

# ANGLICAN LIFE

NEWSPAPER OF THE THREE ANGLICAN DIOCESES IN  
NEWFOUNDLAND AND LABRADOR

A Section of the ANGLICAN JOURNAL

February 2020



## The Ascension's Advent Project— St. Margaret's Boat

Article by Jean Nash  
Photographs by The Rev'd Lynne Courage

Our Advent project this year hinged once again on our mission “reaching out to others.” In particular, a focus on the charitable works and caring nature of St. Margaret, the patron saint of the homeless, who was falsely accused, mentally ill, and orphaned, led us to our project. Our confirmation class, along with the congregation, partnered with Network Café (a not-for-profit social enterprise that partners with individuals who face barriers entering or re-entering the workforce). We organized a means of providing gifts/donations that would make a positive impact this Christmas for

these individuals as they aim to move forward with their lives. We chose “St. Margaret's Boat” as the vehicle to hold all donations/gifts (items that had been identified as most needed). By the time Mr. Cyril Tobin, provincial coordinator of NL housing and homelessness network, came to receive our boatload of gifts during Sunday's service on December 15th, it was brimming over with Christmas packages, packages which he will see to being delivered to specific individuals and hopefully help brighten the Christmases of those who have many struggles to overcome.



## A Letter From Bishop Peddle—Preparing For Lent

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

I am writing these words at the end of December for the February issue of *Anglican Life* from the coast of Labrador where I am spending the Christmas season. Publishing deadlines being what they are, I needed to have this letter submitted early, which is just as well because I am taking January and February for study and reflection. The year 2020 marks my seventh year as bishop (and my 33<sup>rd</sup> since ordination) and “a time apart” this winter is something I long for right now. But before my study break begins there will be Christmas in the Mary's Harbour area of Labrador where I am sharing in the worship services from the Fourth Sunday of Advent to the First Sunday after Christmas along with all of the home visitations, communions and visits, that go along with being a priest at Christmas. In addition to Mary's Harbour, I will also lead worship in Lodge Bay, Port Hope Simpson, St Lewis, Pinsent's Arm, Charlottetown and Norman Bay. All told, I have over twenty commitments in a ten-day period. Kathy is with me and she is sure doing her part, especially with the children and young people



and her gifts with *Godly Play*.

I very much look forward to January and February and the promise of stillness during those winter months. We live in a fast-moving world that seems to be moving faster all the time. In fact, the pace is such for many of us that there is little time to reflect and ponder anymore and we find ourselves simply responding to the impulses and demands of others. That is not always healthy, and it seems to me that slowing down and taking time can be a good thing for all of us in this hurried world. One of my goals for January and February is to go offline and disconnect almost totally from social media and e-mail. I am grateful that life gives me

this opportunity to step back and simply breathe.

Ash Wednesday will be February 26th, and that will begin the season of Lent for Christians. Lent has always been a time apart from the usual for believers as they get ready for the Easter celebration of our Lord's Resurrection. During Lent, we are encouraged to reflect and pray and establish healthy disciplines so that we prepare spiritually for Easter and the journey beyond Easter. I encourage you this year to share in the worship and reflections offered in your local church and make room for God in the midst of your life. I end with this Collect for Ash Wednesday that we pray every year:

*Almighty and everlasting God, you despise nothing you have made and forgive the sins of all who are penitent. Create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our brokenness, may obtain of you, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.*

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# A Seminarian's Thoughts On Mission

Article by  
Dale Careen

I am one among the many in our Anglican faith community who are exploring not what Mission is, but how we go about mission. I have come to understand that mission is inherently social justice centred, and evangelization can be expressed in acts of compassion. The command to "love thy neighbour" is a command to engage in good stewardship and equitable distribution of the world's resources. Mission cannot be separated from social justice, which cannot be separated from God's message of love. Mission is about positive transformation. Jesus' life reflects his purpose—transformation. Mission is transformative because we change as people seeking to do God's work on earth. I have been told by some that we must be careful with doing "social justice" because then we are forgetting the Christian path and we may be teetering on the edge of secularization. I disagree with this. Our Lord and Saviour Jesus Christ lived and died because he was a social activist. Jesus' mission was concerned with changing the consciousness of the society as a whole. If we look to the person of Jesus, we can see that mission is not just a part of the church that is done alongside other things, but it is the whole purpose of church. It is how the church lives in relation to society and how it functions internally as well.

Missional work



Image by E. Rowe

provides opportunities for bringing good news to the world and ways to concretely engage in that process. Engaging in missional work generates tremendous opportunities to create, explore, and transform. While there needs to be clarity around what mission is, it should not be limiting or restrictive. Part of mission work is to be proactive, to look into our communities and see where God is speaking. Our mission as a church is to be present in our communities. Our faith was founded by those who went out among the people and interacted in the communities they found themselves in. This is a powerful tradition that we must continue to practice in order to have healthy ministries and effective missions. The church, its leaders, and those of us who aspire to be leaders, need to actively search out opportunities to participate in addressing injustices in our communities. We need to be vocal and active about the lack of affordable housing, the almost non-existence of supportive housing for those of us with complex needs and concurrent substance

