

ANGLICAN LIFE

NEWSPAPER OF THE THREE ANGLICAN DIOCESES IN
NEWFOUNDLAND AND LABRADOR

A Section of the ANGLICAN JOURNAL

October 2019



*We thank
thee, then,
O Father,
for all
things
bright and
good,
the seed-
time
and the
harvest,
our life,
our health,
our food.*

photograph by Markus Spiske on <http://unsplash.com>

Students Graduate From EFM in Corner Brook

Article and photograph by
Elaine Schulstad

The Corner Brook EFM 2019 graduation took place at All Saints' Church, Corner Brook, during the 11am Holy Eucharist service on June 8th.

In the front row (left to right) are: Archbishop Percy Coffin (preacher), Walter Wicks (graduate), Thomas Goulding (graduate), Archbishop Stewart Payne (EFM mentor), Wayne Sawyer (brother of the Rev'd Deacon Phyllis Joy), and Ann

Marie Turpin (third year EFM student). Phyllis died rather suddenly during the EFM year. Archbishop Payne and Wayne are holding Phyllis's graduation certificate, which was beautifully framed for her family.

In the back row (left to right) are: the Rev'd Tanya White (rector of the Parish of All Saints', Corner Brook), and Judy Parsons (third year EFM student).



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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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For Everything There Is A Season

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

The fall is my favourite season of the year. It is a time of startling natural beauty as summer transitions into winter with a wave of colour between the two, signalling great change. Fall, for me, is also a season of expectation. Almost as far back as I can remember, September was a time of new beginnings as the school year, and later the university year, began all over again. It was a time of learning new things, travelling to new places, meeting new people.

By the time this letter is published in late September or early October, many familiar activities will have resumed in all of our parishes and churches, and a rhythm of worship life will return after the summer. In my home Diocese of Eastern Newfoundland and Labrador we can expect both familiar and unfamiliar things this autumn. During the final week of September there will be an overnight retreat for our deacons, followed by a Diocesan Mission Conference, leading into a Diocesan Synod. All three events, in distinctive ways, will signal change as we reflect upon our journey as Christians and plan together for the future. This will be the first time that our deacons have gathered in this way for years. This will be the first time that we have had a Mission Conference of this calibre. And this will be the



first time that we have held a Diocesan Synod focusing on marriage equality. I believe much will be shared and received and celebrated.

As I write these words, I find myself also crafting fresh words for each of those late September gatherings. I find myself pondering the nature of change in a faith community that is much older and much greater than I can easily grasp. I seek for words that give comfort and reassurance during a time of significant anxiety for some as we head into a future for which little in our past has prepared us. Part of our task today as the People of God is to discern what it is that we must carry forward and what it is that we must leave behind. Some parts of our story will be helpful in the days ahead while some parts of our story may not nearly be so helpful.

G.K. Chesterton once suggested that it's not so much that Christianity has been tried and found wanting, as that Christianity has been tried and found

difficult. The Christian journey has always been difficult, for our faith has always called us to profound self-examination and more authentic ways of living. A difference today is the accelerating pace of change in the world around us and the crises of environmental, political, economic, and social matters impacting all of life. People of faith have much to discover and much to share as we face a new future together. It is important right now for us to listen to God, to search Holy Scripture anew, and to reflect upon our faith traditions in wholesome ways.

And so, as summer gives way to fall, which in turn will give way to winter, let us travel together in God's light. As the song says, *we are companions on a journey*. Let us make that journey together with one another and with God, facing challenge and change with faith and courage in the days ahead.

For More Anglican Life
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to the three Anglican
Dioceses of this province,
links to our Facebook posts,
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issues of Anglican Life



Diocese of Western Newfoundland Says Yes to Marriage Equality

Official Media release by the
Diocese of Western Newfoundland

At the Special Synod of the Diocese of Western Newfoundland, clergy and lay delegates voted 93.4% in favour of allowing same-sex marriage.

Bishop John Organ said

he was deeply grateful and overjoyed by the courage, generosity, and hospitality of the diocese. “This overwhelmingly affirming vote makes it clear that gay and lesbian people

are fully included in the life of the Anglican Church in Western Newfoundland (and Southern Labrador). Now, all the sacraments of the Anglican Church in the Diocese of Western

Newfoundland are available to the LGBT community, including marriage. It is a great day for the Gospel of Jesus Christ and a great day for our diocese.”



Holding the Fort This Summer St. John the Evangelist, Topsail

Article by Louise Smith
Photograph by Sharon Smith

Most of us look forward to summer’s approach because it’s usually the warmest season of the four. Despite its late arrival this year, it finally descended upon us in August with all its glory.

