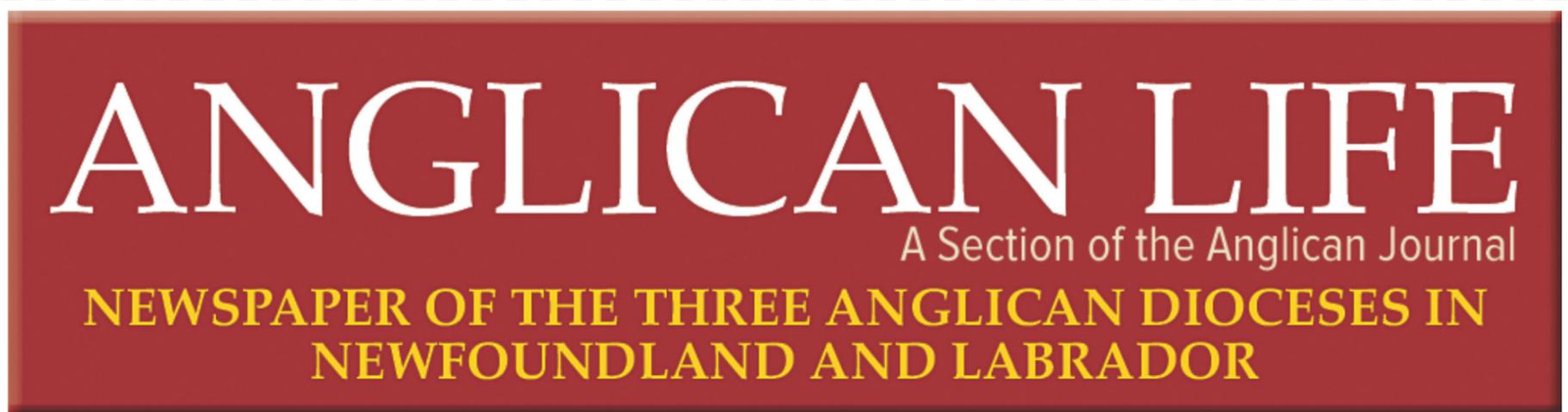
In October, the confirmation class of the Parish of the Holy Trinity received two special guests. Kathy Peddle shared the Godly Play story of the Holy Eucharist. Bishop Geoff blessed a garden of daffodil bulbs that were planted by the children and confirmation leaders, Reg and Barbara Stanford and Marilyn Green outside St. Barnabas' in Blaketown. Confirmation is scheduled for December 6th at All Saints' in Dildo. There are 24 candidates this year.



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