abuse issues, and the ever-increasing problem of food insecurity. These issues are gross injustices on humanity in a country as rich and abundant as ours. We need to use our existing resources wisely. Church properties must be maintained and not allowed to fall into disrepair. Church properties should not be sold, but rather repurposed. By repurposing our buildings, we can respond to human need by loving service. Within mission there is unlimited space for ministry to be practiced in new and exciting ways right alongside the traditional ways that have endured for centuries. We must always remember that our spiritual path is formed and directed by so much more than our own personal journey. Our journey changes shape by those around us and by the services that we provide to our families and communities. Learning to give of oneself makes a better, stable, loving community for everyone. Engaging in good works locally and globally, done in the name of Jesus Christ, is proclaiming the Gospel. Our Christian proclamation does not always need to use words. We can proclaim a very strong message by living a life centred on caring for the earth and all its inhabitants. Our mission, as instructed by Jesus, is to love God and love our neighbour. Mission is the manifestation of God's spirit. Mission enables us to know God is present.

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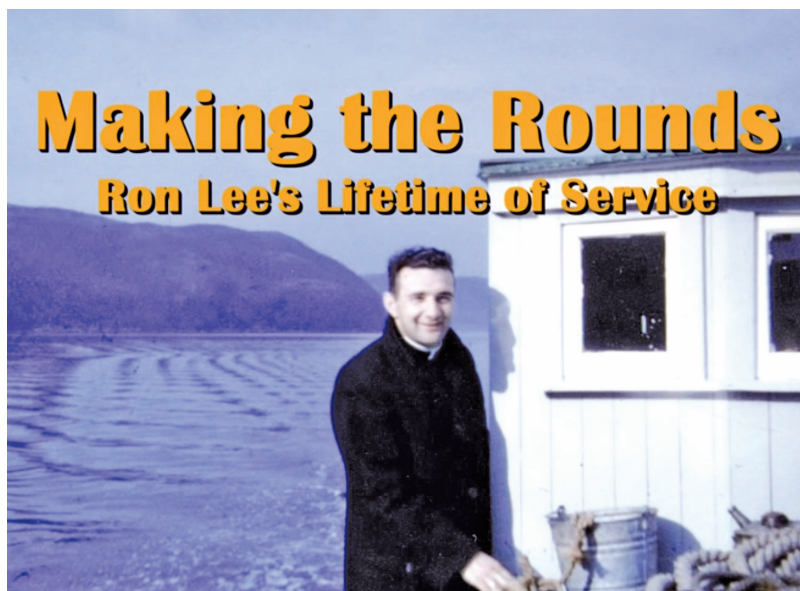
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# Making The Rounds—The Rev'd Ron Lee's Lifetime of Service

Article by  
Matthew Barter  
Photographs from the Lee Family

Ron Lee is an extraordinary man living an ordinary life. According to the producers of the film who are a part of the On the Move Partnership, *Making the Rounds: Ron Lee's Lifetime of Service* (2019) "is a story about a rich life of moving from place to place as part of work, including as a clergyman, teacher, and a CN train employee. It highlights the key role of various modes of transportation in the history of Newfoundland and Labrador." The film is 30 minutes in length. People live outstanding lives but after they die, they are often forgotten.



were eight boys and two girls, a girl at the beginning and it was eight boys and then there was a girl at the

that they referred to as a "Rodney." Fishing was a big part of the community, and fish would be sold and

lot of experience working on trains. In the film, Ron talks in-depth about his experience at CN.

served in PEI, Annapolis Valley, Lewisporte, Pouch Cove, Portugal Cove, and Bell Island.



On the Move is supported by a number of organizations including: the Social Sciences and Humanities Research Council of Canada, InnovateNL, the Government of Newfoundland and Labrador, and the Canada Foundation for Innovation. It is a project of the SafetyNet Centre for Occupational Health & Safety Research at Memorial University of Newfoundland (MUN). Films are produced at HSS Film Unit, Digital Research Centre for Qualitative Fieldwork at MUN. Derek Norman is the Co-ordinator. The film is directed by Sharon Roseman and produced and edited by Sharon Roseman and Lesley Butler.

Ron Lee was born in 1934 and was the third of ten children. In the film, Ron states, "In my family there

end... so now I'm old as the hills."

Ron grew up in a small town called Petty Harbour outside of St. John's. In the film, he speaks about the different transportation methods available back then: "From my earliest memories there, a lot of the men, and back in those days some women, worked in St. John's, so we had a transportation of getting from Petty Harbour to St. John's," says Ron. He says that he can remember construction workers going to St. John's in a truck, "a rubber truck with a tarpaulin over it." Afterwards, buses were introduced as a means of transportation. They also used more traditional methods of transportation such as the regular fishing boats and a little boat

transported to St. John's either by truck or boat.

Ron's first employment was at the Canadian National Railway (CN) in the summer months. He has a

Back in Ron's day, the government gave students \$600 to attend university to participate in teacher training, but you had to commit to teach for two years. Ron taught in Cox's Cove and in Labrador. In the film, he talks about how difficult transportation was around the province, especially to the more isolated towns. In some places, dog teams were the means of transportation.

After Ron's short teaching career, he entered Queen's College to train to be a clergyman. His first parish was in the town of Hermitage. Other towns Ron served in include Balkans, Grand Bank, and Gander. After his retirement, he

Throughout his seven years of service on Bell Island, Ron only missed two Sunday services because of the ferry or weather, but has more than one story of arriving and having to "fly by the seat of my pants."