It was within this period that Rev’d Jolene chose to take her well earned vacation—a time conducive to the scheduling of holidays—albeit, with temporary arrangements made in her absence.

The summer turned out to be busier than usual with multiple funerals and receptions. But with all teams working together in unison, everything transpired in its usual tranquil manner.

At this juncture, on behalf of our church family, I would like to acknowledge three very special priests who brought us so much joy and fellowship through their participation in worship



Rev’d Lisa (on the left) with Rev’d Jolene

during this period.

Kudos to Rev’d Gary Parsons, Dean William Bellamy, and Rev’d Irving Letto.

This article would not be complete without the inclusion of the Rev’d Lisa Cox. Rev’d Lisa is “home grown,” as she was born and raised right here in close

proximity to the church. She has served in every imaginable capacity in our midst.

In January of this year she graduated with a Bachelor of Theology in Discipleship and Ministry; and is presently a deacon here at St. John the Evangelist.

During July and August,

in Rev’d Jolene’s absence, she demonstrated her prowess by solely conferring funeral rites in one instance, and by participating in three other funerals as well.

She led two of our 9:30 am Sunday services in liturgy, and participated in all the others with the Holy Eucharist..

Her mission to the parish did not end in our regular place of worship, as she solely led the liturgy on Sunday evenings in our Old Heritage Shrine. While there, she delivered faith inspired sermons, not only to the home congregation, but to interested visitors coming from away who have

connections from long ago to our parish. Rev’d Lisa has a special talent, and I believe that her trial of strength this summer has enabled the development of her gift, and allowed it to move closer to its aspired potential.

As I write this, with September fast approaching, we are looking forward to our parish’s fall activities, especially the “Back to Church” event with the Fall Fair right around the corner.

*For the gifts and the calling of God
Are irrevocable
Romans 12:29*

Correction From the Editor

In the September issue of Anglican Life, the author of the article “Spread Eagle Memorial” on page 23 was incorrectly attributed to


Nora L. Cumby, but the author’s name is Norma L. Cumby. My apologies for this mistake.



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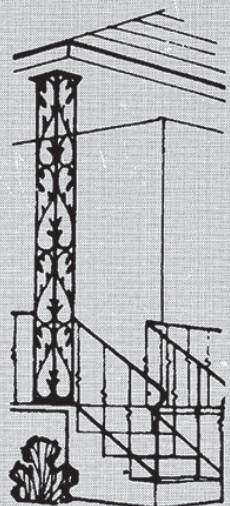
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We Are an Anglican Communion of Churches

Reflections from Canterbury

Article and photographs by
The Rev'd James Spencer

"Are you the only stranger in Jerusalem who does not know the things that have taken place there in these days?" – Luke 24:18

"Are you the only stranger in Jerusalem?"

As I look through my notebook, filled with the doodles and the occasional jotted point from my two weeks at the Conference for New Clergy and Seminarians at Canterbury Cathedral earlier this summer, I find this portion of scripture written almost on its own on one of the first pages. I remember writing it there. And I remember the deep sense of introspective dread and loneliness that I felt as I wrote it.

I had come to Canterbury, the home of Anglicanism, to learn, experience, and grow with others from all over the world, who like me were just starting out in their life of ordained ministry. Most had come from various parts of Africa, but there was representation in our group from nearly every continent. The conference was an intense period of worship, Bible study, and education on a wide variety of subjects, given to us by a number of instructors and church leaders, all with the awe-inspiring backdrop of Canterbury Cathedral and its surrounding locales and history.

It was humbling to be faced with the majesty and weight of so many centuries of Christianity, expressed in such astounding ways, both



Canterbury Cathedral

in the ancient structures and in the precise worship. I was privileged to stand at the spot where St. Augustine first landed in England. We explored the ruins of his abbey. We sat in the offices of the Anglican Communion, where everyone was busy planning for the upcoming Lambeth Conference next year. And we toured the confines of Lambeth Palace itself, walking past the portraits of the Archbishops of Canterbury from years gone by.

It was a busy time, with few moments to really rest and take it all in. For myself it was doubly so, my journey coming immediately on the heels of my father's funeral. And through it all those words kept coming back to me, read in a Bible study on the first day of the conference: Are you the only stranger in Jerusalem?

Much of who I am as a priest, so early in my ministry, has been inspired by my father. He was my model: my

portrait of what a clergyman is supposed to be; and often I have felt that I have come very far short of it. I seem to lack many of the gifts which came so naturally to him, and I struggle to make up the difference. Then, standing in the quire of Canterbury Cathedral, with the architecture towering over me so large that all three of the church buildings I serve in the Parish of Burin would fit comfortably within, and with the powerful voices of the men's choir belting out songs of praise alongside the resounding tones of the organ, I had to wonder, "Am I a stranger here? Is this my father's (both earthly and heavenly) world, and I do not truly belong?"