The story of Ron Lee is a fascinating one—he has had a great life and a great ministry. The documentary was well-produced and I would highly recommend it. These stories often get lost when people pass away so preserving this history is important.

*The documentary is available on YouTube; just search for "Ron Lee."*



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# Hospital Chaplaincy—A Ministry of Hospitality in the Midst of Pain

Article by  
The Rev'd David Pilling

In the Gospel of Luke we have examples of a pastoral side of Jesus' ministry. In one of the strongest images of pastoral care, some friends of a paralyzed man carry him to see Jesus. Because of the crowd, they climb atop of Peter's roof, remove some of the thatching, and lower their friend down to see Jesus. In every sense of the word, it is the faith of the friends that brought about this encounter the paralyzed man had with Jesus. They saw their friend's pain and sought a healing presence in his life, and they acted with compassion and deliberate actions.

Another such encounter takes place a few chapters on, in which a woman enters into Simon the Pharisee's house. The woman does not say a word, rather she kneels down at Jesus feet, crying so that her tears wet his feet. She dries them with her hair, kisses and then anoints them. For her, Jesus created a space of hospitality where she would encounter God, and the unconditional love that lead to wholeness, in spite of the uncomfortable surroundings of Simon's home.

Scripture is filled with examples of how God creates opportunities for His people to encounter Him, often in times of crisis or extreme discomfort. In our society, perhaps the most common such crisis we encounter, is when we are sick and in need of medical intervention. When people enter any hospital, they surrender a great deal of control over their own lives. It is a very stressful and vulnerable time for many. It can be almost as stressful to the family who visit and see their loved one so vulnerable. In many cases, even though death is not a likely outcome, patients can identify with Psalm 23, as they realize they are walking in the valley of the shadow.

As a chaplain, I am part of the "Circle of Care" that a patient receives. The hospital



setting is unique within the province, in that some of the most highly educated people work together to create a community of healing. I witness some incredibly caring doctors, nurses, social workers, and therapists who offer their skills, and attention to those in need. I see how personally they take their vocation; how they rejoice when someone gets better, and how they grieve when someone dies. I watch as they extend themselves in attempting to offer comfort at a very uncomfortable time in people's lives.

I visit all Anglicans who

have identified that they wish to receive Pastoral Care. Like Jesus did with the woman who went into Simon's home, I attempt to create, during my visit, a space of hospitality where each person may encounter God through our conversation and prayers, on their own terms. The hospitality I speak of is simply creating a safe space where conversation will take place. Hospitality is not meant to change people, but to offer a place where emotions and thoughts can be openly and safely discussed. Hospitality is the full extent of Jesus' command to love

our neighbour as we love ourselves.

In my previous 33 years of ministry as a parish priest, I would have attempted to create hospitality in each of the home visits I did or to extend it to each visitor who came to see me. It was simply an extension of my faith and prayer journey. The same is true in a hospital setting, except it is learning to ignore the complex machinery connected to many patients or to find quiet in the midst of a busy, busy room. Like Jesus did with the woman who visited him at Simon's home, I attempt to create a space where God may be encountered, prayers may be said, emotions may be discussed and, in many instances, Holy Communion and/or the Sacrament of Anointing may take place. As chaplain I am a very visible presence of Christ within a place of healing, which is humbling, and I daily thank God for this opportunity.

One of the lessons I have learned is the importance of taking time to engage people in conversation. I am fortunate to have seen two of my role models, Canon John Courage and Sister Betty Morrissey, doing this in their ministry. We never know where God is opening

a door for an encounter to take place.

A number of years ago, when I was about to have surgery, my surgeon came up to me in the pre-surgery room and asked if he could have a prayer with me—I have never forgotten this request. It is an honour to be present with anyone going for surgery. As chaplains we are only too pleased to offer prayers for each person, praying that God's healing presence will be seen and felt through the surgical team and that each patient will know that the God who loves us has them in the palm of His hands.

When possible, and only at the patient's request, I let the patient's rector know of their stay in hospital. This notification is made usually with the assumption that their rector will pray for them while in hospital, possibly visit them and that there will a follow-up upon their return home.

I am truly pleased to be part of a team ministry, both as Anglican chaplains and the larger chaplaincy team working in Eastern Health. I am grateful for the insights gained from Canon Ed Keeping, and appreciate the unique insights he has to this shared ministry.

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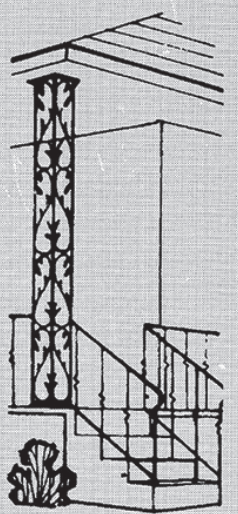
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# Anniversary Celebration at St. Andrew's, Fogo

Article and photograph by  
Lisa Snow

On Sunday November 24th, 2019, a special service was held at St. Andrew's Church in Fogo in celebration of 203 years of official church worship at St. Andrew's, and 103 years

of the present building, and 119 years of the present pipe organ. The Venerable Terry Caines was the guest preacher, and the present rector, the Rev'd Kenneth Abbott, was the celebrant.