And then, on the eve of Pentecost, in the eastern crypt of Canterbury Cathedral (the oldest part of the building), I wandered into a worship service where a group of young people were playing modern instruments, singing modern



The Rev'd James Spencer with the group in Canterbury Cathedral

songs of praise, and people were clapping and singing along with smiles on their faces.

And I looked around at my fellow clergy, visitors from all over: such a variety of backgrounds and circumstances. So many different personalities, different gifts, different eyes and hearts from which they see the world. And here we are, in communion. We eat, we talk, and we pray together. In this time and in this place there is difference, but there is also connection. There is relationship, given through Christ, that brings us together.

One of the things we were told during the Conference was this: "There is no Anglican Church. There



Canterbury Cathedral, inside

is the Anglican Communion of Churches." And I realized that yes, maybe I am a stranger in Jerusalem. But I am not the only one. I am part of a communion, where everyone can find a place, and where every gift, every personality, is welcomed.

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The Rule of Law

Dr. David Morgan
Columnist

"When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn." Proverbs 29:2 KJV

Now, don't get me wrong—I'm not a political person. A bit of time serving on vestry and my condo board, but no "party politics" for me. But, I have a political issue that I am wrestling with as we head into the upcoming federal election.

My issue has to do with what has been salaciously dubbed the "SNC Lavalin Affair." In short, Prime Minister Trudeau inappropriately tried to influence the Attorney General regarding prosecution of a Canada-based company, SNC Lavalin. The Attorney General, though an elected politician, is a representative of the justice system—in Canada, the justice system is meant to keep politicians in check, and what the PM did is a big no-no. Even the federal Ethics Commissioner agreed that what the PM did was wrong. The PM has since defended his actions by saying that he was "simply trying to save Canadian jobs."

Here's my problem. SNC Lavalin was charged with doing business corruptly in developing countries, including Libya—paying bribes and giving kickback to officials. That might be the way that business happens in some countries, but Canada participates in international treaties that forbid Canadian companies from doing business this way. Violating the rule of law in foreign countries perpetuates corruption, and ultimately stalls the advancement of countries where corruption is present. So, in saying that he was "simply trying to save Canadian jobs," the PM has essentially prioritized Canadian success over the advancement of developing countries. Generally, I've been OK with the current Liberal government, but from a social justice perspective, I'm profoundly bothered by a PM that is willing to



leave developing countries in the dust while Canada continues to prosper.

Again, don't get me wrong. I'm not a political person. I am sure I could come up with things about the other federal leaders that bother me. But this article's word count won't allow me to be equitable amongst the major parties.

The SNC Lavalin Affair is an issue that is important to me. You probably have an issue or two that is important to you. Regardless, the federal election is looming. As I write this article in late August, the election has yet to be called, but it will be sometime on or before October 21 of this year. If the election happens before this article is published, I simply ask that you leave the article out on your coffee table for the next four years so that you can be ready to re-read it when the time is right.

Prior to the recent provincial election, I had the pleasure of speaking at a Muslim-Christian dialogue



held at the Parish of the Ascension (Mount Pearl) on the theme of "Voting as a person of faith." At the event, one audience member spoke to their desire for faith groups to act and drive the political agenda as a more "united front." The audience

member's comments have stuck with me since.

I believe that it is important that people of faith speak up on important issues because faith should play an important role in our society. And, I believe that those with a common perspective and desire should unite to make their voice louder. But, I am not so sure that I embrace the idea of expending a bunch of energy of trying to achieve the "united front" amongst people of faith—faith shapes our individual perspectives on political issues, but so too do our individual experiences, relationships, and circumstances. Faith presents public policy paradoxes all the time: is it better to help the homeless by spending on shelters, or is it better to help the underhoused by spending

on programs that support building low-cost housing? There is only so much money and energy to go around, so what exactly is the right balance?

By all means, go ahead and advance a faith-based "united front" on issues where it makes sense. But, my call to action is a little different than the audience member that spoke at the Muslim-Christian dialogue that day. As the federal election approaches, I encourage you to take a long hard look at whether your faith has truly influenced your voting and political action. If it hasn't, then take the time to pray about issues in the upcoming federal election and let your faith shape your vote accordingly.

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I Felt Like a Hypocrite

Allison Billard
Columnist

I have to write a little about my experience of the failure of the vote to change the marriage canon at General Synod last summer. As you read this, we have had our Diocesan Synod and you know the result. However, as I write, it is still some weeks off. While I am hopeful and optimistic, I am still processing what happened at General Synod and how it impacted me as an Anglican, as an LGBTQ+ ally, and as the mother of two young boys.

Initially I was angry and grief-stricken. I was not at all sure I could go to church on Sunday. I sat in the parking lot for ten minutes, nearing panic attack status. When I finally managed to get myself in the pew, I cried the entire service. Grieving for the loss of what should have been, for the pain we inflicted on the LGBTQ+ community, in particular those most invested in this process; everyone felt it, even those who thought it wouldn't be a big deal.

I felt like a hypocrite. How do I support an institution that can allow for this kind of action? How do I raise my boys in a tradition unwilling to change? How do I sing and pray about loving and serving others when we have done so much harm to our siblings in the LGBTQ+ community? I was devastated.

After a few days, reason and hope came creeping in. This was an institutional failure—the Anglican Church of Canada is no democracy. A small minority, in a minority house, had the power to veto the will of the people, and the will of the Church. There are talks of reviewing the structure to prevent such an occurrence again. Regardless of the structure, the people spoke that day, and are in favour of moving forward with marriage equality. Despite the vote, much progress was made—dioceses and parishes that are affirming and wish to



photo by yoav hornung from
www.unsplash.com



move forward will have that option. There are things to celebrate.

This does not undo the pain we caused so many, LGBTQ+ and ally alike. It doesn't fix the public relations nightmare that arose out of that Friday night vote. It doesn't change the fact that we will likely lose people from the Anglican Church in Canada as a result of the vote and subsequent fallout. But I hope that the reality will, in time, help to heal at least some of the wounds. That people will see that true change always comes from the grassroots, and while we may not have gotten there the way we hoped, or as quickly as we would have liked, we will get there in the end. We must have faith, and stay the course.

I leave you with this: When my five year old told me a few nights ago that he thinks he wants to marry a boy—but "I'm not allowed to do that," I told him with confidence that of course he can if that's what he wants. Soon that will be true both legally *and* in the church. If that day comes, and he wants to "marry a boy," we will plan the best wedding, church service and all.



Photo by PWRDF

Safina and her son, Isaka Fasil

Safina's Story News from PWRDF

Article by Sheila Boutcher
PWRDF Representative
Diocese of Central
Newfoundland

One of the reasons the Primate's World Relief and Development Fund has been so successful is that it works to find partners that share the same values. This story is a wonderful example of how the principal of longer term relationships and accompaniment lead to sustained success.

Safina lives in a small village in Rwanda with her husband and 4 children. She says the reason she got to meet Partners in Health (PIH), a PWRDF partner, was because she and her family had a very poor diet.

The child in this picture with her, her fourth child, Isaka Fasil, was born prematurely. By the time he was five months old, he was very malnourished and underweight because she did not have enough breast milk. She had to take him to the hospital to get formula. Eventually, when he could eat solid food, PIH/PWRDF supported the family with nutritious porridge which helped him, as well as their other children. Now Isaka is a healthy five-year-old and is able to attend primary school. All of his siblings are healthy as well.

After she left the hospital, PIH, in partnership

with the PWRDF, gave the family one goat. That goat has since given birth to 12 other goats! Three of the goats were sold to support the family but the others continue to produce milk; the surplus to the family's needs is sold to enable the family to buy other goods.

Safina has also taken part in training in modern farming methods, animal husbandry, nutrition and money management, provided by PIH/PWRDF. This training has been instrumental in lifting her family out of poverty.

PIH/PWRDF also supported the family with 20 kilograms of maize grain as well as organic fertilizer which she used to plant her garden. This fertilizer worked very well and when harvest time came they harvested a whole ton of maize. After seeing the benefits of the organic fertilizer, they used the proceeds from the sale of the maize and bought a cow, partly to give her access to

more organic fertilizer for her farm.

Every time Safina went to a PIH/PWRDF training workshop she was given a transportation allowance, she was able to save some of that allowance and bought a female duck. After three months the duck laid eggs and she now has 16 egg-producing ducks. Now the family has nutritious eggs and even more manure for fertilizer. She practices composting as well and uses the compost for her banana plantation, which is also thriving.

In five years this family has gone from poverty and malnutrition to being healthy and considered "well off." Safina says she is very thankful to PWRDF and thankful too that Partners In Health workers continue to visit, care and love her and her family.

Thank you to the hundreds, if not thousands, of you who have given the gift of a goat. Who knows where your gift has led!