It was a beautiful service of thanksgiving, and a potluck meal was held after the service. Shown in the picture with Archdeacon Terry and Rev'd Ken are the children who attended.

# Time For Some Hard Truths

Allison Billard  
Columnist

I think it is time we confronted some hard truths. This is not my usual "view from here" raising kids in a secular world sort of column. However, this issue touches all of us, young and old, rich and poor, single and partnered, students, professionals, and everything in between, faithful, atheist, agnostic, no matter where we are on our journey.

Hard truth #1: Our planet is in crisis, there is no real refuting the science on that one. Our dependence on fossil fuels, our need for convenience, our desire to inhabit remote areas where we cannot be self sustaining...all of these things and a thousand others have contributed to a climate crisis that may literally be the end of the world.

Hard Truth #2: Our personal health, both physical and mental, is at ever greater risk. More and more young people are being diagnosed with mental health disorders. The obesity rates are soaring. We are not taking care of ourselves.

Hard Truth #3: Too many of us don't actually want to do anything about it. We don't \*really\* want to stop doing things that are bad for us or for the planet. We like to eat, drink and be merry. We like to consume, consume, consume. Our economy depends on it. We don't like to do things that make us uncomfortable, that are inconvenient, or that take too long. We like to find ways to make things bigger, better, faster and stronger, no matter the cost to the environment. We don't want to go back to the days of growing your own food, walking and biking everywhere, not being able to just up and drive wherever we want, not being able to eat whatever type of food we want, or having to shop locally because there is no amazon.com or big box stores. We prefer instant gratification in all areas of



life.

Hard Truth #4: We have created a generation (maybe several generations) of humans who don't know any other way to live but in this fast paced, technology driven, fossil fuel dependent economy, in a deteriorating climate. How can they do better if they don't know better?

But there is good news. People are starting to hear and understand. There are things we can do as individuals and as a society. But we actually have to commit to doing them. Lip service is not enough. Governments need to get on side and everyone needs to be moving in the same direction and that will only happen if we all raise our voices to be heard. Advocates like Greta Thunberg and Autumn Peltier are amazing and inspiring, but they alone are not enough. Everyone has a part to play, and unless we all step up and do it, the efforts of a few are meaningless.

I have pledged my commitment, it impacts how I vote, and how I shop. It changes the kinds of snacks we eat and the types of cleaners we use. We aren't perfect. I do drive an SUV, and I live and work on opposite ends of town. This fight is not about a few people doing it perfectly, it requires all of us to be doing it imperfectly and demanding of our leaders that they enact changes to make us all better able to do it more effectively. Will you join the fight? The future of our planet is on the line.

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ANGLICAN LIFE Newfoundland&Labrador





The original group of Holly Ladies 10 years ago

## St. John the Evangelist, Topsail—Holly Tea 10th Anniversary

Article and photograph by  
Louise Smith

Most individuals or groups can boast, whether big or small, of some semblance of a Christmas tradition. Random House Dictionary describes it as a custom so long continued that it has almost the force of a law.

Ten years ago, St. John the Evangelist, Topsail, celebrated the 150th Anniversary of the founding of our church. As a grand finale to this once-in-a-lifetime occasion, the ACW ladies decided, as part of the Christmas activities that year, to host a tea befitting a king. After all, despite the commercialization of Christmas in the secular world, Advent is still all about the greatest king that ever lived.

As a gesture of good will and fellowship, we decided to extend invitations outside the confines of our own

parish family. The response was overwhelming, and as a result, the festivity known as our "Holly Tea" was well attended.

Our Holly Ladies took great pains in the preparation. Tables were elegantly set with Christmas linens. We polished our best silver and laid out our fine china. Food was tastefully prepared and served on special crockery. Everyone had an enjoyable and blessed afternoon.

Little did we realize ten years ago that our Holly Tea would evolve into an annual tradition, etched in stone and in poetry:

Ten years ago our church had been here,  
For a century and a half duration  
So every month throughout the twelve,  
We staged a celebration.

We had dinner shows and special guests, Primate Fred flew in one morn.

Then when Christmas came to clue things up,  
Our Holly Tea was born.  
As Christmas approached the second year,  
We started to remember.  
And decided to revive the Holly Tea,  
Then set a date for mid December.

From then on it's been automatic,  
Just comes naturally each year,  
It's a must here at our parish church,  
This fellowship to share.

"Happy are the people  
Whose God is the law."  
Psalm 144:15.

## The Future Church

The Rev'd Canon  
Gerald Westcott  
Columnist

My mother, who will be 88 years old in February, recently spent a few days at home with Valerie and myself (mom lives in a Seniors' community in Witless Bay). She had a fall the week before her visit, and ended up with some stitches above her eye, a broken nose, and a lot of bruising. She has become more frail in her elder years, and with her short term memory loss, a tenderness and compassion is invited in her presence, at the same time eliciting a clear reminder of the unstoppable nature of change and decay. As mom's physical life inches closer to its end, its essence, continuity, and newness continues in me, in my children, and in their children. There is a universal truth in this one particular family story. This truth is true for all families. This truth is true for all of creation. This truth is true for the Church of Christ. We all share in the one continuous Life that is God, that is ever emerging in new ways disguised as

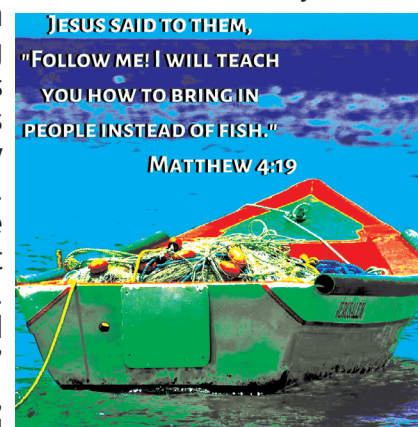
our own evolving lives. God is in our lives as they change. God is in the Church as it changes. We need "heart" eyes to see, we need "heart" ears to hear, and to join in the movement of the Spirit.