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Beware: The Language of Wills

Kevin Smith
Columnist

Earlier this year, CBC reported on a legal case from British Columbia where a couple passed away with an estate of nine million dollars. They had six children, two of whom were boys, and it was to these two boys that the couple willed 93 percent of their estate and the rest was divided up between the four daughters.

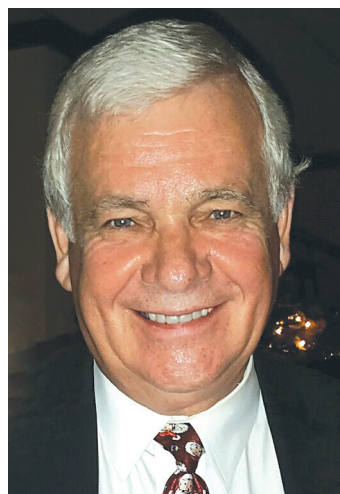
The result: the four daughters decided to contest their parents' will in court, arguing that their parents discriminated against them based on outdated traditional values. (The parents were of south-east Asian origin.) According to the CBC report, their lawyer pointed out that the daughters pursued the claim not out of self interest, but also to encourage other women from the same ethnic background to do so as well.

The judge came down with a decision and agreed to redistribute the estate to grant each adult sibling an equal share of the nine million dollars.

That decision raised some questions for me, and I sought out some answers from Douglas Moores, a lawyer with 47 years in private practice.

1. Have there been wills that have treated the offspring inequitably? Is this a common practice? Have there been wills that have been disputed in court?

Mr. Moores: In the vast majority of wills—especially those which have been prepared by legal counsel—



Douglas Moores

very few problems arise similar to the issues dealt with in the BC case. A will is a very personal document and the Court seeks to ensure that the wishes of the person making the will are upheld. There have been some—not many—cases where the Court is asked to interpret a will and in all cases the Court seeks to confirm the contents of the will—if possible.

2. Does Newfoundland case law allow for adult children to contest wills of this sort?

Mr. Moores: The Supreme Court in NL is governed by the Wills Act—but that Act would not be used here to deal with an interpretation of the wishes of the deceased person as in the BC scenario. The Court would however rely on equitable principles of the Common Law in an effort to ensure the sanctity of the will and the wishes of the deceased person. Any person may contest a will, and as I said earlier, that has occurred in this Province

on an infrequent basis.

3. What would a lawyer recommend in the case where their client is trying to discriminate against some or all of their children in their last will and testament?

Mr. Moores: A lawyer in advising a person on the preparation of a will would point out that if a will offends public policy or would be considered to be punitive that should be avoided as to do so is quite likely to lead to litigation. We do not live in a perfect world—the BC case is an exception—however if a similar fact situation existed in a will here in NL, then it could be contested and quite likely there would be a similar result as in the BC case.

Words worth of consideration!

Kevin Smith is a gift planning consultant for Anglican East NL. He can be contacted at 709 739-5667 or by email: kevinsmith709@gmail.com



Congratulations Rev'd Ken Abbott

Article with photograph by
Lisa Snow

On March 17th, 2019, the Rev'd Ken Abbott celebrated 60 years of ordained ministry. A special thanksgiving Eucharist was held at St. Andrew's, Fogo, on March 24th. After the service, a potluck meal was served, and it was followed by the cutting of a cake and the presentation of a gift from the St. Andrew's congregation and ACW. Special congratulations from Archbishop Stewart Payne were received; the archbishop and Rev'd Ken first met in Happy Valley, Labrador, in 1956.

We gave God thanks for Rev'd Ken's 60 years of ministry, and especially for his years spent with us,

and may God continue to bless him in this part of his vineyard.



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Gerald Westcott
Columnist

We all recognize significant change in the structures and institutions in the 21st century. Dr. Rick Singleton, Provost of Queen's College, says, "The challenge in this time of change, is to be prophetic ... we must do our best to determine how to prepare for the future. At Queen's College, that means ensuring people going into leadership must have spiritual resilience. They need to be grounded in spiritual practices that will sustain them in times of challenge but also equip them with spiritual skills and practices that will guide them in their ministries." This approach at Queen's mirrors some of the recent invitations of Bishop Geoff Peddle.