Like my mom, the institutional church is old, frail and in decay. Change is not only being invited, it is being demanded. And there may be some "short term" institutional memory loss (relatively speaking in the context of the last 2000 years). The institution is not the raison d'être of the Church. The reason the Church exists is to support followers of the Way of Jesus. Christianity is not an institution. Christianity is a movement. The Church's remembering of its essence,



its continuity and its newness in the Way of Jesus, has everything to do with the new and emerging Church.

Brian McLaren, in his book "The Future of Christianity," says "*This emerging or emergence Christianity will be decentralized and diverse rather than centralized and uniform. In other words, it will have the shape of a movement rather than an institution. It will be drawn together by internal unity of way of life, mission, practices, and vision for the common good.*" That sounds like the church of the New Testament. McLaren goes on to say that Jesus was a non-



violent leader who started his movement by saying "follow me." He recruited diverse disciples, and after learning

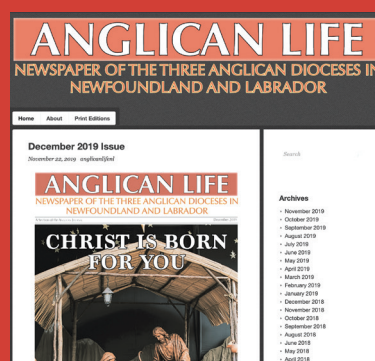
to open up to the depths of their spiritual hearts, he sent them out to teach and multiply this Loving Way of Life among "all the nations." It is time to let go of what is no longer relevant nor helpful in living out the Gospel. The Jesus movement is more needed now than ever before. It is time to go deep into the well springs of our spiritual hearts, to let go of all that is passing on the surface, and to re-emerge drenched in the ever new Way of Love.

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# New Clinic in Mozambique Restores Dignity To Women's Health Care

## News from PWRDF

Article by Mike Ziemerink  
Submitted by Sheila Boutcher  
PWRDF Representative,  
Diocese of Central Newfoundland

In October 2018, PWRDF announced it was building with partner EHALE three Maternal, Newborn and Child Health (MNCH) dispensaries in Nampula Province, Mozambique. Now with one dispensary open for business, mothers and children are getting the healthcare they desperately need.

These dispensaries would not be possible without the support of PWRDF's incredible donors. During the 2018 World of Gifts campaign seven "Brick and Mortar" donations of \$7,500 each came in. Combined with a 6:1 match from the government of Canada, each gift resulted in \$52,500 toward a dispensary.

Four individuals made brick-and-mortar donations as well as three church bodies:

The Anglican Parish of Sunny Brae in Moncton, New Brunswick

St. Martin's Cathedral in Gander, Newfoundland

The Diocese of Central Newfoundland

The first dispensary opened in late December 2018 and has already been successful in improving maternal and newborn health in Liupo, Nampula Province.

The dispensary provides women with all kinds of healthcare services under one roof. Previously, women had to walk between various buildings, sometimes far apart and in extreme weather, discouraging them from seeking healthcare in the first place.

One patient from the dispensary described how the new building has made life easier for women in Liupo. "Before the new building was built services were received from a very small space with no dignity or privacy," she said. "Women were afraid to speak to nurses because



The image on the left shows the structure where women would previously receive care. The new dispensary (right) allows women to receive care with privacy and dignity



there was no privacy to answer questions, but construction of the new dispensary has improved services a lot."

The dispensaries provide family planning consultations, pre- and post-natal care for women, vaccination services, growth and development monitoring for children under five and pediatric triage. Every pregnant woman and her spouse who comes into the clinic undergo mandatory screening for HIV and AIDS.

"It's incredible how many services the dispensary can provide for these women under one roof," said Richard Librock, PWRDF's External Funding program manager who is monitoring the construction of the dispensaries.

The construction considers everything from weather patterns, convenience and children's safety. Lessons learned from the first build will be taken into account during constructions of the next two dispensaries.

Powerful cyclones

are a constant threat in Mozambique, as recently seen by the destruction caused by cyclones Idai and Kenneth, so the construction is as resilient as possible. It is recommended that roofs are sloped between a 25- and 45-degree angle in order to prevent gale force winds from getting underneath and uplifting the roof, so the dispensary's roof is within those parameters.

"When designing these dispensaries we consider Murphy's Law, what can go wrong, will go wrong, so we take every precaution," said Librock.

In order to be as sustainable as possible the roof was retrofitted with an eavestrough system that channels rainwater directly into three 40 cubic meter cisterns. These cisterns provide the entire dispensary with water for the newly built washrooms and sanitation stations.