In response to the Spirit's promptings, Bishop Geoff, in the fall of 2015, invited leaders from the Shalem Institute of Spiritual Formation (based in Washington DC) to come to the Diocese of Eastern NL to lead a clergy conference on contemplative spirituality. After that initial positive experience of contemplative teaching and practice, the bishop invited the Shalem Institute back to the diocese again in the fall of 2017 for more practice and encouragement on the contemplative path. Consequent to this conference, it was noticed that if we were going to encourage the church to deepen in contemplative prayer, we would need to instruct and form local qualified spiritual directors that can companion others. So Carole Crumley, Winston Charles, and I met with Dr. Rick Singleton, and began discerning the possibility of a Spiritual Guidance Program. Noticing the Spirit's invitation to further exploration, the circle of discernment widened and we clearly heard the call to move forward with planning and preparation for a Spiritual Guidance Program at Queen's.

With guidance,



assistance, and classroom contributions from Shalem leaders such as Tilden Edwards, Margaret Benefiel, and Shalem graduates of the Spiritual Guidance Program, a three semester/one year program was put into place to start in the fall of 2018. Students could do the course for credit towards their degree, and/or they could do the three semesters and complete a Certificate in Spiritual Guidance.

The first semester focused on the foundations for spiritual formation, and the introduction and practice of contemplative prayer. The second semester centred on the practice of spiritual direction, and, in addition to deepening the practice of contemplative prayer, each student entered into a one to one spiritual direction relationship with a trained spiritual director. The third semester was a practicum in which students, in addition to continuing in the above, took on two spiritual directees themselves, and began the process of



Clergy conference at Lavrock

peer group spiritual direction.

It has been an amazing journey to witness these students deepen in their conscious union with the Divine, and also to deepen in their capacity to listen for and assist the Spirit's emerging in others.

Although this contemplative listening is in the art form of one to one spiritual guidance, it is the very same deep spiritual heart listening that the Spirit is inviting the Church as a whole to do in this time of great change and transition. The Spirit is calling us to go deeper into the heart. Each and every one of us needs a companion or guide along the way.



Meeting in the chapel at Queen's College



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Thanksgiving!

Ronald Clarke
Columnist

Thanksgiving comes every year. It's a holiday for everyone and most see it as a long weekend, time off from work and not much more. As Christians, giving thanks to God, our Father, and to Jesus Christ, his Son, is a practice we should have every day and not just at a particular time of year.

This past summer has been a difficult one for me. Near the end of July, I took sick and ended up in the hospital. According to my family, I very nearly died! I was anemic, I had pneumonia and I was bleeding internally. I only have vague memories of some of what happened to me over those two weeks in hospital, but what I have clear memories of are the number of people who prayed tirelessly to have my good health restored. Friends, neighbours, clergy, family members, and friends of family members all told



me they were praying for my recovery. It felt like half of Newfoundland was on their knees asking our Saviour to heal me. As a matter of fact, most are still telling me they are continuing to pray for my recovery.

For all these prayers, I am grateful! For all those who continue to pray for me, I am grateful! But most of all, I am grateful for the loving Father, who granted all those prayers and helped me to come back from such illness.



In today's age, people are more skeptical about religion and whether there is even a God. People need tangible proof that God exists. They need to see "with their own two eyes" God doing something. What people don't realize is, that God is ALWAYS doing something right in front of their eyes! On a daily basis, God heals the sick, he comforts the needy, he holds the suffering, and he embraces those in sorrow—he never leaves us!

What we humans don't grasp about our heavenly Father is that even when we think that we are left alone and there is no hope, He NEVER leaves. Jesus Christ made the ultimate sacrifice for us so that we would never be alone—in our happy times or in our darkest times. Jesus promised us we would always have Him with us—we need only to ask for his presence and we will receive it.

Today, I am grateful for so many things. I'm grateful

for a loving family, for kind considerate friends and for the love of our Lord and Saviour. This year my health scare reminded me of all that I have, here on earth and in the heavens with our Lord! Be grateful this year for all the blessings that been bestowed upon you and share all your blessings with those you love and those you meet! Happy Thanksgiving! May God bless you all!

New Deacon in Western Newfoundland

Submitted with photograph by
Dale Decker

On Tuesday, August 6th 2019, during a parish service, Deacon Wilhelmena Green was ordained by Bishop John Organ at St. Matthew's Church, Rocky Harbour. Rev'd Green will now serve as Rector of the Parish of Bonne Bay North, which covers the communities of Norris Point, Rocky Harbour, and Sally's Cove. Fellowship and lunch followed the ordination service.



Pictured above are Bishop John Organ, Deacon Wilhelmena Green, and others who were present at the ordination

Listening To Our Chaplains

Cynthia Haines-Turner
Columnist

One of my last tasks as Prolocutor was to attend a gathering of spiritual care providers (often called health care chaplains) as a listener. It's the second time I've had the experience of being a listener, the other time being at Sacred Circle in 2015. It is so very different from attending where you expect to participate and learn. Actually, I could hardly have been anything other than a listener since my understanding of the ministry of health care chaplains was peripheral at best—having participated in a few workshops and having received ministry from a chaplain on a few occasions.