Each of these cisterns holds 40,000 litres of water. This means that during a normal rainy season, when approximately 900 millimetres of rainfall is received within a year, the



A woman carrying her baby leaves the dispensary with valuable information on her child's health; other women and children wait for care

cisterns can collect enough rainwater to supply the dispensary throughout the eight-month dry season that follows, which is especially helpful in an area prone to drought. In a prolonged drought, which might last years, the cisterns remain useful in that they are easy to refill with a water truck.

The dispensary draws electricity from a reliable, renewable source of energy

known as Cabora Bassa, the largest dam in Mozambique.

Construction of the next two dispensaries in Mozambique is slated to begin shortly in two other communities in the districts of Mossuril and Erati, ensuring more women and children can access healthcare with dignity.

-With files from Richard Librock



# The Parish of Meadows

Submitted with photographs by  
Willie Loder



On December 4th, St. Paul's held a Christmas Gospel Concert, where they performed the 12 Days of Christmas and The Mummer's Song. It was an enjoyable evening.



On December 11th, St. Paul's ACW hosted a Christmas supper for the Gillams and Meadows ACWs, and the ladies of Bethany United Church, with games and fun. A cold plate supper was served and enjoyed by the 33 members attending.

# Reflections Of The Past Year

Kevin Smith  
Columnist

*"Christmas is a season not only of rejoicing but of reflection."*  
Winston Churchill

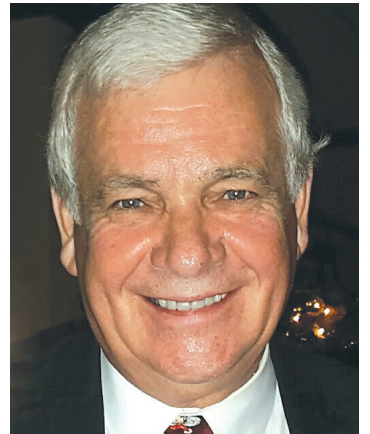
The problem with writing a column for a monthly newspaper is that the deadline for submitting the article is at least one month ahead of publication. This causes me some frustration since here I am now in the third week of Advent with Christmas around the corner and I have not had time for reflection recently, despite the above statement by the late British Prime Minister.

However, be that as it may, here are my thoughts or reflections on the past year.

The ministry of planned giving has been growing considerably in the last few years and this past year was no exception. We registered ten planned and major gifts in the last twelve months valued at approximately \$700,000. That included, much to my delight, three gifts of shares to two parishes. Essentially, three parishioners had shares in publicly traded companies and decided to hand them over to the diocese as donations. Interestingly enough, if they had sold the shares and given the money to the parishes, they would have been hit with capital gains tax. However, by giving the shares to the church, they eliminated the taxes and instead received a tax receipt for the value of the shares. Three wonderful gifts and we thank the donors sincerely.

There is one lady who has been very generous to the Lavrock Complex for a large number of years and had been invited to attend the closing banquet for one of the youth camps. Recently, she informed us that she had changed her will and left a bequest for the Lavrock ministry. Needless to say, we are deeply grateful to this lady.

In December, I had a call from a lady in Ottawa who was in the process of redoing her will and wanted



to chat about leaving a bequest to the Diocese of Eastern Newfoundland and Labrador for the ministry to the elderly. I informed her that this ministry was a worthy one indeed and in much need of support. She also wanted to make a similar bequest for the Diocese of Western Newfoundland.

A wonderful Christmas piece of information.

A sad note, in an earlier column, I talked about two wonderful people I met during my 14 day stay at the Health Science Complex. I admired both their attitudes and was touched by their spirit. Well, Watson, from Central Newfoundland, passed on August 19th which happens to be our anniversary. I think of him often. Richard, the other gentleman, survived being run over by an SUV and spent weeks in hospital. I recently learned that he now has prostate cancer and is undergoing treatment. I wish him well.

What about 2020? My wish is that all of you will get your estates in order and have a legal will drawn up by a lawyer, and in that will, you will prayerfully consider leaving a bequest for your church. There never was a time when the church needs your continuing support than now.

*"For it is in giving that we receive."*

St. Francis of Assisi

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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# Sharing From The Cup That Runneth Over

Dr. David Morgan  
Columnist

*"He performs wonders that cannot be fathomed, miracles that cannot be counted. He provides rain for the earth; he sends water on the countryside."*  
Job 5: 9-10 NIV

As I write this article, I have a glass of icy water next to my computer on the table. I didn't think twice about preparing my glass of water—I simply went to the tap, filled the glass, and popped in a couple of ice cubes from the freezer.

As humble and simple as a glass of water is, every time you pour one, you cause another ripple... each ripple slowly building towards a tsunami of new world order.

In most of Canada, we can use potable (drinkable) water freely, knowing that we have lots of it, and that it only costs a fraction of a cent to produce each gallon. Potable water is available for our personal use (e.g. drinking, bathing, recreation). And, perhaps just as importantly, water is available to support our economy (for example, it takes about 1800 gallons of water to produce a pound of beef). But, it's not that way everywhere. And it's not that hard to find examples.