So at the beginning of June, I attended and listened. What I heard was sobering and sad, hopeful and life-giving, spirit-filled and holy, and much more. I heard them say that they felt isolated and disconnected from the church—sometimes they are lucky if they are invited to clergy conferences. I heard of the precarious nature of their work, because of government funding, because of



hospital structures and administrations, because of changes in philosophy and thinking. That was sobering. What was sad is that their ministry is so often overlooked or undervalued yet in the ministry of the chaplains, we have the church at its best. It is sacrificial and often comes at great personal cost. One chaplain, who works with young people, spoke of dealing regularly with deaths due to overdose. Also, as the people who they serve change constantly, there is not the same support one would normally find in a parish setting. What is spirit-filled and holy is that chaplains faithfully



Photo by Daan Stevens from www.unsplash.com

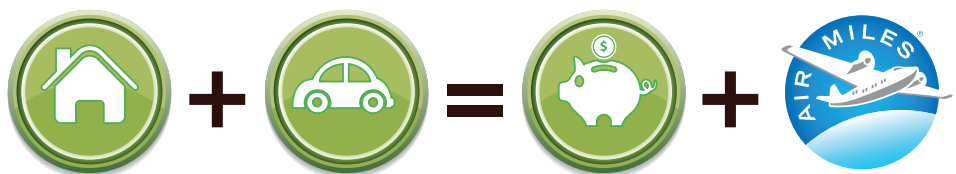
minister to people at their most vulnerable, when they are sick and dying—to those in the institution and to their families as well. The strain is most evident when it comes to ministering in cases of medical assistance in dying. Medical assistance in dying has been legal in Canada for three years now, and Anglican chaplains are called on to provide pastoral care not only to

the person who is dying and their families but often to the medical professionals as well. It doesn't take much imagination to realize how hard it must be for people trained to prolong life and alleviate suffering to offer assistance for someone to die, even if you believe it is their right to do so. Chaplains have to be prepared to set aside their own feelings or apprehensions as well

and provide spiritual care for all those involved. It is both hopeful and life-giving that chaplains give, 'expecting nothing in return.' There is no expectation that those to whom they minister will show up on a Sunday morning, or serve on committees, or contribute to the parish budget. It is serving because we are called to serve. As Bishop Geoff Woodcroft, another listener at the gathering, was quoted in the Anglican Journal as saying, "...you invest yourself daily so that another might have life—or death with dignity, or meaning, or love." It doesn't get more Christ-like, or holy, than that.

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Shave For The Bald

Article and photograph by
Dr. Doreen H. Klassen

One of the Anglican Marks of Mission is to respond “to human need by loving service.” Wendi (Granter) McKeagney, daughter of Canon Duncan and Pam Granter of The Cathedral of St. John the Evangelist in Corner Brook, did just that this spring by having her head shaved and giving her hair—all 31 inches of it—to an organization that provides wigs for children with cancer. At the fundraiser, held on Saturday May 4th, Wendi’s Karate

Demo Team, which included Wendi’s husband Rob and son Robbie, performed at the intermission, and 6-year-old Robbie made the first cut. As the highest fundraiser in the “Shave for the Bald” organized by the Seacoast St. Baldricks Foundation in New Hampshire (\$2,340 USD), Wendi won a gold medal for her efforts. Wendi’s mother and sisters, Viki and Nancy, surprised Wendi by flying to New Hampshire for this event.

Between the Lessons— Absalom’s Disgrace

The Rev’d Jonathan Rowe
Columnist

One of the themes that we saw recurring in the First Book of Samuel was the contrast between fathers and sons: the father being good and righteous was no guarantee that his sons would follow in his footsteps. We saw how Eli’s sons were a disgrace to the family, and then how the people were afraid to have Samuel’s sons take his place once he died. Now this theme will return to affect David’s family in the Second Book of Samuel.

David has multiple children from multiple wives, and each of them will bring their own mix of family drama and tension. Chapter 13 begins by introducing us to three of his children: Absalom, his sister Tamar, and their half brother Amnon. Amnon falls in love—perhaps lust is the better word—with Tamar, and cooks up a plot to take advantage of her sexually. Incidentally, have you noticed how often Bible stories follow this pattern? Someone sees something they want (like forbidden fruit in a garden), covets it, and then takes it for themselves, with disastrous results.