Mexico City was originally surrounded by lakes. Over time, the lakes were drained to make way for the expanding city. The



city has now come to rely on an underground aquifer for most of its drinking water. As the aquifer is slowly depleting, Mexico City sinks, causing damage to buildings and other infrastructure. Making the situation even worse, the city regularly floods during heavy rainfalls because the historic lakes are no longer available to hold the excess rainwater.

Or take Lagos, the largest city in Nigeria, with a population of about 21 million people. The city can produce only enough potable water to meet about half of the demand. Even worse, a large percentage of the potable water is lost to leaky pipes, and where water leaks out, contaminants can get in. Some people can afford artesian wells, but there are also sanitation issues in Lagos, so many of these wells are contaminated. Many turn to bottled water, so as a result, Lagos also has



photo by Kobu Agency from www.unsplash.com

an overwhelming problem with discarded plastic water bottles.

Perhaps, Mexico City and Lagos seem a little too far away. Well, we have got examples close to home. As of early 2018, the Government of Canada reported that there were 91 Indigenous communities on long-term drinking water advisories (i.e. an advisory lasting a year or longer). In practical terms, that's at least about 5% of Canada's Indigenous communities without clean drinking water. And rural communities in Newfoundland and Labrador aren't doing very well either:

as of today, there are 155 communities in the province on boil water advisories.

Over the years, many battles have been fought over resources that someone has, yet someone else wants. Some of these battles result in bloodshed, some of them are simply political or economic. You don't need to look far. It's not a secret that oil resources were a motivating force behind the Gulf War of the early 1990s. Chinese companies are gobbling up foreign mining companies to satisfy their ever-increasing hunger for steel. Newfoundland fought Canada in the courts to claim

resource-rich Labrador, and Newfoundland fights Quebec to this very day over the sale of hydroelectric power.

The battle for water may not be "front and centre" for Canadians just yet, but it likely will be—we all know that "has" and "has not" tends to lead to conflict. But, for a resource so essential, so life-giving as water, there is a question which is worthy of debate, especially for Christians: should the new world order be one in which we fight over limited water resources, or should the new world order be one in which those who have plenty simply share with those who have less?

God provides what humankind needs, but it isn't always distributed evenly. Are we willing to share? When it comes to water, we may not have much time left to speak our minds in a way that will make a difference.

For more information and resources on social justice, check out [www.kairosCanada.org](http://www.kairosCanada.org)

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# Between the Lessons—David's Return

The Rev'd Jonathan Rowe  
Columnist

Absalom has been given both good and bad advice in his rebellion, but he has chosen to take the bad advice instead of the good. Rather than sending a select force to target David quickly and directly, he has chosen to take the whole army into battle himself. But there will be no glory for him in this battle.

At the beginning of the battle, David had instructed the army to spare Absalom. Joab heard David's orders, and had been specifically reminded of them, but he struck the young man down anyway. David is understandably distraught. Absalom may have been a rebel, and he may have tried to steal the throne from his own father, but he is still David's son, and he still must be mourned in a manner befitting a prince. David weeps and laments, crying, 'O my son Absalom! My son, my son! If only I had died instead of you!'

All of this is part of a lesson we read in church on a Sunday in August. But the next Sunday, the lectionary fast forwards to the death of David and the reign of Solomon. It's fascinating to watch what happens next. Joab is completely



unmoved by the king's grief, and points out that the soldiers who had put their own lives at risk to restore David to the throne will take David's lament over his son as ingratitude. He warns that if David doesn't make a public appearance to thank them for their service, the whole army will desert him, resulting in a disaster that will be worse than anything that had happened to him yet.

David reluctantly dries his tears, and a procession is organized to mark his return to the throne in Jerusalem. Yet for all the pomp and ceremony, his triumph is still marked by grief, and the sense of triumph is somewhat muted. He returns to his throne as something of a sadder and

a wiser king, and already we can see the beginning of the end of his story. But it's not over yet.

As David had left Jerusalem to go into exile, he had been taunted and cursed by a man named Shimei, who cursed him and threw clods of dirt at him in his disgrace. Now as they meet him again, Joab's brother Abishai is ready to have Shimei put to death for vengeance' sake. But David, still mourning his son, decrees that there is to be no more bloodshed this day. In a move completely uncharacteristic for a triumphant king, he pardons his adversary.

But there's more. Mephibosheth, Saul's grandson, has also come out to meet him on the road with his servant Ziba. We last saw Mephibosheth back in May, when David had made special effort to be kind

to him, for the sake of his father Jonathan's special relationship with David. But Mephibosheth had not gone into exile with David. At the time, Ziba had gone to the king, telling him that his master Mephibosheth had turned traitor, and was hoping for better fortunes under Absalom's reign. In anger, David had turned over all of Mephibosheth's property to the loyal Ziba, but now Mephibosheth tells his side of the story. He says that he *had* wanted to ride out to join him, but Ziba took advantage of his lameness to slander his master to the king and steal his property. David, realizing his earlier mistake, is prepared to restore Mephibosheth's property, or at least order Ziba to divide it with his former master, but Mephibosheth claims he is happy enough just to see David back on the throne.

The final person to meet David is Barzillai the Gileadite, who had sheltered David when he went into exile. David is ready to reward him with royal treatment, but Barzillai says he is too old to appreciate such luxury, and arranges for his son to be taken into the royal household instead.

Rather than using his return as an opportunity for bloodshed and vengeance, David treats it as a time for mercy and forgiveness. 'The man after God's own heart', is showing us what it is like for God to be king. Those who have wronged him must still acknowledge their guilt, but they have nothing to fear from their king. There are still a few more chapters left in the Book of Samuel, and a few last stories of David's final days. But those are other stories, for another time.

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# Loneliness—What Can We Do?

The Rev'd Cynthia  
Haines-Turner  
Columnist

I've been thinking a lot about loneliness lately. Maybe it's because everywhere you look, there are articles or comments about how lonely people are, and how, in this world where people are more connected than ever by social media, loneliness is an epidemic. A simple internet search brings up articles by mental health associations and various media outlets giving statistics on its prevalence and detrimental effects. One CBC article says, "Beyond causing heightened rates of depression, anxiety and irritability, loneliness is now being associated with potentially life-shortening health issues such as higher blood pressure, heart disease and obesity." (<https://www.cbc.ca/news/health/national-dealing-with-loneliness>)

Loneliness affects people who live alone, particularly seniors, but it is not restricted to them. It can affect people of any age. It is accompanied by a stigma. People are reluctant to admit they are lonely, seeing it as a personal weakness or that they are lonely because others don't want to be around them. It seems that we are as uncomfortable speaking about and dealing with loneliness as we are talking about the mental illnesses which, according to this CBC article, loneliness can cause.

Whatever the cause or wherever it occurs, there is a role for churches in combatting loneliness. The church is a community whose mission it is to care for others. We follow Jesus who had compassion for people, who through his words and actions, allowed people to recognize their own dignity as children of God. We are called to do the same, to accept the responsibility of caring for people who are hurting, including those who are lonely. In fact, churches may be in a better position than almost any other



group to do so. We have the inspiration—Jesus, we have the infrastructure—a community that gathers regularly, we have the means—people who are committed to serving others.

What specifically, though, are we doing or can we do? Something as simple as fellowship time following worship can provide people with a way to connect with others. Lunch programs offer not only food but companionship. As one person said to me at the Open Door (a lunch program offered by the churches in the Humber Deanery of the Diocese of Western Newfoundland), "The soup today was delicious but you know what's even better? The company." Some churches have trained pastoral visitors who regularly visit parishioners.

But we can be challenged to do more. We can talk about it, we can help fight the stigma surrounding loneliness by speaking about it as something that people suffer, not something of which people need to be ashamed, we can provide even more opportunities for people to gather, we can create an intentional community that reaches out to its members, to check in, to have a chat, to make a visit. We can care. We can follow Jesus, not just in words, but in actions, actions which will help those dealing with loneliness and which will help us fulfill our baptismal promise "to respect the dignity of every human being."



## Holy Innocents, Paradise, On Christmas Eve

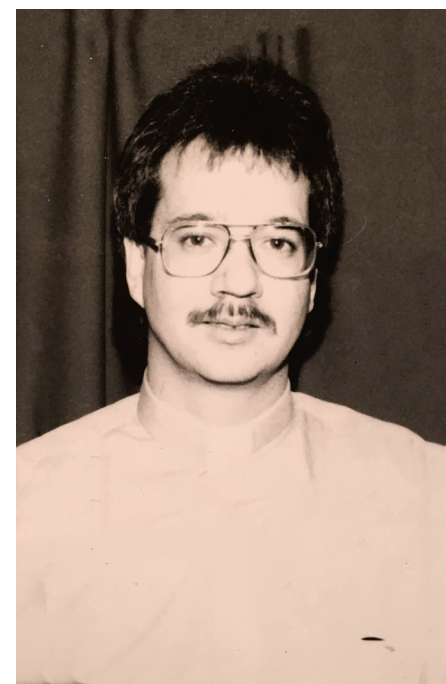
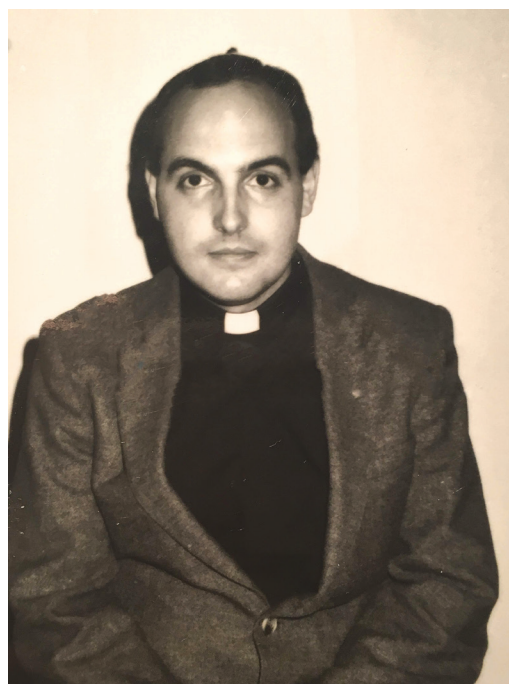
Photographs by  
Matthew Barter





# Guess That Bishop

Just before Christmas, Anglican Life was given some photographs by a former editor who was cleaning out their things and wanted these to go to a good home. Among the many photographs of priests and churches of Newfoundland and Labrador were these: three young men who are now the three bishops of our province. Did any of them know what the future held for them?



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