The story gets particularly dark here, as Tamar is raped by her half-brother Amnon. But as soon as he has had his way with her, he is filled with a deep loathing for her—greater than his lust had been. Now he’s ready to toss her aside. Ignoring her cries and protests, he has his servants put her out of the house and bolt the door behind her.



is angry, but refuses to punish Amnon. Amnon is, after all, his eldest son. Is he perhaps the heir apparent to the throne? Here we see David falling into the same trap that Eli and Samuel were in. At the very best, he is powerless to control his reprobate son. At the worst, he gives preference to his son over his daughter. You can almost hear him say ‘Boys will be boys.’

But Tamar’s brother Absalom will not be so forgiving. He takes care of Tamar and promises revenge. For two whole years, he nurses a grudge, biding his time, waiting for an opportunity to take vengeance on Amnon. Finally, when the time is right, he calls all his brothers and half brothers together for a party, gets Amnon drunk, and kills him at the dinner table. Then fearing the consequences, he flees into exile. Notice what has happened here. A story of seeing, coveting, and seizing, like the story of the Fall in Genesis 3 has set the stage for a story of a brother killing brother, like the story of Cain and Abel in Genesis 4. This is the age-old story of sin and the brokenness and alienation that it brings to the world.

It’s hard to tell if Absalom is in the right or in the wrong here. His desire for retribution is not quite the same as a desire for justice, and he takes matters into his own hands to get vengeance. He defies ancient laws of hospitality by killing a guest at his own table. Perhaps this is a story about how justice has to be about more than just retaliation. Absalom’s alienation from David will drive the rest of the conflict in the book. But that’s a whole series of other stories, for another time.

As modern readers, if we are shocked and appalled at this story, we should be. No doubt it shocked and appalled audiences and readers when the book was first on the bestseller list. We should remember that this is a story about the world as it is, not as it ought to be. Our discomfort with the story should remind us of the victims of male power and privilege in our own time and culture, and stir up a greater desire and hunger in our hearts for justice.

David gets word of what has happened, and



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A Couple of October Saints

October 17th is the feast day of St. Ethelreda, Abbess of Ely, and who is also known as St. Audrey. After being married twice, she decided that she would much rather be a nun, and so fled to the Isle of Ely with two nuns, and escaped her second husband, Ecgrith of Northumbria, who was King of Deira from 670 until 685. In 673, she founded a double monastery at Ely.

An interesting fact about St. Ethelreda is that from her more common name of St. Audrey we get the word "tawdry." A fair was held in her name at Ely every year. It became known for its lace goods, but by the 17th century, this lacework was seen as old-fashioned and cheap. Things made in this style were now disparagingly called tawdry



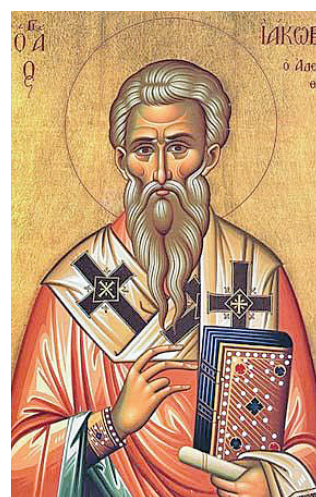
St. Ethelreda's Shrine, Ely Cathedral

after the fair that once made them popular. It is a word that we still use today to describe things that are of poor quality.

Regardless of this legacy of unfashionable lace, we can still remember St. Ethelreda on her feast day as a saint of the Church.

On October 23rd, we remember James of Jerusalem, the brother of our Lord. He was a Christian apostle, but not one of the original twelve Apostles from Jesus' time of earthly ministry. He was leader of the Jerusalem Christians, who worked together with Saints Peter and John the Evangelist.

It is in Galatians 1:19 that we hear this particular James referred to as the brother of Jesus, though exactly what that means has been a disputed issue for as long as we have had the Bible. Some scholars say that he was Jesus' natural brother, others say he was Jesus' stepbrother, and others say he was his cousin. Whatever the answer, it is clear that James was an important leader of



St. James, the brother of our Lord

the church in Jerusalem, and became even more important after another James, the son of Zebedee, was beheaded, and St. Peter left Jerusalem.

This particular James is also called "The Just" because of his promotion of the Jewish laws, even for

Christians. James felt that Christians should continue Jewish practices and piety, as he did himself.

There is also some debate over when and how James died. Some say 62AD and others say 69AD. Some say that he was stoned to death, and others that he was executed by being thrown from a tower. Whichever it is, we will remember him on October 23rd, and give thanks for his leadership to the early Church.

Written by the editor with information from: Every Man's Book of Saints (by C. P. S. Clarke), Britannica.com, wikipedia.com, and rememebred stories.



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